

LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PhD, D.Litt., I.C.S. (Retd.)



VOL. IV.

MUNDĀ AND DRavidIAN
LANGUAGES

George A. Grierson

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LINGUISTIC SURVEY OF INDIA

Vol. IV.

MUNDĀ AND DRAVIDIAN LANGUAGES.

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1. *Journal of the American Medical Association*, 1997; 278: 1039-1044.

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Journal of Management Education 34(10):1109-1127

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M. TAVAKOLI-ANJALI & M. H. HADJIKAKIS, *Environ. Biol. Fish.* 81: 397

Other Publications: *English Grammar*

1. **Case:** *Chen v. Chen*, 2014 FC 100, 2014 F.T.R. 100, 2014 FC 100, 2014 F.T.R. 100, 2014 FC 100, 2014 F.T.R. 100.

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Fig. 1. *Phragmites australis* (Common reed) stands in the coastal marsh of the Sacramento-San Joaquin River Delta, California, USA. The stands are located in the Delta National Wildlife Refuge, which is managed by the U.S. Fish and Wildlife Service. The stands are located in the Delta National Wildlife Refuge, which is managed by the U.S. Fish and Wildlife Service.

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1. **General:** The following information is provided for the purpose of identifying the subject of the report.

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Abstract

[illegible]

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[illegible]

11. **What is the purpose of the "References" section?**
The purpose of the "References" section is to provide a list of sources used in the research paper, allowing readers to verify the information and find additional resources.

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55-64	10%	8%	12%	5%	15%
65+	5%	3%	7%	2%	10%

LINGUISTIC SURVEY OF INDIA.

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EXAMPLE.
CONSIDER THE CASE OF THE FOLLOWSING
1. HAVING BEEN

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- " II. Mizo-Khasi and Jaintia families.
- " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
 " II. Bodo, Naga, and Kachin groups of the Tibeto-Burman languages.
 " III. Kuki-Chin and Burmese groups of the Tibeto-Burman languages.
- " IV. Manipuri and Dravidian languages.
- " V. Indo-Aryan languages, Eastern group.
 Part I. Bengali and Assamese.
 " II. Hindi and Oiya.
- " VI. Indo-Aryan languages, Middle group (Eastern Hindi).
- " VII. Indo-Aryan languages, Southern group (Marathi).
- " VIII. Indo-Aryan languages, North-Western group (Punjabi, Lahnda, Kashmiri), and the Pothohi languages.
- " IX. Indo-Aryan languages, Central group.
 Part I. Western Hindi and Panjabi.
 " II. Rajasthani and Gujarati.
 " III. Hind languages, Khichdi, etc.
 " IV. Hindustani languages.
- " X. Khasi family.
- " XI. 'Gipsy' languages and supplement.

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LINGUISTIC SURVEY OF INDIA

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Döve-signet alphabet, and others related to it—

[illegible]

Thang (1) is represented by a thin horizontal line. Jaundice (?) is represented by a thin zigzag line, in fact. In Bengali and some other languages it is pronounced ag, and is then written ag; thus ag Jaundice. Jaundice or Jaundice-like is represented by the sign " over the letter undiced, thus undiced.

12.—For the Arabic alphabet, as adapted to Hindustani—

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	5
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Tarwin is represented by α , thus $\frac{1}{2}\alpha$ fucose. Methyl aspartate is represented by β —then, $\frac{1}{2}\beta$ is aspart.

In the Arabic character, a final silent *k* is not transliterated,—thus *ak* *kum*. When pronounced, it is written,—thus, *ak* *kum*.

Yowls when not pronounced at the end of a word, are not written in transliteration. Thus, **यय** has, not **haya**. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) **हय** **हय** **हय**, pronounced **haya**; (Kisumu) **यय** **यय** **यय**; **यय** **यय**, pronounced **haya**; (Bhili) **हय** **हय**.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *h* sound found in Mariká (w), Faghá (p), Káimá (q, w), Tibetan (p), and elsewhere, is represented by *dh*. So, the aspirate of that sound is represented by *ph*.
- (b) The *da* sound found in Mariká (w), Faghá (p), and Tibetan (b) is represented by *da*, and its aspirate by *dah*.
- (c) Káimá (w) is represented by *k*.
- (d) Sháit *dh*, Western Faghá (and elsewhere on the N.W. Frontier) *p*, and Faghá *p'* or *q* are represented by *p*.
- (e) The following are letters peculiar to Faghá :—
 ϕ *f* ; ϕ' *f'* or *dh*, according to pronunciation ; ψ *f* ; ψ' *f'* or *g*, according to pronunciation ; $\phi\psi$ or *fh*, according to pronunciation ; ψ' or *q* ϕ .
- (f) The following are letters peculiar to Sháit :—
 γ *sh* ; γ' *sh'* ; δ *sh* ; δ' *f* ; δ'' *ph* ; ζ *ph* ; η *ff* ; θ *jh* ; θ' *ch* ;
 ξ *h* ; ξ' *dh* ; ζ *f* ; ζ' *ph* ; ζ'' *h* ; ζ''' *sh* ; ζ'''' *gh* ; ζ''''' *ph* ;
 ζ'''''' *h* ; ϕ ψ .

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

a, represents the sound of the *a* in *all*.

a', " " " " *a* in *hal*.

a, " " " " *a* in *ant*.

a, " " " " *a* in *hot*.

a, " " " " *a* in the French *shaf*.

a, " " " " *a* in the first *a* in *promote*.

a, " " " " *a* in the German *schin*.

a, " " " " *a* in the " *schin*.

th, " " " " *th* in *think*.

th, " " " " *th* in *this*.

The semi-consonants peculiar to the Mariká languages are indicated by an apostrophe. Thus *P'*, *f'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Káimá) *derístá*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I am indebted to Dr. Sien, *Konow* of Christiania, Norway, for the preparation of this volume. The proofs of the Dravidian section have been kindly examined by Mr. V. Venkayya, Government Epigraphist, Madras. As Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIBSON.

INTRODUCTION.

About one-fifth of the total population of India speak languages belonging to the Mongol and Dravidian families. These forms of speech have been called by anthropologists the languages of the Dravidic race.

If we exclude the north-eastern districts from consideration, the population of the Indian peninsula can be said to represent two distinct anthropological types—the Aryan and the Dravidian. The latter has been described as follows by Mr. Huxley:—

Dravidic race.

'In the Dravidian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the form, expressing its proportionate dimensions is higher than in any known race, except the Negro. The facial angle is comparatively low; the lips are thick; the face wide and fleshy; the features coarse and irregular. The average stature ranges in a long series of tribes from 158·2 to 169·1 centimetres; the figure is squat, and the limbs sturdy. The colour of the skin varies from very dark brown to a shade closely approaching black . . . The typical Dravidian . . . has a nose as broad in proportion to its length as the Negro.'

The hair is curly, and in this respect the Dravidians differ from the Austrolians, with whom they agree in several other characteristics.

The Dravidian race is not found outside India. It has already been remarked that

Dravidians of the race.

the Australians share many of the characteristics of the Dravidians. Anthropologists, nevertheless, consider them to be a distinct race. The various Malay-Eluder tribes and the Sakals of Malacca agree with the Dravidians in having a dolichocephalic head, a dark colour of the skin, and curly hair. They are not, however, considered to be identical with them.

Archæologists are of opinion that the various stone implements which are found from Chate Nuggur on the west to the Malayan peninsula on the east are often so similar in kind that they appear to be the work of one and the same race. Attention has also been drawn to analogous customs found all over the same area, and to other coincidences. It will be mentioned later on that philological reasons can likewise be adduced to support the supposition of a common substratum in the population of parts of Western India, Southern India, and elsewhere. We cannot decide whether the Dravidian race is directly descended from that old substratum. At all events, the race is commonly considered to be that of the aborigines of India, or, at least, of Southern India.

The various groups into which anthropology divides man are nowhere pure and unmixed. There are also within the Dravidian race great distinctions in the shape of the skull, the form of the nose, the darkness of the skin, and so forth. It seems therefore necessary to conclude that, in the course of time, numerous racial crossings have taken place.

The probability of such a conclusion is enhanced by a consideration of the languages spoken by the Dravidian race. According to the eminent German philologist and ethnologist Friedrich Müller, they are the Mundji dialects, Singhalese, and the Dravidian languages proper. Müller's classification of the languages of the world is based on principles which differ widely from those adopted by former writers on the subject, and it will be necessary to give a short explanation of his methods in order to ascertain how much importance he himself would attach to the fact that several languages of different origin are, in his system, classed together within one and the same group.

According to Müller, races can only have developed a real language after having split up into races, and the various languages in actual use must therefore be derived from different racial bases. Nay, it seems even necessary to assume that the individual race had often split up into further sub-divisions before developing a language of its own. All the languages of one race are not, therefore, necessarily derived from the same original.

Among the languages of the Dravidic race Singhalese occupies a position of its own and does not appear to have anything to do with the rest. It is an Aryan dialect and has been brought to Ceylon from India at a very early period. There seems to be traces of a non-Aryan substratum, under the Aryan superstructure, but we are not as yet in a position to judge with certainty as to the nature of this substratum.

With regard to the remaining languages of the race, opinion has been divided, some scholars thinking it possible to derive the Mundji and Dravidian forms of speech from the same original, and others holding that they have nothing to do with each other. The latter opinion seems to be commonly held by scholars in Europe.

The Rev. F. Hahn, on the other hand, in his *Kurukh Grammar*, Calcutta, 1880, pp. 68 and ff., maintains that there is a strong Dravidian element in Mundjii grammar. Mundjii is a typical Mundji language, and the view advanced by Mr. Hahn accordingly leads up to the suggestion of a connection between the Mundji and Dravidian forms of speech, i.e., among all the principal languages of the Dravidian race. This theory is a priori very probable. An examination of Mr. Hahn's arguments will, however, show that it cannot be upheld.¹

He commences by giving a list of words which are common to the Mundji, Mundjii and to the Dravidian Kurukh. He does not attach much importance to such cases of coincidence in vocabulary, and rightly so. In the first place, Kurukh has largely borrowed from Mundjii, and in the second place, it is only to be expected that many words should be common to the two families. Even if we assume that the Dravidian race of the present day consists of two originally different elements, the Mundji and the Dravidian, it must have been formed or rather must have developed in such a way that the two original races were mixed together. The result of such a mixture must inevitably be that the languages of both races influenced each other in vocabulary. Moreover, the list published

¹ My examination of Mr. Hahn's conclusion must not be taken as suggesting that I have anything but the greatest respect for the industry and learning displayed in his *Kurukh Grammar*. Indeed, it is the fact that these coincidences are supported by him and hardly that he has misapplied me to other words details in getting my reasons for allowing them here. Otherwise the question would have been dismissed in a few words.

by Mr. Hahn contains several *Argus* loanwords and also some words where the analogy is easily apparent. Compare Marathi *atāp*, mother, but Kuraṅḡ *atāp-pō*, my-mother, in which the word *atāp* means 'my.'

I therefore pass by the asserted correspondence in vocabulary. It seems to me that a thorough comparison of Marathi and Dravidian vocabulary will show that the common element is unimportant.

Mr. Hahn further mentions some points where he finds a correspondence between Marathi and Dravidian grammar. It will be necessary to extend the investigation to other features also, in order to show the true relationship existing between the two families. Mr. Hahn's arguments can then be referred to in their proper place.

Phonology.—The most striking feature of Marathi phonology is the existence of the so-called semi-vowels. There is nothing corresponding to these in Dravidian languages. On the other hand, the interchange between soft and hard consonants in Dravidian is not a feature of the Marathi forms of speech.

Formation of words.—The Marathi languages like the Dravidian embrace the use of suffixes. The same is, however, the case in all Indian, and in many other, languages, and it is, moreover, possible or even probable that the use of suffixes in Marathi is largely due to the influence of Dravidian or *Argus* forms of speech. The Dravidian languages have nothing corresponding to the Marathi infixes.

Nouns.—Dravidian nouns are of two kinds, *nir*, those that denote rational beings, and those that denote irrational beings, respectively. The two classes differ in the formation of the plural, and also in other respects. The state of affairs in Marathi is quite different. Here we find the difference to be between animate and inanimate nouns—quite another principle of classification, pervading the whole grammatical system. Both classes, moreover, denote their plural in the same way. Further, Dravidian languages often have different forms for the masculine and feminine singular of nouns denoting rational beings, while the Marathi makes no difference whatever.

Dravidian languages have two numbers, the singular and the plural. The Marathi dialects have three.

The formation of cases is quite different in the two families. The Dravidian languages have a regular dative and an accusative, while the cases of the direct and indirect object are incorporated in the verb in Marathi. The suffix *āḥ*, which is used to denote the direct and the indirect object in some mixed dialects of Marathi, is a foreign element. In the face of such facts the comparison of the Kuraṅḡ oblique suffix *ā* with Marathi *āḥ*, which is not a real oblique suffix, is of no avail, even if the Kuraṅḡ *āḥ*, *āḥ*, should prove to be different in its origin from Tamil *āḥ*, Kanarese *āḥ*, Telu *āḥ*.

In this connection it should also be noted that the Marathi languages do not possess anything corresponding to the Dravidian oblique case.

Adjectives.—Adjectives use of the same kind in both families. The same is, however, the case in almost all agglutinative languages.

Numerals.—No connection whatever can be traced between the Marathi and Dravidian numerals. Moreover the principles pervading in the formation of higher

* *Tō*, mother, is a very common word in many languages. In the same is thought under the form of *apā*. Like so many other terms of relationship it is a curious word and cannot be adduced as a proof of relationship between any languages as proposed.

numbers are different in the two families. The Dearvidian ended in *twos*, the Musqin in *twenties*.

PROGESSA.—The pronoun *ah*, *fig. 1*, in Musqin dialects has been compared by Mr. Hahn with the Kurokhi *ah*, oblique *ahp*. It will, however, be shown in the introduction to the Dearvidian family that the base of the Dearvidian word for 'I' is probably *h*, while the essential part of the Musqin pronoun is *h* or *a*.

Mr. Hahn further remarks that both families have different forms for the plural of the personal pronouns of the first person according to whether the party addressed is included or not. It will be pointed out in the introduction to the Dearvidian family that it is very questionable whether this is originally a feature of the Dearvidian forms of speech. Moreover, the use of two different forms for 'we' occurs in other families which have nothing to do with the Musqin and Dearvidian, e.g., in the Shaha languages, the Algeroquin languages, etc.

Mr. Hahn further compares Kurokhi *ahh*, who? with Musqin *ah*. But the base of *ahh* is *h* or *a*, as is clearly shown by other Dearvidian forms of speech.

No conclusion whatever can be drawn from the absence of a relative pronoun in both families. The same is, as is well known, the case in numerous languages all over the world.

VERBS.—Every trace of analogy between the Musqin and Dearvidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurokhi and Musqin. It is not necessary to show in detail that his comparisons will not stand a close examination. I shall only take one typical instance. He compares the Musqin suffix of the simple past tense passive *jaw*, which corresponds to Kurokhi *ah*, with Kurokhi *jaw*, which is the termination of the first person singular feminine of each verb as used in *a*. The *j* of the Kurokhi base is followed here *ah*, as is clearly shown by connected dialects. The *j* of Musqin *jaw*, on the other hand, is derived from *y* in *yaw* = Kurokhi *aw*. The final *a* of Kurokhi *jaw* is the personal termination of the first person singular, and is dropped in other persons; the *a* of Musqin *jaw* is the sign of the passive and runs through all persons.

The rest of Mr. Hahn's comparisons are of the same kind and can safely be left out of consideration.

On the other hand, the whole conjugational system is quite different in the Dearvidian and in Musqin languages. The Dearvidian system is very simple, only comprising two or three tenses; in Musqin we find an almost bewildering mass of conjugational forms. The Dearvidian verb can be characterized as a noun of agency; the Musqin verb is an indefinite form which may be used at will as a noun, an adjective, or as a verb. The most characteristic features of the Musqin verb, the integrated *a* and the incorporation of the direct and the indirect object in the verb, are in absolute discord with Dearvidian principles. The Musqin languages, on the other hand, do not possess anything corresponding to the Dearvidian negative conjugation.

It is not necessary to go further into detail. The two families only agree in such points as are common to most agglutinative languages, and there is no philological reason for deriving them from the same original.

On the other hand, the Mundla and the Dravidian belong to the same ethnic stock.

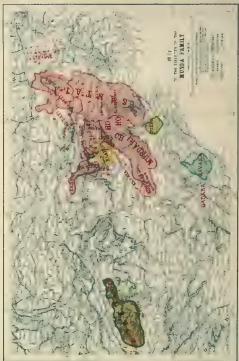
Here.

It has, however, already been remarked that the physical type is not uniform throughout. If we are allowed to infer

from this fact that the Dravidian race is a mixed one and consists of more than one element, the philological facts just drawn attention to seem to show that the chief components of the actual race are the Mundla on the one hand and the Dravidian on the other. The Mundla are everywhere found in the hills and jungles, i.e. in surroundings in which we might reasonably expect to find the remnants of aboriginal man. We cannot, however, now decide if the dialects spoken by them at the present day are derived from the language of these aborigines, and there are, moreover, no traces of their having at any time been settled in the south. With regard to the Dravidian, some authorities believe that they arrived in India from the north, while others suppose them to have entered it from the north-west where a Dravidian language is still spoken by the Bellahis of Baluchistan. The Bellahis do not belong to the Dravidian race, but are anthropologically Iranian, i.e. they have merged into the race of their neighbours. It is possible that the same is the case with the Dravidian tribes of the south wherever they come from, but anthropology only tells us that the Dravidian race comprises Mundla and Dravidian, and we have no information to show that the Dravidian are not the aboriginal inhabitants of the south.

Philology does not tell us much about the question. It will be shown later on that the Mundla languages agree in so many points with various forms of speech in Farther India, the Malay peninsula, and the Nicobars, that there must be some connection between them all. The Dravidian languages, on the contrary, form no isolated group. There are no traces of connected forms of speech in the surrounding countries. Comparative philologists agree that the Mundla languages, Khasi, Mizo-Khasi, Sancewary, and the speech of the aboriginal races of the Malay peninsula contain a common substratum, which cannot be anything else than the language of an old race which was once settled in all those countries. No traces of that common stock can be shown to exist in the Dravidian forms of speech, and from a philological point of view, it therefore seems probable that the Dravidian languages are derived from the speech of an aboriginal Dravidian population of Southern India, while the Dravidian race at some remote period has received an admixture of tribes belonging to the same stock as the Mizo-Khasis of Farther India.

The question of the origin and the old distribution of the Dravidian race cannot, however, be solved by the philologist. It is a subject which properly belongs to the domain of anthropology, and of anthropology alone. The denomination of the race is that given by anthropologists, and from the point of view of the philologist it is just as unobtainable as, if not more unobtainable than, the name *Aryen* which is used by some to denote the old people whose language is the origin of the various Indo-European tongues. For our present purpose it is sufficient to state that the languages of the Mundla and the Dravidian are not connected but form two quite independent families. They will accordingly be described as such, and I now proceed to give a more detailed account of the Mundla family.



PART I.

MUNDI FAMILY.

INTRODUCTION.

The Mundi family is the least numerous of the four linguistic families which divide among themselves the bulk of the population of India. The number of speakers is only about three millions.

The Mundi family has been known under various names. Hodgson classed the languages in question under the head of Tamiian. He, Santal, Shanti, Kurukh, and Mundari are, according to him, 'dialects of the great Kdi language.' The word Kdi or Kola is a title applied by Hindi to the Hla, Mundela, and Oriā, and sometimes also to other tribes of the Mundi stock. Among the Santals the corresponding word *khidi* is used to denote a tribe of iron smiths in the Southern Parganas and neighbourhood. It is probably connected with caste names such as Kāp, but we do not know anything really certain about the original meaning of the word. *Kola* occurs as the name of a warrior caste in the Barikwada. The word *kolā* in Santal also means 'pig,' and some authorities hold that this word has been used by the Aryans as a term of abuse in order to denote the aboriginal tribes. According to others 'Kol' is the same word as the Santal *idī*, a man. This word is used under various forms such as *idī*, *idīd*, *id*, and *idri* by most Mundi tribes in order to denote themselves. The change of *r* to *i* is familiar and does not give rise to any difficulty. It is even possible that the Aryans who heard the word *idī* or *idri* misheard it with their own word *idā*, a pig. The Santal form *khidi* must in that case have been borrowed back again from the Aryans.

The name Kdi has the disadvantage that it is not used in India to denote all the various tribes of the Mundi family. On the other hand, it is also applied to the Oriā who speak a Dravidian dialect. It is therefore apt to be misunderstood. As has already been remarked, Hodgson used the name to denote Hla, Santal, Shanti, Kurukh, and Mundari. He was followed by Logan, who, however, excluded Kurukh. Logan also followed Hodgson in considering the Mundi languages as a Dravidian group, which he called North Dravidian. Both he and Hodgson, accordingly, laboured under the illusion that the languages of Mundi and the Dravidian were derived from the same original.

The late Professor Max Müller was the first to distinguish between the Mundi and Dravidian families. He says:—

'I can no longer many existences as Uruc, Rajpeshah, and Gondal on one side, and Shabbar (i.e. Hla), Santal, Shanti, and Mundari on the other, but again whatever between these two classes. I, therefore, suppose that in the dialects of the last four tribes, we have traces of a language spoken in India before the Tamiian conquest. . . . The names by which these dialects are used may have merged into the Tamiian in places where both have been living together for some time. Both are, therefore,

previously called Kols. But historically as well as physiologically there is sufficient evidence to show that two different races, the Yaxouls and an earlier race, came in contact in these regions, whether both had before the approach of a new civilisation . . . These people called themselves "Munda," which, as an old ethnic name, I have adopted for the common appellation of the aboriginal Kols.'

The designation of the family as the 'Mundā family' is thus due to Max Müller, and it has been retained in this Survey because it is that originally given by the scholar who first clearly distinguished the family from the Dravidian forms of speech, and because other names which have been proposed are objectionable for other reasons. It is not, however, a very appropriate denomination. The word Mundā is used by foreigners to designate the Mundās of the Ranchi district, i.e. only a section of the whole race. In Mundā it denotes the village chief and is also used as an honorific designation of landed proprietors, much in the same way as Māhāt in Sanskrit. Mundā therefore properly only applies to that section of the tribe who speak the Mundārī language, and in use as a common designation of the whole family is only a conventional one.

The denomination Mundā was not long allowed to stand unchallenged. Sir George Campbell in 1866 proposed to call the family Kolarian. He was of opinion that Kol had an older form Kolar which he thought to be identical with Kanarese Koller, thieron. There is absolutely no foundation for this suggestion. Moreover, the name Kolarian is objectionable as seeming to suggest a connection with Aryan which does not exist.

The name Kolarian has, however, in spite of such disadvantages become very widely used. Mr. Stenhouse, and after him Professor Thomsen of Copenhagen, have brought a new name into the field, viz. Kharwarian or Kharwarian. Kharwar or Kharwār is according to Sanskrit tradition, the name given to the old tribe from which Sauria, Hla, Mundā, Khosā, and so forth are descended. So far as I can see it includes the bulk of the family, and has great advantages as compared with other titles. It is not, however, quite free from objection. There are no indications of the southern and western tribes, such as Khayā, Juhā, Savar, Gahāl, and Kōrā, having ever been included in the Kharwar tribe, and there seems to be little reason for replacing one incorrect name by another which is less incorrect, it is true, but is still not quite appropriate. The name Kharwār will therefore in this Survey be reserved for the principal Mundā language which is known as existing in several slightly varying dialects such as Saurā, Mundārī, Hla, and so forth.

If we were to coin a new term for the family, the analogy of the denomination Dravidian might suggest our adopting a Sanskrit name. In Sanskrit the common name for the Mundā aborigines seems to be Nishāda. The Nishāda are identified with the Bhilās. They are found to the south-east of Madhyadesā and in the Vindhya range. Their country is said to begin at the place where the great Samavāli disappears in the sands. In other words, the Nishāda lived in the desert and in the hills to the south and east of the stronghold of the Aryans, i.e. in districts where we now find Mundā tribes of their descendants. Compare Wilson's *Pindus Pastors*, pp. 100 and 1.

It would, however, only mean adding to the confusion which already exists if we were to propose a new name for the family, and the denomination introduced by Max Müller when he first showed that the languages in question formed one distinct group, will be adhered to in these pages.

The principal home of the Mundli languages at the present day is the Chota Nagpur Plateau. Speakers are further found in the adjoining districts of Madras and the Central Provinces, and in the Malabar Hills. They are almost everywhere found in the hills and jungles, the plains and valleys being inhabited by people speaking some Aryan language.

The Mundli race is much more widely spread than the Mundli languages. It has already been remarked that it is identical with the Dravidian race which forms the bulk of the population of Southern India, and which has also contributed largely to the formation of the actual population of the North. It is now in most cases impossible to decide whether an individual tribe has originally used a Mundli or a Dravidian form of speech. The two racial groups must have mingled into each other at a very early period. One dialect, the so-called Sahili, still preserves traces of a manifold influence. It appears to have originally been a Mundli form of speech, but has come under the influence of Dravidian languages. The result is a mixed dialect which has, in its turn, come under the spell of Aryan tongues, and which will probably ere long become an Aryan language. The same development has probably taken place in many other cases. The numerous Hill tribes occupy a territory of the same kind as that inhabited by the Mundlis. Their various dialects show some traces of Dravidian influence, and it seems allowable to infer that these are the result of the same development the first stage of which lies before us in Sahili. It is also probable that the tribes who speak various Indian dialects in Western India, such as Koli and so forth, have originally used a Mundli form of speech. It is not, however, now possible to decide the question.

There are, on the other hand, several Aryanised tribes in Southern India who have certainly once spoken some Mundli dialect. Such are the Cheros in Bihar and Chota Nagpur, the Kharwars, the Sonwars who have formerly extended as far north as Shahdol, many of the so-called Rajpoots, and so forth. Traces of an old Mundli element are apparently also met with in several Tibeto-Burman dialects spoken in the Himalayas. Compare the remarks in Vol. II, Part I of this Survey. At all events, Mundli languages must once have been spoken over a wide area in Central India, and probably also in the Ganges valley. They were, however, early superseded by Dravidian and Aryan forms of speech, and at the present day, only scanty remnants are found in the hills and jungles of Bengal and the Central Provinces.

It is no longer possible to decide to what extent the Mundli languages can have influenced the other linguistic families of India. Our knowledge of them only dates back to the middle of the last century. Attention will be drawn to a few facts in the introduction to the Dravidian family which apparently point to the existence of a Mundli element in Dravidian grammar. The whole matter is, however, beyond the limit of our observations, as the Mundli influence must have been exercised at a very early period. In the case of Aryan languages, the Mundli influence is apparently unimportant. Professor Thomson is of opinion that such an influence has probably been at play in fixing the principle regulating the inflection of nouns in Indo-Aryan vernaculars. It is, however, more probable that it is Dravidian languages which have modified Aryan grammar in such characteristics, and that the Mundli family has thus, at the utmost, exercised only an indirect influence through the Dravidian forms of

Mundli element in Dravidian and Aryan languages.

speech. There is, however, one instance where Murjā principles appear to have pervaded an Aryan language, viz. in the conjugation of the Hindi verb. Though the different forms used to denote an honorific or non-honorific subject or object and the various changes of the verb when the object is a pronoun of the second person singular can be explained from Aryan forms, the whole principle of indicating the object in the verb is thoroughly non-Aryan, but quite agree with Murjā grammar. The existence of a similar state of affairs in Kikinda and in Shina must, of course, be accounted for in a different way.

It has already been remarked that the Murjā and Dravidian are considered by anthropologists to belong to the same race, but that their languages are not connected. Within India proper the Murjā dialects form an isolated philological group. In Further India and on the Nicobar Islands, on the other hand, we find a long series of dialects which in so many important points agree with the Murjā languages that it seems necessary to assume a certain connection. These languages include the so-called Miao-Khmer family, the dialects spoken by the aboriginal inhabitants of the Malayas, Pondoland, and Nicobaras.

A short account of the Miao-Khmer family has been given above, in Vol. II, pp. 1 and 2. A list of authorities will be found in the same place. The family comprises several languages and dialects, and some of them differ considerably from the others. This is for instance the case with Achenese, which is even considered by some not to be a member of the family. It must have branched off at a very early period and has later on come under the influence of Chinese. Similarly the Chuan dialect of the old Kingdom of Champa has been largely influenced by Malay, and has even borrowed the Malay numerals. In spite of all this, however, there are so many points of analogy between all the dialects that they must be placed together as one family.

The Miao-Khmer dialects had long been considered as connected with the Tibeto-Chinese languages. Professor Kuhn has, however, shown that they form a separate family, and that connected forms of speech are to be found among the polyglottic languages of Sumatra and Further India. Even anthropologically the speakers of Miao-Khmer dialects differ from the Chinese.

The word Miao has long ago been compared with Murjā, and nobody now doubts that there is a connection between the Miao-Khmer and the Murjā languages. It has already been remarked that 'Murjā' is an Aryan word. It cannot therefore have anything to do with 'Miao,' but that does not affect the argument. Father W. Schmidt has been good enough to inform me that an older form of Miao is Mien.

The first to draw attention to the connection between the Murjā languages and the Miao-Khmer family was Logan in his series of articles on the *Mitology of the Indo-Pacific Islands, in the Journal of the Indian Archipelago*. 'Kai' is dealt with on pp. 159 and 5. of Vol. vii (1888). He was followed by H. Mason, in a paper on the Taling language contributed to the fourth volume of the *Journal of the American Oriental Society* (1884). Mason tried to show that many Miao words corresponded to others in use in Kala (i.e. Murjā), Gôja, Koralu, and Malto. His comparisons are not convincing. His word list was, however, reprinted in the *British Burma Gazetteer*

and also in the seventeenth volume of the French *Revue de Linguistique* (pp. 107 and E.).

The comparative tables of numerals and pronouns published by Max Müller in his letter on the classification of Turanian languages were made use of by the German Professor W. Schmidt for a comparison of the numerals and pronouns in Minjéir and Ananem.

Mr A. Payson followed Dr. Mason, and he also found his theory confirmed by the resemblance between the stone implements, those-called shoulder-headed cells, found in Pegu and in Ocha Nigger.

Other scholars such as Huxwell and Forbes did not believe in the theory of a connexion. Forbes thought that there might have been intercourse, but no racial affinity, between Môn and Minjéir.

A full discussion of the correspondence between Môn-Khamr and Munda vocabulary was given by Professor R. Kuhn in the paper mentioned under authorities below. He sums up his results as follows:—

‘There are undeniably points of connexion between our monosyllabic Khm̄r-Môn-Khamr family and the Kôh languages, Khammry, and the dialects of the aborigines of Malacca. It would be rash to infer at once from this fact that it has the same origin as these universally polysyllabic languages. It seems, however, certain that there is at the bottom of a considerable portion of the population of Further and Neerer India a common substratum, over which there have settled layers of later immigrants, but which, nevertheless, has retained such strength that its traces are still clearly seen over the whole area.’

The relationship existing between the Môn-Khamr languages and the dialect spoken by the wild tribes on the Malay Peninsula has lately been separately dealt with by Fritz W. Schmidt. The result of his very careful and detailed studies is that the dialect in question, the so-called Sakel and Samang, must be considered as really belonging to the Môn-Khamr family.

We shall now turn to the relationship existing between the Munda and the Môn-Khamr languages.

Phonology.—The phonetic systems agree in several points. Thus both families possess aspirated, hard and soft letters. Both avoid beginning a word with more than one consonant, and so forth. The most characteristic feature of Munda phonology are the so-called semi-consonants *f*, *dh*, *ʃ*, *ʃʰ*. They are formed in the mouth in the same way as the corresponding hard consonants *k*, *gh*, *t*, and *g*, but the sound is checked, and the breath does not reach the organs of speech in passing out. The sound often makes the impression of being slightly nasalised, and we therefore find writings such as *sa* or *da* instead of *ʃʰ*; *pa* or *ba* instead of *pʰ*, and so forth. Some corresponding vowels exist in Sakel and connected languages. In the Môn-Khamr forms of speech final consonants are, as a general rule, shortened in various ways. Similarly in Ocha final *k*, *t*, *p*, and *h* are not pronounced, or their pronunciation is at least checked so that only a good observer can decide which

sound is intended. As examples from the Mīa-Khāmī languages, we may quote Khāmī *ḥāḥ*, Bahār *ṣāḥ*, to lay down; Khāmī *ḥāḥ*, Mīa; Bahār *ḥāḥ*, in the same way; Khāmī *ḥāḥ*, Bahār *ṣāḥ*, to pasture, etc. It is impossible not to compare these sounds with the Murjā *ṣāḥ*-*ṣāḥ*.

Formation of words.—It is difficult to compare the formation of words in the Murjā and Mīa-Khāmī families. Nobody has as yet attempted to give a thorough analysis of the vocabulary of the Murjā dialects, and I have not had access to sufficient materials for a thorough study of the Mīa-Khāmī languages.¹ We can, however, already point out some characteristics in which both families agree. The most important one is the common use of suffixes. Common Khāmī *ḥāḥ*, to support; *ḥāḥ*-*ḥāḥ*, support; Mīa; *ḥāḥ*, *ḥāḥ*, *ḥāḥ*, *ḥāḥ*, food, and so forth. I may further mention the multiplication of the base or of its first letters, and the use of prefixes, though we are not as yet sufficiently acquainted with the rôle which these latter additions play in the formation of Murjā words.

Vocabulary.—The vocabulary of both families often agrees in a very striking manner. Attention has long ago been drawn to the conspicuous similarity of the numerals. The short table which follows will be sufficient to illustrate the matter. Further details will be found in the works by Minors, Kuhn and Schmidt mentioned under authorities:—

Murjā.	Khāmī.	Bahār.	Khāmī.
1. <i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i> , <i>ḥāḥ</i> , <i>ḥāḥ</i>	<i>ḥāḥ</i> .
2. <i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i> , <i>ḥāḥ</i>	<i>ḥāḥ</i> .
3. <i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i> , <i>ḥāḥ</i>	<i>ḥāḥ</i> .
4. <i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i> .
5. <i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i> , Mīa <i>ḥāḥ</i> .
6. <i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i> , <i>ḥāḥ</i>	<i>ḥāḥ</i> , Bahār <i>ḥāḥ</i> , Mīa <i>ḥāḥ</i> .
7. <i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i> , <i>ḥāḥ</i>	<i>ḥāḥ</i> .
8. <i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i> , <i>ḥāḥ</i> , <i>ḥāḥ</i> .
9. <i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i> , <i>ḥāḥ</i>	<i>ḥāḥ</i> , Bahār <i>ḥāḥ</i> , Bahār <i>ḥāḥ</i> .
10. <i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i>	<i>ḥāḥ</i> , <i>ḥāḥ</i> .

It is not necessary to enter into a detailed discussion of the forms given in the table. The striking agreement leaps at once to the eye.

With regard to pronouns we cannot expect to find corresponding forms throughout. The old personal pronouns are so commonly replaced by complimentary nouns in all the languages of Farther India that it would often be useless to make a comparison. Some striking instances, however, are still available which show that the two families have

¹ Even W. Schmidt's masterly treatment of the phonology of these forms of speech could not be cited in this connection.

have also preserved important traces of a common origin, or, at all events, of a common substratum. Compare the table which follows :—

	I	We two		We	
		exclusive	inclusive	exclusive	inclusive
Santali	ai	(a)hi	(a)hi	(a)hi	(a)hi
Bahar	ai	hi	hi	hi	hi

There is no difficulty in comparing Santali hi, I and he, with Bahar hi. Compare Santali hi, Mundari hi, see.

The personal pronouns are often suffixed in both families in order to supply the place of possessive pronouns.

We can further compare the demonstrative bases ai and a in Santali with Bahar ai, this; ai, that, and so on.

There is also a considerable proportion of the vocabulary which is common to both families. It will be sufficient to give a few instances.

I.—Parts of the body.

Head.—Santali *hai*; Khari *haphai*, Sarani *haphai*; Bahar *hah*.

Neck.—Santali *haihā*; Khari *haihā*.

Eye.—Santali *hai*; Bahar, etc., *hai*.

Foot.—Santali *hai*; Khari *hai*; Bahar *hai*; Khari *hai*.

Hand.—Santali *hai*; Bahar, etc., *hai*.

Nose.—Santali *hai*; Bahar, etc., *hai*.

II.—Animals.

Bird.—Santali *hai*; Bahar *hai*, Mā *hai*.

Crab.—Santali *haihā*; Bahar *haihā*.

Dog.—Santali *hai*; Bahar, etc., *hai*.

Pig.—Santali *hai*; Bahar, etc., *hai*.

Peacock.—Santali *hai*; Bahar *hai*.

Snake.—Santali *hai*; Bahar *hai*, Khari *hai*.

Tiger.—Santali *hai*; Bahar *hai*, Mā *hai*, Bahar *hai*, Khari *hai*.

III.—Objects of nature.

Earth.—Santali *hai*; Bahar *hai*, Mā *hai*.

Mountain.—Santali *hai*; Bahar *hai*, Khari *hai*.

Forest.—Santali *hai*; Bahar *hai*, Bahar, etc., *hai*.

Sea.—Santali *hai*; Bahar *hai*, Khari *hai*.

Sun.—Santali *hai*; Bahar *hai*, Khari *hai*.

Wind.—Santali *hai*; Bahar, etc., *hai*.

Water.—Santali *hai*; Bahar, etc., *hai*.

IV.—Miscellaneous.

Dea.—Santali *hai*; Bahar *hai*, Khari *hai*.

Drunk.—Santali *hai*; Bahar, Khari *hai*.

Ref.—*Saiki jai, ja* : *Sakae in, Mōn chō*, *Prosa chō*.

Eat alone.—*Saiki gōfō* ; *Mōn aik*.

Child.—*Saiki hō*, *Kōka hō* ; *Mō*, *Asan*, etc., etc.

Name.—*Saiki in-to-n*, *Kōka pōn*, *Sakae hō*, *Kōka jōtō* ; *Mō pōn*, *Kōka jōtō*.

Ref.—*Saiki hō* ; *Kōka hō*.

The preceding remarks will have been sufficient to show that the general frame-work of both families is so analogous that there must be a close connexion. The inflectional system and the structure of sentences, on the other hand, differ in both. I do not think that much importance should be attached to the fact that the modern order of words is different. The same is the case in two so closely connected groups of one and the same family as Tai and Tibeto-Burman. It is more important that the conjugation of verbs is quite different. It should, however, be borne in mind that we do not know much about the history of the Hupa and Mōn-Kham languages. We cannot any more consider them as unmixed forms of speech, and the different conjugational system can very well be due to foreign influence.

The Mōn-Kham languages are monosyllabic and the Hupa family polysyllabic. That is not, however, a sufficient reason for separating the two families. It is only the bases in Mōn-Kham that are monosyllabic. Polysyllabic words are of common occurrence, just as in Sakai and Samang, and it is very probable that further research will show that the bases of Hupa words are likewise monosyllabic.

The most probable solution of the whole problem seems to be that the Hupa and the Mōn-Kham languages are derived from one and the same base. Each group has, however, had an independent history of its own, under the influence of various foreign elements. It seems probable that the Hupa languages have developed the tendencies of the common parent tongue with the greatest fidelity. The tribes speaking them have led a more isolated existence than the Mōn-Khams. The old history of both groups is, however, as yet lost in the mist of antiquity.

It has already been remarked that the aboriginal languages of the Malay Peninsula are so closely related to Mōn-Kham that the latest and best authority on the subject, does not hesitate *Pater Schmidt* to consider them as a branch of that family. They are spoken by the Sakai and Samang tribes. The Sakai are also anthropologically connected with the Mōn-Kham tribes. The Samangs, on the other hand, are Negritos, and *Pater Schmidt* is probably right in supposing that they have abandoned their original speech and adopted a foreign one. The oldest population of the Malay Peninsula were probably all Negritos, and the Sakai are therefore perhaps later immigrants. According to Forbes, 'the earliest Mōn traditions speak of a race, called Sakae (monsters) whom the Mōn and Burman men found struggling the sea-coast.' It is possible that the 'Sakae' were Negritos. We do not, however, know anything certain about them or their history.

It is not necessary to enter into details with regard to the dialects of the Sakai and Samangs. Most of the remarks already made about the Mōn-Khams apply equally to them.

According to Colonel Sir Richard Temple, 'the Nicobarers speak one language in six dialects so different as to be mutually unintelligible to the ear. These six dialects are, from North to South, Goo-Nicobar, Choven, Teressa, Central, Southern and Shoon-Poo.' The same authority sums up the results of his enquiries into the philological position of Nicobarese as follows:—

'The Nicobarers have been on the same ground for at least 3,000 years, and they have a tradition of a migration from the Pagar-Tanasserim Coast. They have been quite isolated from the coast people, except for trade, for all that period. Their language has been affected by outside influences almost entirely only in trade directions, and then not to a great degree. It has been subjected to internal change to a certain degree by the effects of time. Yet we find roots in the language of the kind that remain unchanged in all speech, which are apparently beyond question identical with those that have remained unchanged in the dialects of the wild tribes of the Malay Peninsula; these very roots are their existence among the wild tribes to the extent on them of the influence of the Indo-Chinese languages, civilised and uncivilised. Considering then the long isolation of the Nicobarers, it is a fair inference that these islands probably preserve a form of the general Indo-Chinese speech that is truer to its original forms than that of any existing people on the Continent.'

When writing the above, Sir R. Temple was unacquainted with Peter Schmidt's studies. We now know that the wild tribes of the Malay Peninsula, the Sakai and Semang, speak a language which seems to be radically connected with Miao-Khmic. In the case of the Sakai, it is probably the original language of the tribe, while the Semangs have adopted it from them. The many points of connexion between Nicobarers and these forms of speech therefore point to a similar state of affairs.

Results of this part of the enquiry. We may therefore sum up the preceding remarks as follows:—

The Munda, the Miao-Khmic, the wild tribes of the Malay Peninsula, and the Nicobarers all use forms of speech which can be traced back to a common source, though they mutually differ widely from each other. Each of the tribes has had a development of its own, and each dialect has, in each case, struck out on independent lines. Their development has also been influenced from without, in consequence of race mixture with outsiders. We cannot, however, any more trace the various stages in that development, because the old history of the tribes is question is not known to us. Peter W. Schmidt divides all these languages into three main branches, viz:—

I. Khant; Wa, Munda, Khasi, Palaung, and Danaw; Nicobarers;

II. Semang, Tanka, Senoi and Sakai;

III. Miao-Khmic languages, Assamese, Burmese, and Munda.

Professor Wilhelm Thomsen of Copenhagen, in his paper *On the position of the relations to Australian languages*, has tried to show that there is some connexion between the Munda dialects and Australian languages. He says:—

'I desire to draw attention to a series of very remarkable coincidences between them (i.e. the Munda languages and several of the . . . aboriginal languages in the southern part of the Australian continent, such as Dippil and

Tyrradil in Southern Queensland; Kauraray, Wiraduril, Lake Macquarie, Wedi-Wodi, and others in New South Wales; the languages spoken on the Beccomber Bay and about Adelaide, and also the Parakalla spoken to the west of Spencer's Gulf in South Australia; and lastly several languages of West Australia. These South-Australian languages cannot, notwithstanding the great difference existing between them, be separated from each other, but they must be supposed to have some common origin. The points of analogy which have been supposed to exist between them and the Dravidian languages, must certainly be abandoned. Compare Friedrich Müller, *Gründris der Sprachwissenschaft*, Vol. ii, Part i, pp. 35 and 37. On the other hand, I think there is unquestionably a certain connection between the Australian and Khorwarian languages.

It is not only possible to point testicularity in vocabulary, but especial stress should be laid on the fact that the analogy extends to the principles according to which the languages are built up and to the relations and ideas which have found their expression in the grammatical forms. There seems also to be an unmistakable similarity in some details of these forms, if it is permissible to draw any conclusions in this respect so long as we are quite ignorant of the phonetical development of the languages. We cannot, however, expect to find any obvious analogy throughout in grammatical details, the less so when we remember how much the Australian languages themselves differ from each other in this respect.

Professor Thomsen thinks that these similarities must be explained by the supposition that Indian Muppits, or some closely connected tribe, emigrated towards the east and south-east, 'any in New Guinea, where von der Gabelowitz thinks that they have left traces in the languages on the Maccay coast, but especially to the south of the Australian continent, where the languages still are of a kind similar to the Khorwarian, though crossings and intermixtures, of which nothing can as yet be known, have no doubt also taken place here.'

A similar theory has been propounded by G. von der Gabelowitz in his book *Die Sprachwissenschaft*, Leipzig, 1881, pp. 374 and 5. He says:—

'We are probably justified in speaking of a Khorwar-Australian family of languages.'

Von der Gabelowitz has not adduced any facts in support of this view. It is possibly based on a comparison of materials which are not accessible to me. Professor Thomsen, on the other hand, gives some details, and it will be necessary to examine them.

His first argument is based on some correspondence in vocabulary, and he here enters into details, as follows:—

*Sawitli *da*, I; Muppit *da*, etc., correspond to forms containing an *ä* in all Australian languages; thus Dippi, Tyrradil, Kauraray, Adelaide, Parakalla *da*, etc.

Sawitli *äddä*, Muppit *äddä*, we two (i.e. he and I) correspond to Dippi *aa-äddä*, *a-tta*; Kauraray *da-tä*; Wiraduril *da-ä*; Lake Macquarie (oblique) *da-tä* (then *adä* and I; *da-tä*-pon, he and I); Adelaide, Tyrradil *da-äddä*; West-Australian *da-ä*.

Santali *aiā*, we, = *Turrah* *ai-ai*; *Adakile* *ai-ai*, etc.

Santali *aiā*, we, he, she, it (animate beings) one, one (animate), should be compared with *Lake Macquarie* *wa*, he, that; *aiā*, *wa*, this; *Dippl* *aiā*, *Turrah* *aiā*, he, etc.

Professor Thomson further compares *Santali* *aiā'*, *ayā*, with *Kamilaroy*, *Wintaroi* *aiā*, *Wool-Wool* *ayā*; *Santali* *wa*, *wa*, with *Kamilaroy*, *Dippl* *aiā*, *Turrah* *aiā*; *Santali* *aiyā*, foot, with *Wintaroi* *aiā*, *Kamilaroy* *aiā*, *Dippl* *aiā*; *Santali* *aiyā*, man, with *Lake Macquarie* *aiā*, *Encounter Bay* *aiā* (compare *Korā* *aiā*); *Santali* *aiā*, not, with *Dippl* *aiā*. We may add *Santali* *aiā*, *Turrah* *aiā*, *Lake Macquarie*, *Wool-Wool* *aiā*, *ayā*.

With regard to numerals Professor Thomson compares *Santali* *aiā'*, *aiā'* *aiā*, one, with *Wool-Wool* *aiā*, *Kamilaroy* *aiā*; *Santali* *aiā*, two, with *Lake Macquarie* *aiā*, *Kamilaroy*, *Dippl*, *Wool-Wool* *aiā*.

I now proceed to an examination of these comparisons and begin with the numerals.

The similarity between *Murji* and Australian numerals is not very striking. For Australian languages possess more than the three first numerals. The form for 'one' differs in most of them. Compare *Lake Macquarie* *aiā*, *Wintaroi* *aiā*, *Korā* *aiā*; *Turrah* *aiā*, *Dippl* *aiā*, *Encounter Bay* *aiā*, *Adakile* *aiā*, West Australian *aiā*, *aiā*, and so forth. Even *Kamilaroy* *aiā* and *Wool-Wool* *aiā* do not exactly correspond to *Santali* *aiā'*, the initial *a* of which word is an old prefix and at all events there can be no question of comparing the Australian word for 'one' in general with *aiā'*.

With regard to 'two', most Australian languages possess forms beginning with *a* *i*. Thus, *Lake Macquarie* *aiā*, *Wintaroi* *aiā*, *Kamilaroy*, *Dippl*, and *Wool-Wool* *aiā*, *Wintaroi* *aiā*, *Korā* *aiā*, *Turrah* *aiā*, *Lake Tyne* *aiā*, *Lake Hindmarsh* *aiā*, *River Torra* *aiā*, *Jupurrung* *aiā*, *Wilmore* *aiā*, *Trangwang* *aiā*. The base seems to be *aiā*, *aiā*, or something like that. The similarity with *Murji* *aiā* is far from being evident, even if *aiā* is not an old prefix (compare *Laké* *aiā*; *Korā* *aiā*) but belongs to the base.

It cannot, however, be denied that a sort of similarity exists between the two first numerals in *Murji* and some Australian languages. It would be very rash to infer anything about their actual relationship from this fact. A much more striking analogy can be found between the numerals in languages where community of origin is quite out of the question. Compare, for example, *aiā*, one, in the language of the *Mitiquene* in America, with the Hindustani *aiā*. Forms corresponding to *Santali* *aiā'*, one; *aiā*, two, are found in some Negro languages of Africa. Compare *Hirre* *aiā*, one; *aiā*, two; *Mala* *aiā*, two.

Moreover, every trace of analogy between *Murji* and Australian languages ceases when we go beyond two. I therefore think we are forced to the conclusion that the analogy in the case of the two first numerals is only apparent.

The same is, so far as I can see, the case with regard to pronouns.

The personal 'I' has forms containing an *i* in many languages. Thus in *Malayalam* *aiā*, *i*, in *Murji* (Africa) *i*, *Balla* (Africa) *aiā*, and so forth. The personal suffixes of the first person in Australian languages, on the other hand, show that *i* is not

essential to the pronoun. Compare Wundjari *na-da*, I, to which correspond the suffixed forms *da* and *da*. Similarly in Encounter Bay, 'I' is *da-pe* or *na-da*, and the corresponding suffixes are *ape*, *ap*, *an*, etc.

The forms of the dual and plural of the pronoun of the first person unquestionably bear some similarity to the corresponding Munda forms. In the Munda languages the bases of these forms are, however, *ia*, *wa*, and *la*, while *ha*, *li*, and *le* in the Australian languages appear to be suffixes of number. Compare Lake Macquarie *ha-la*, you two, Encounter Bay *da-da*, you two, and so forth.

The apparent similarity between the forms for 'we two' and 'we' is more than outweighed by the fact that the Australian languages do not appear to distinguish between forms including and such as exclude the party addressed in the dual and plural of the personal pronoun of the first person. Professor Thomson, it is true, mentions *na-da*, thou and I; *da-lim-pa*, he and I, from the dialect spoken at Lake Macquarie. The latter form, however, contains the ordinary dual *na-da*, and the pronoun of the third person singular. It will be seen that the principle is quite different.

Moreover, the parallelism between Munda and Australian languages ceases to exist when we consider the forms for 'them.' Malakman, on the other hand, has forms, such as *ma*, *sa*, which correspond to the Munda *am*. Compare also Nulhem (Africa) *ma*, *ma*, *tham*.

Forms corresponding to Sanskrit *am*, *ant*, *one*, *ma*, *thi*, do occur not only in Australian languages, but also in the Malakman *sa*, *a*, *ba*, and in many other languages, including the Aryan dialects of India.

I therefore think that no conclusion whatever can be based on the apparent similarity in pronouns and numerals between the Munda languages on the one hand and the Australian on the other.

If we turn to the other words compared by Professor Thomson the result will be the same. The similarity is, in most cases, far from being striking. I omit from consideration the words for 'nose' and 'foot' in which no one will, I think, see any analogy is very small indeed.

For 'eye' we find the forms *ma* and *ma* which Professor Thomson compares with Sanskrit *ma*. The latter word, however, more closely resembles forms such as *ma*, *ma*, *ma*, and so forth, in numerous Oceanic languages. Compare also *ma*, and *ma*, *ma*, *ma* in several Tibeto-Burman forms of speech.

'Man' is here in Lake Macquarie and here in Encounter Bay. This word of course resembles Sanskrit *ma*, Kutch *ma*, *ma*. But we have also Fulbe *ma* which has its origin in Africa. Moreover, the base of Kutch *ma* is probably *ra*, and *ma* an old prefix. Compare Kham *ma*, *ma*, which contains another prefix *ma*. Forms such as Kamilaroi *ma*, Wundjari *ma*, Victoria *ma*, *ma*, render the probability of a connection with the Munda word for 'man' very slight.

Nor can any importance be attached to the similarity between Dippel *ma*, Sanskrit *ma*, *ma*, when we consider Lake Macquarie *ma* Wundjari *ma*, Kamilaroi *ma*, Adelaide *ma*, West Australian *ma*, *ma*, and when we remember that *ma*, *ma*, also occurs in far-off African languages such as Ibo.

An examination of the points in which the vocabularies of the Munda and the Australian languages have been supposed to agree therefore shows that such analogy

as seems so vital is too questionable to be made the basis of any conclusion. It would be necessary to point out many more cases of unquestionable similarity in order to make the supposition of a connection probable.

Professor Thomson's opinion, that there is a connection between the two families, is, however, less based on a comparison of vocabulary than on the analogy which he finds between the grammatical principles prevailing in both. He has not pointed to any definite facts in support of his view, and we must therefore base the remarks which follow on such materials as are available.

Like the *Miaph* languages, the Australian forms of speech do not clearly distinguish between noun and verb. The same is, however, the

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case in so many languages all over the earth that no conclusion can be drawn from such analogy.

Phonology.—The phonetical system of Australian languages is extremely simple. There are no aspirates, no diphthongs, no *h*, and probably originally no soft vowels such as *g*, *d*, or *k*. There is, more especially, nothing to correspond to the semi-consonants which are so characteristic of *Miaph* languages. These sounds have, on the other hand, though without just cause, been compared with the so-called 'shades' of African languages.

Formation of words.—The Australian languages use suffixes in order to form new words. So far as we can see, they have nothing corresponding to the *Miaph* inflexion. This point is of some importance as affecting the whole structure of the language.

Nouns.—Australian languages do not distinguish between animate and inanimate nouns, as do the *Miaph* forms of speech and many other *Polynesian* families.

In *Miaph*, there are three numbers. The same is the case with regard to pronouns in Australia. In the case of nouns, on the other hand, most Australian languages do not distinguish numbers. In Adelaide and Encounter Bay, however, there are three numbers as in *Miaph*. The dual suffixes are *-la* or *-lla* in Adelaide and *-rak* in Encounter Bay, and those of the plural are *-na* and *-er*, respectively. Compare the suffixes of the present, of the third person, dual *-rak*, plural *-er* in Encounter Bay. The numbers are, accordingly, indicated in the same way as in *Miaph*. Compare, however, also Encounter Bay *atay-rak*, two; *aypala-er*, middle-er, three.

There are no separate suffixes to denote the subject and the object. This is, however, as generally the case in many languages that no conclusion can be based on the fact. The Australian languages, on the other hand, in one important point differ from the *Miaph* forms of speech, etc., in possessing a separate suffix denoting the agent. Thus, *atay-la* is *subject* *atay*, *atay-by* what *atay*? what is the *atay* doing? According to Professor Fr. Müller this is a characteristic feature of all Australian languages. The similarity between this suffix *-la* and the *Miaph* *-la* is probably only apparent. The same is the case with the West Australian genitive suffix *-ak*, *-ag*, or, after vowels, *-rak*, *-rag*, as compared with *Miaph* *-ak*, as, *rook*, *rook*. The corresponding form in most Australian languages is *-la*. Such analogies become insignificant when we compare the genitive suffix *-la*, *-ga*, in the language of the *Burman*, and *-ag*, *-ak*, in *Malay*, both of which belong to *African*.

Some remarks have already been made regarding numerals and pronouns. In this connection I shall only point out that the Australian numerals do not go further than 'three' and accordingly do not present anything corresponding to the principle prevailing

in Muskh and several other Negritic families of speaking in brevitas. There are, further, no double sets of the dual and the plural of the present of the first person. I may add that the bases of the interrogative pronouns are quite different. Compare *Turukul* *are-ah*, who? what, what? and similar forms in all other dialects.

Verbs.—The Australian languages possess a richly varied system of verbal forms. In this respect they agree with the Muskh dialects, but also with languages of other families such as Turkish. Some of the tense-suffixes apparently resemble those in use in the Muskh family. Thus the present suffix *en* in Lake Macquarie, is, *en*, *de* in Encounter Bay are apparently to be compared with the Karilli suffixes *en*, *en*. The suffix *i* or *u* of the past in *Wintarri*, *Kamilaroi*, *Turukul*, and *Adelaid* have some resemblance to Karilli *ai*; the perfect suffix *i-teen* in Lake Macquarie and *lele*, *leu* in *Kamilaroi* might be connected with Karilli *alen* and *len*, respectively. It would, however, be rash to lay any stress on such analogy is sound.

We find reflexive and reciprocal bases and so forth, but they are formed in a way quite different from that prevailing in Muskh, and the whole structure of the verb is, so far as I can see, quite different.

The passive is formed by adding the pronominal suffixes denoting the object and is not an independent form, as is the case in Muskh.

There is nothing corresponding to the infinitival *a*, and participles are, at least in *Kamilaroi*, formed by adding suffixes to the tense bases.

The subject is indicated by adding pronominal suffixes, which in Encounter Bay are sometimes added to preceding words. Thus, *pi-y-up-ah-en*, *fiul-i ga*, I go after *fiul*. A similar construction is, however, also found elsewhere. Compare the African *Hottentot* *te-hi-ee*, and-he gives. It has already been remarked that there is a separate pronominal suffix denoting the agent, a state of affairs which is quite foreign to the Muskh languages.

The object is often indicated by adding pronominal suffixes. Thus, *del-ah-en-ah*, *hi-mo-ky-kia*, he hit me; *wamp-ir-en-ah*, *wreak-mo-ky-him*, he struck me, in Encounter Bay. In the Muskh languages, on the other hand, inflex are used instead, while the language of the *Hottentots* in this respect agrees with Australian; thus, *ma-te-h*, see-him-he, he sees him; *ma-te-pa-h*, give-you-them-he, he gives them to you. Moreover, there is nothing to correspond to the various inflex denoting the indirect object or the possitive which are so characteristic a feature in Muskh languages.

The various forms corresponding to our verbal tenses are further often based on principles which are not found to prevail in the Muskh family. Thus the *Wintarri* possesses five different forms which may be translated as a perfect. Thus, *hi-m-al-pa-ah*, have struck; *hi-m-al-sha-ah*, have just struck; *hi-m-al-sha-ah*, have struck to-day; *hi-m-al-pa-ah*, have struck yesterday; *hi-m-al-pa-ah*, have struck a long time ago.

The result of the preceding remarks has not been to corroborate the hypothesis of a close connection between the Australian and the Muskh languages. Such analogy as exists concerns general features which occur in the most different languages all over the world. Our knowledge of the Australian languages is very limited, and I have not been in a position to make use of all that has been written about them. It is therefore possible that *Moura*, *Thamara* and *van der Gabelenda* would be able to support their theory with facts (which I do not know. So far, however, nothing has been adduced

which proves the existence of a connexion between the two groups of languages, or which even makes it probable.

It is, of course, possible that further researches may adduce new facts which will prove Professor Thomson to have been right. In that case the explanation will probably be found to be that given by him, that the analogy must be due to the influence of the language of immigrants from India or Australasia to Australia.¹

The Mundja family comprises several dialects. The table which follows shows their names and the estimated number of speakers. Revised figures, based on the returns of the last Census, have been added in a third column :—

Name of dialect.	Estimated number of speakers.	Census of 1901.
Sanikil	1,214,833	1,394,119
Mupjilil	408,584	468,764
Ikweri	79,079	111,964
Wickil	1,294	210
Kajji	9,969	12,979
Hi	262,186	375,868
Fai	1,797	1,586
Aneri	19,563	4,694
Korwi	20,297	18,448
Ekerwi	111,094	95,079
Ekweri	73,179	92,546
Jelag	13,897	12,688
Karwi	126,099	167,119
Sukilil	29,669	35,939
Total	2,874,732	3,194,098

Sanikil, Mupjilil, Ikweri, Wickil, Kajji, Hi, Fai, Aneri, and Korwi are only slightly differing forms of one and the same language. All these tribes are, according to Smith's tradition, descended from the same stock, and were once known as Ekerwi or Ekarwi. The Ekerwi of the present day, a cultivating and husbanding tribe of Chota Nagpur and Southern Dekan, have probably the same origin. The dialect spoken by the tribes just mentioned will in this Survey be collected under the head of Ekerwi. Ekerwi is the principal Mundja language, its dialects having been returned by full 88 per cent. of all the speakers of Mundja tongue. Ekerwi is also the only Mundja form of speech which has remained comparatively free from the influence of neighbouring languages. The vocabulary is to some extent Aryan, and some of the usual customs

¹ I cannot in this place enter into the question of the relationship between our Singh-Ekwa-Ukwa family and the language of Australasia (Thomson, *Edinburgh Polytechnic*). I am inclined, but F. W. Schmidt is right in denying of these forms of speech together into one great family, but I am not as yet in a position to prove the connection.

are apparently taken from the same source. The whole character of the language has, however, been preserved with great fidelity, though Aryan principles have of late begun to influence the grammar also. Kharwari can therefore be considered as the typical representative of the Mundā family.

The remaining dialects are spoken by comparatively small tribes. They have all been largely influenced by Aryan languages, and, in the case of Savara and Gadaba, also by Dravidian forms of speech.

Kuruk, Kharik, and Jaling agree in one important point. They often use a *k* where Kharwari has an *l*. Thus Kharwari *lān*, Kuruk *lan*, a child. Savara and Gadaba have *on*. Attention has already been drawn to the fact that the Hsin-Khmer languages possess the same word in the form *lan*. It therefore seems probable that Kharwari in this respect represents a later stage of phonetical development.

Savara is most closely related to Kharik. It has, however, been largely influenced by Telugu, and it is now a mixed form of speech. This is also the case with Gadaba, where Aryan and Dravidian elements have to a certain extent superseded the Mundā forms and grammatical principles.

Some of the most characteristic features of the Mundā languages, or at least of its general character of the Mundā languages, best known representative, will be mentioned in the introduction to Santāl. It will, however, be of interest in this place to make some short remarks on the general character of the family.

Phonology.—The phonetical system of the Mundā languages is very richly developed. It will be shown below under the head of Santāl how that language abounds in vowels. The same is probably the case in other Mundā dialects, though we have not so full and trustworthy information about them as in the case of Santāl. In that language, and in Mundari, and apparently also in Kharik, there are moreover distinct traces of the working of that well-known law of harmonic sequences which affects the vowels of consecutive syllables so as to make them agree with each other in sound. The details will be found under the head of Santāl.

The Mundā languages also possess a richly developed system of consonants. Hard and soft consonants are freely used, and both classes can be aspirated. In Aryan languages, however, the aspiration is often dropped.

In addition to the consonants known from Aryan languages, we also find a set of semi-consonants. The details will be found under the head of Santāl. These semi-consonants form a very characteristic feature of the Mundā languages. The materials collected for the purposes of this Survey have not, however, been prepared by scholars with a phonetical training. We cannot, therefore, expect to find these peculiarly difficult sounds noted with accurate correctness in the specimens printed in this volume. It is, on the whole, not possible to form an adequate view of the phonetical system of the Mundā languages from the materials available. It is only the specimens of Santāl and its dialects forwarded from the Santāl Parganas which are quite trustworthy in this respect.

The semi-consonants correspond to the so-called abrupt tone of Indo-Chinese languages. Similar sounds appear to exist in Sakai and Senoi, and probably also in most Hsin-Khmer languages.

No Santāl word can begin with more than one consonant. The same rule apparently holds good in all the Mundā dialects.

There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *hi* or *hié*, and that of the plural *hi* or *hié*, in all dialects of Kharóid and hi Kharók. These suffixes can therefore be considered as the common property of the whole family. In Jang and Kharó, the suffix of the plural is *hi*, to which corresponds Sarum *hi*. This *hi* or *hié* is probably the old dual suffix. Kharók has formed a new dual suffix *hié*, which is clearly derived from *hi* by adding *é*. This *é* is probably the numeral *hié*, two. Compare *amé* and *amé*, you two. Jang and Sarum have apparently no dual suffix. The same is the case with Gakó.

The Muskie languages do not possess anything corresponding to the cases of the direct and indirect objects. These relations find their expression in the verb. In this respect we may compare Muskie with, for instance, the so-called incorporating languages of America. In the minor dialects, however, Aryan suffixes of the dative and the accusative are gradually being introduced.

The various relations of time and space are indicated by adding postpositions.

The positive is an adjective. In the most typical Muskie languages it has various forms according to whether it qualifies an animate or an inanimate noun.

Numerals.—The first ten numerals in Gakó, Kharók, and Sarum have been given in the table on p. 12. The Gakó numerals are typical of all the dialects of the so-called Kharóid. The table which follows registers the forms in use in the other dialects:—

	Gakó	Kharók	Kharó	Jang	Sarum	Gakó
1	<i>uú</i>	<i>uú</i>	<i>uú-pú</i>	<i>uú, úp</i>	<i>hi</i>	<i>uú-hi</i>
2	<i>hié-uú</i>	<i>hié-uú</i>	<i>hié</i>	<i>hié, hié</i>	<i>hié</i>	<i>hié-pú</i>
3	<i>pú-hi</i>	<i>hié-pú</i>	<i>uú</i>	<i>hié</i>	<i>pú-hi</i>	<i>hié</i>
4	<i>pú-hié</i>	<i>uú-hié</i>	<i>hié-pú</i>	<i>hié</i>	<i>hié</i>	<i>uú-hié</i>
5	<i>uú-hié</i>	<i>uú-hié</i>	<i>uú-hié</i>	<i>pú-hié</i>	<i>uú-hié</i>	<i>uú-hié</i>
6	<i>hié</i>	<i>hié-pú</i>	<i>hié</i>	<i>hié</i>	<i>hié</i>	<i>hié</i>
7	<i>hié</i>	<i>pú</i>	<i>pú</i>	<i>hié</i>	<i>pú-hi</i>	<i>hié</i>
8	<i>hié</i>	<i>hié-pú</i>	<i>hié</i>	<i>hié</i>	<i>hié</i>	<i>hié</i>
9	<i>hié</i>	<i>hié-pú</i>	<i>hié</i>	<i>hié</i>	<i>hié</i>	<i>hié</i>
10	<i>pú</i>	<i>pú-pú</i>	<i>pú</i>	<i>hié</i>	<i>pú-hi</i>	<i>hié</i>
20	<i>hié</i>	<i>hié</i>	<i>hié, hié</i>	<i>hié</i>	<i>hié</i>	<i>hié</i>

It will be seen that Juki and Gubela have adopted Aryan forms. The same is, to a great extent, also the case in other dialects. Thus the Aryan forms are commonly used in all business transactions. Kharis and Sarara differ from the rest in the numerals seven, eight, and nine. A comparison of the table on p. 12 will show that in this respect they agree with Mili-Kharis.

Higher numbers are counted in twenties.

PERSONAL.—The materials available do not allow us to give a full list of the personal pronouns in all Mursi languages. The details will be found under the head of the various dialects. It has already been remarked that Juki, Sarara, and Gubela have apparently abandoned the use of the dual.

The dual and plural of the personal pronoun of the first person have two forms, one including and one excluding, the party addressed. Kharis has here, as in the case of nouns, partly adopted new forms. With regard to Juki, Sarara, and Gubela, our information is insufficient.

Khorok has a long series of pronominal suffixes and infixes. The details will be found under the head of Samiti. Other dialects have only preserved traces of these affixes.

VERB.—The nature of the typical Mursi verb will be discussed in some detail under the head of Samiti. In this place I shall only mention that Aryan principles have largely influenced the verbs of the minor dialects.

For further details the student is referred to the remarks in the Introduction to Samiti and under the head of the various dialects.

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KHERWARĪ.

About eleven-twentieths of all Munjās, in the wider sense of the term, speak slightly varying dialects of one language, which I have called Kherwarī, i.e. the language of the Kherwars. The Kherwars or Kherwaris are now a subdividing and headhunting tribe of Chota Nagpur and Southern Bihar who are quite Aryansed. In the traditions of the Santāl people, however, the denomination Kherwā or Kharwā is used to denote the common stock from which the Santāls, the Mupāṛs, the Hās, etc., have sprung. It has already been mentioned in the general introduction to the Munjā Family that some scholars have therefore proposed to call the whole family Kherwarian. It has also been pointed out that the Linguistic Survey has not adopted this use of the word Kherwarian, because we have no right to infer that all Munjā tribes have ever been called Kherwars and because the family has already become known under other names.

The name Kherwarī will, in this Survey, be used to denote those Munjā dialects which used the word *ad̥* or some similar word for 'man.' It might also be called the Eastern Munjā language. The name *Kal* has also been applied to it, but this denomination is apt to give rise to ambiguity. In the first place, it is often used to denote all Munjā dialects, in the second place it often occurs as a denomination of a group of dialects which does not include Santāl, the most important dialect of the language in question. The name Kherwarī has been adopted in deference to the Santāl tradition and to those eminent scholars who have proposed to call the whole family Kherwarian. The name has the great advantage of being new so that it cannot easily be misunderstood. The close relation between all dialects which are comprised under the name Kherwarī has long been recognised, but, so far as I am aware, they are now for the first time classed together as one distinct form of Munjā language.

The Kherwarī language is spoken by more than $2\frac{1}{2}$ millions of people from Bhagalpur and the Santāl Parganas in the north to the Oriss, Tributary States on the south, and from Maikharj in the east to Ranchalpur in the west. The details will be found below under the various dialects. According to local estimates made for the purposes of this Survey and the more accurate figures returned at the last Census, the number of speakers may be put down, respectively, as follows:—

Name of dialect.		Estimated number of speakers.	Census of 1901
Santāl	“ “ “ “ “ “ “ “ “ “	1,874,894	1,779,118
Mupāṛ	“ “ “ “ “ “ “ “ “ “	486,594	486,744
Hās	“ “ “ “ “ “ “ “ “ “	79,008	111,564
Ḫarḫ	“ “ “ “ “ “ “ “ “ “	3,804	556
Kal	“ “ “ “ “ “ “ “ “ “	6,969	20,078
Hā	“ “ “ “ “ “ “ “ “ “	393,136	371,000
Tan	“ “ “ “ “ “ “ “ “ “	3,727	2,888
Aṣṛ	“ “ “ “ “ “ “ “ “ “	13,601	4,994
Kharḫ	“ “ “ “ “ “ “ “ “ “	26,227	14,448
Total		2,825,298	2,798,038

The most important form of Khaswini is Sazili, and the principal features of the language will be described under the head of that dialect. It has two slightly different sub-dialects, Khasili and Mili, which connect Sazili with the Kol dialects proper, Mupfiri, Khoriji, Striji, Kaji, and Ha. The remaining dialects, Turi, Asuri, and Korwa, are more closely related to Mupfiri than to Sazili. In some characteristics, however, they agree with the latter dialect as against the former. The Sazili, the Asuri, and the Korwa use the word Miliji as an honorific title to denote themselves. The name Miliji has been retained as denoting a dialect in Raipet. It is a form of speech between Asuri and Korwa, and the figures will be shown under Asuri. Turi is more closely related to Mupfiri than are Asuri and Korwa. Korwa, on the other hand, may be considered as the link connecting Khaswini with Khasi and the eastern and southern Mupfiri dialects.

SANTALI.

Santali is the most important of all the Munduli languages. About 37 percent of all Mundulis have been returned under that form of speech. The total number of speakers is about 1½ million of people.

Santali literally means 'the language of the Santals.' 'Santal' is the name applied by foreigners to the tribe which has given its name to the Santal Parganas. Santal is, according to Mr. Strachey, a corruption of *Sikhal* or *Sikhar*, the common name of the tribe met by Bengalis. The forms *Santal* and *Santāl* are only used by natives who have come into contact with Europeans. He derives the name from *Sikot* in Mitnapore where the tribe is supposed to have been settled for several generations. The 'Santalers' are mentioned as a wild and uncivilized tribe as early as 1786.¹

Santals call themselves *idj-idj*, *man*, or *idj idjda*, man child. When asked about their name and caste they usually apply the title *Majidji*, headman, to themselves. Their language has therefore sometimes been reported under various names such as *Idj*, *Idj-idj*, i.e. the speech of the *Idjs*, *Majidji*, and so forth. Outsiders often also use *Piarua* or *Porot*² as a designation of this form of speech. In Murshidabad the language is locally known as *Sungai*, forest language, or *Pahyia*, mountain-language. In Bankura and Murshidabad it has been reported as *Phar*, i.e. language (that is 'the foreign language'), and in Bankura some speakers were returned in the Survey estimates under the head of *Kietya* *Kepit*. It is, however, now reported that no such dialect exists in the district. The so-called *khelid Majda* of the Santal Parganas are related to the Jadoptas, they are semi-Hindustani aborigines.

All these secondary names are based on misunderstandings or on considerations which have nothing to do with language. They will, therefore, be discarded in the following pages, and the language will be styled Santali throughout.

According to Santali traditions, the tribe was once united with what are now the Housharis, the Hils, and other small tribes. They assert that in those old times they were called *Kherwas* or *Kharwas*. Their traditional tales contain allusions to old wanderings from the west. These wanderings have probably taken place in relatively modern times. According to Mr. Risley, it is clear that a large and important Santal colony was once settled in parganas Chai and Champā in Hazaribagh. The same authority further remarks:

'A tradition is related by Colonel Bachel of an old fort in Chai occupied by one Jaria, a Santal Raja, who destroyed himself and his family on hearing of the approach of a Mohammedan army under Sayyid Ibrahim Ali alias Shahi Sayi, a general of Mohammed Tughlak's, who died in 1325. This tradition, as far as it refers to the relations of a Santal fort in Chai Champā, is to some extent corroborated by the following passage from the legends of the Southern Santals collected by the Rev. J. Phillips, and published in Appendix G, to *Journal of Rural Bengal*, of 1893:—"Speaking down (in Chai Champā) they greatly multiplied. There were two gods, the *idjda* god and the *idjda* god, so the fort of Chai Champā." If, moreover, the date of the taking of this fort by Tughlak did not amount to be about 1325 A.D., the subsequent migration of which the tribal legends speak would fit up the time intervening between the departure of the Santals from Chai Champā and their settlement in the present Santal Parganas. Speaking generally, these recent migrations

¹ See the references given in Mr. Crooke's edition of *Tales and Traditions of Eastern India*.

² This word, which literally means 'Piarua,' is said by speakers of Arjun languages (all over Northern India) to indicate a language which they do not understand. For instance, it is frequently applied to the most remote of inland tribes, such as, in the English tale of 'Thomas' (see).

have been to the east, which is the direction they might prefer, if they have been expected to follow. The earliest settlements which Santal tradition speaks of, those in Kikri Pipri and Chai Champa, lie on the north-western frontier of the tribe-land of Hamaribagh and in the latest time of advance of the numerous Hindu immigrants from Bihar. Thus the belief of Santals has in fact driven the Santals westward to beyond Chai, and the line which they are known to have followed in their return corresponds on the whole with that attributed to them in their tribal legends.¹

From Hamaribagh the Santals are stated to have wandered into Manikpur, and, further, into the Santal Parganna.

This explanation of the traditional legends agrees well with the fact that scattered settlements of Santals are still found all over Hamaribagh.² Mr. Skene-Pollock, it is true, thinks that the traditional wanderings have taken place in a very remote past. According to him they imply an old immigration into India from the north-west while Colonel Dalton explains them as referring to an ancient wandering from Assam. A good deal of the traditional accounts are concerned with the time previous to the stay at Chai Champa. All places in which they are supposed to have lived, from Kikri Pipri to their present home, are mentioned, and also some names from the most remote antiquity; compare p. 64 below. They are always repeated at the *Gidde* *ajidjig*, the ceremony performed when a person is admitted as a member of grown up society.

It seems to me that Mr. Kiley is right in refusing to attach high antiquity to the Santal traditions. They are apparently influenced from various sources.³

Some comments about the position of the *Mundari* race will be found in the general introduction to this volume. See above, p. 3. In this place we are only concerned with the actual habitat of the Santals.

Santal is spoken over a strip of country extending for about 300 miles from

Present limits.

the Ganges in the north to the Mahanadi in the south. It comprises the south of Bhagalpur and Moorhpyr; the west of Birkham and Baridwan; almost the whole of Bankura; the western corner of Midnapore; the greater portion of Moohbanj and Nigral; the north-west of Balasore; the north-east of Kanchpur; Dalkhura; Seraul Kola; Khamsoran; Manikpur; the Santal Parganna, and the east of Hamaribagh. There are further scattered settlements in the south-west of Mundichabad, in the central parts of the St. Parganna, in the jungles in the south of Dinajpur and the adjoining parts of Malda, Rajshahi, and Bogra, and in the south-west of Raigapur. Non-resident immigrants have further brought the language to Jalpaiguri and to Looan, where the Santals are occupied as coolies in the tea-gardens.

Santal is nowhere the only language, and only in the Santal Parganna is it the principal one. Minor Mundari dialects are found side by side with Santal, and Aryan

¹ According to local tradition Kherwar is said to be comparatively modern; hence on the north on the banks of Cooch, in the south of that district there are several old towns still attributed to the 'Kikri Pipri.' See also the Rev. F. Hahn, pp. 170-171 and Kherwar Place names, in the *Journal of the Asiatic Society of Bengal*, Vol. Ixxv (1884), Pt. III, pp. 61, and 65.

² Mr. Kiley has drawn attention to the fact that the names of the Santal settlements have a Mundari origin. The Aryan origin of the word *Tikari* has been noticed, but no other possible derivation has been proposed. The word occurs in the *Santal* in the form *phidhar*, where the word has been borrowed from *phidhar*. It is not clear the same explanation is plausible, and is used as a suggested title. It should be derived from the Sanskrit word, *phidhar* (phidhar) meaning from the present *phidhar*. The quoted *phidhar* does not make the explanation acceptable. *phidhar* (phidhar) shows that a *phidhar* (phidhar) word has been added. *phidhar*, a Sanskrit word, is added in the Santal, the *phidhar* (phidhar) of the Santal.

						Brought forward	1,364,311
Konjhar	.	.	.	.	.	.	11,700
Mochham	.	.	.	.	.	.	104,800
Paigai	.	.	.	.	.	.	1,800
Shaw Kala	.	.	.	.	.	.	17,011
Khammar	.	.	.	.	.	.	2,007
Bond	.	.	.	.	.	.	50
						Total	<u>1,498,919</u>

According to local estimates Sahil was further spoken abroad in the following districts:—

Boyal Presidency—							
Sh-Fargana	.	.	.	.	.	.	14,000
Bojakhil	.	.	.	.	.	.	5,000
Dinapur	.	.	.	.	.	.	20,168
Alipour	.	.	.	.	.	.	1,075
Benapur	.	.	.	.	.	.	900
Bogra	.	.	.	.	.	.	4,000
Mada	.	.	.	.	.	.	20,000
Bangra	.	.	.	.	.	.	10
						Total	<u>60,754</u>
Assam—							
Cachar Taluk	.	.	.	.	.	.	2,000
Sylhet	.	.	.	.	.	.	3,000
Goalpara	.	.	.	.	.	.	1,000
Kamrup	.	.	.	.	.	.	500
Darrang	.	.	.	.	.	.	1,000
Sorigang	.	.	.	.	.	.	1,000
Miranga	.	.	.	.	.	.	4,000
Lakhimpur	.	.	.	.	.	.	4,500
						Total	<u>12,500</u>

Total 100,070

By adding these figures we arrive at the following grand total for the language:—

Sahil spoken at home	1,604,814
Sahil spoken abroad	100,070
Total	<u>1,704,884</u>

The speakers in the Sh-Fargana are immigrant settlers, mostly from Haurinagh. Those in Bojakhil are immigrant settlers in the north, and those in Dinapur immigrant settlers in the south. In Bogra the Sahils are found as immigrant settlers in the west. In Mada, where they have settled in the east, they have only been in the district for about 10 years. The speakers in the other districts are stated to be non-migrant immigrants.

The above figures include the speakers of the so-called Khépi Kapt in Pankura (420), of the so-called Makhil in Konjhar (16) and Mochham (1,600), of the so-called Thir in Borkura (120) and Mochham (1,000), and 50 speakers from the Bond State who were reported to speak Thir, but regarding whom no further information has been available. Regarding the so-called Makhil of the Bojakhil State see below pp. 145 and 46.

The revised figures for the two Samsi dialects Kirmali and MAMa will be given in detail later on. The total number of speakers has been put down as 44,000 for Kirmali and 26,901 for MAMa. The grand total for Samsi is accordingly as follows :—

Samsi proper	1,341,391
Kirmali	44,000
MAMa	26,901
Total	1,412,292

At the last Census, of 1901, Samsi was returned from the following districts :—

A. Samsi areas.

Samsi Provinces:—

Bardwan	22,403
Birbhum	45,445
Bachman	68,440
BHagpur	1,36,736
Bangul	1,001
Bowdah	508
Bel-Pargana	1,052
Calcutta	4
Bahia	21
Bankidabad	12,000
Barrow	29
Bikrati	32
Bajpali	2,002
Bangpur	64,757
Bajpuri	12,184
Bangul	1,000
Bangpur	2,000
Bajm	2,015
Bahm	514
Bajpur	0
Chittagong	400
Chittagong Hill Tracts	74
Dachin	19
Mangal	12,440
Bangpur	12,200
Bahm	5,511
Bahm	21,200
South Pargana	1,60,347
Calcutta	1
Bahm	3,007
Bar	0
Bamdhah	78,100
Bahm	400
Bahm	300
Bahm	101,000
Bahm	74,100
Bahm	21
Orissa Tributary States	1,91,000
Chota Nagpur Tributary States	20,000
BH Tapan	157

Total Samsi Provinces

1,412,292

Asam—									
Santal Formed									
									1,766,227
Cachar Plateau	.	.	.	.	.	.	.	.	2,147
Dihlet	.	.	.	.	.	.	.	.	4,841
Goalpara	.	.	.	.	.	.	.	.	1,789
Kamrup	.	.	.	.	.	.	.	.	438
Baruaing	.	.	.	.	.	.	.	.	2,000
Nagaing	.	.	.	.	.	.	.	.	498
Shangur	.	.	.	.	.	.	.	.	3,179
Taklangur	.	.	.	.	.	.	.	.	7,623
Lushai Hills	.	.	.	.	.	.	.	.	199
North Cachar	.	.	.	.	.	.	.	.	52
Naga Hills	.	.	.	.	.	.	.	.	18
Khasi and Jaintia Hills	.	.	.	.	.	.	.	.	5
Maidpur	.	.	.	.	.	.	.	.	1
Total Asam									39,128
B. Khasia.	.	.	.	.	.	.	.	.	1,768
C. Mizo	.	.	.	.	.	.	.	.	18,000
Total									1,768,118

To this total must probably be added 4,614 speakers of Jangli who were returned from Asam. This would bring the total up to 1,768,118.

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Santali does not possess a written literature, but traditional legends are current among the people. Mr. Shroferal has collected many of

languages and literature.

These from the mouth of Kolan, an old Santal sage. This collection, the so-called 'Santal-legend' book, the Tulu of the American, has been published in 1907. See authorities above.

Santali has been reduced to writing by European missionaries, and the Roman character has commonly been used in writing it. There are two Santali translations of the New Testament. The Old Testament has lately been translated by the Rev. P. O. Bolding.

Santali is a comparatively well known language. Mr. Shroferal's grammar, published in 1903, is still the leading authority, and unsurpassed in correctness and consistent orthography. It is arranged after the pattern of Indo-European grammars, and some parts of it, e.g. the conjugation of verbs, has become unnecessarily long and complicated. Mr. Hermann's grammatical sketch is really based on Mr. Shroferal's grammar, but is much simpler.

I shall in the following pages make a few remarks on Santali. For further details the student is referred to the authorities mentioned above, and especially to the grammars of Messrs. Shroferal and Hermann.

Pronunciation.—Santali has a richly developed system of vowels. All the vowels can be short or long. Long vowels are not marked in the best specimens, which follow the system of spelling agreed upon by the missionaries on the field. I have not therefore made any attempt at introducing separate signs for them. Some specimens distinguish between short and long vowels, but in a very arbitrary way. Santali has, in each specimen, usually been seen through Bengali specimens. Thus the long *ā*, the second of *a* in 'all', is written *ā*, the short *a* of the German 'man' occurs as *ā*, and so forth.

No fixed rules can be given with regard to the quantity of vowels. Short vowels are frequently lengthened when the meaning is explained; thus, *gāh'-an-d-a*, he died, becomes *gāh'-an-d-a* with a very much lengthened *ā*, if the loss and grief is explained. The vowels of monosyllabic words are usually long if the word does not end in a semi-consonant, in which case it is usually short. Thus *āh*, see; *hā*, man; *hā*, name; and likewise also *āh*, to slight; *āh*, to love; but *ah'*, one; *ah'*, call, and so forth. The long vowel of monosyllables is shortened when an accented syllable is added; thus, *āh*, see, positive has *āh'*; *āh*, strike, reciprocal has *āh'*.

The vowels are pronounced as on the continent of Europe.

d is the sound of *a* in *father* and the corresponding short sound. *I* and *a* have the sounds of *i* in *pin*, *police*, and of *e* in *fill*, *venue*, respectively.

E and *o* have two sounds each. *E* is the sound of either of the *e* in the German 'wegen'; *e* first of *e* in the German 'Mähe'. *O* has the sound of either of the *o* in 'promote,' and *d* that of *a* in 'all.' *E* and *d*, *e* and *a*, respectively, are only distinguished in the specimens received from Messrs. Gierhard and Fieding. I have distinguished them throughout in accordance with the decision of a conference of Swedish scholars held some four years ago in order to decide upon the printing of Mr. Rostberg's translation of the Old Testament. With regard to orthography it was agreed upon to distinguish between the open (*E* and *d*) and closed (*e* and *a*) vowel sounds in the bases of words, but not in suffixes and personal pronouns. This practice has been followed in the translations of the Bible issued by the Scandinavian Mission.

All the vowels can be nasalized and are then marked in the usual way, *ẽ, ɨ̃, ʊ̃*, and so forth.

There is still another set of vowels which Mr. Shefferson calls neutral and marks by putting a dot under the vowel, thus *a, ɛ, ɪ, ɔ, ʊ*. They may be compared with the short indistinct vowel sound which English ear-ners in words such as 'here,' with the *a* in German 'Hein,' and with the short *ɪ* in French 'quatre-vingt.' The most common of these sounds, which partly play a prevalent rôle in the language, is the neutral *a*. It is the only one which is regularly expressed in writing. It has a deep guttural sound. The neutral *ɪ* and *ɔ* are only used in the second component of diphthongs beginning with *a*. The neutral vowels are apparently always due to the influence of an *i* or *u* in the preceding or following syllable. The influence of these sounds is even felt if they have themselves disappeared; compare *šat*, old *šat*, from Hindi *śat*, *śat*.

*The first letters are not necessary, e.g., aa, ab, ac, ad, ae, af, ag, ah, ai, aj, ak, al, am, an, ao, ap, ar, as, at, au, av, aw, ax, ay, az.

Harmonic Sequences.—There is a distinct tendency in Hindi to approach the sound of vowels in consecutive syllables to each other. The vowel affected by this tendency is sometimes the preceding and sometimes the following one. This tendency is known under the name of harmonic sequence, and it is familiar as occurring also in other languages. For instance it is a very characteristic feature of the Ural-Altaic forms of speech. Compare above, p. 72.

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I tend to neutralize all vowels which come under their influence, but instead of the short or long *a*, *e*, *i*, then produced, we often find short or long *a*, *e*, *i*, respectively. *bat* (*bath*) and the *bad*, *jack*'s cry: *bath*, *boy*; *kept*, instead of *beyt*, *girl*: *part*-*us*, *read*, but *day*-*us*, *understand*: *daye*, *dead*; *from*, *dayl*: *and*-*all*, *his*: *all*-*us*, *my*: *so*-*is*, *not they*: *is*-*is*, *from*, *had*-*is*, and *i*, and so forth. If an *a*, *e*, or *i* must be retained in the neighborhood of an *i* or *a*, those latter sounds must be changed: thus, *day*-*is*-*how*-*is* instead of *dayl*-*is*-*how*-*is*, he is sticking *us*.

When, followed by a or a, *s* is generally substituted for *d* and *c* for *d* in the demonstrative forms *da, this*; *da, that*. Compare *da-ik*, just there; but *sa-do*, just so; *sa-to*, there; *sa-ik*, there; but *sa-ka*, that. The preposition *bo*, *in*, *so*, accordingly becomes *sa, on*, respectively, and they are further replaced by *sa, on*, respectively, in words such as *sa-t*, this way; *sa-t*, this. Compare the preceding rule. In a similar way *s* is substituted for the *d* in the suffix *o* in the primitive suffix *o-ek*,¹ etc.

The vowels of disyllabic words will, accordingly, usually be found to agree with each other. If one of the syllables contains an *i* or *u*, the other usually contains a neutral or closed (*o* or *a*) vowel, and vice versa. If one of the syllables contains an *a* or *ā*, the other syllable cannot as a rule contain an *e* or *o*, and vice versa. Thus the positive suffix *ah'* becomes *ah'* after *a* and *ā*. Compare *dat-ah'*, to be steady; but *atah'-ah'*, to go. In some isolated cases this *ah'* becomes *ah'* after *i* and *u*; thus, *iq-ah'*, agree; *paq-ah'*, die. In a similar way, the prepositional suffix *ā*, he, she, becomes *a* after *a* or *ā*, and *i* (originally *y* or *ɣ*) after *e* or *o*; thus, *dat-a*, he strikes; *appah-i* *ata-ah'-a*, harkness-sheds-she curled, she has made sorry of bamboo shoots. There are many exceptions to these rules, especially when the vowels of both syllables are long, and it would scarcely be worth while to attempt to list them; thus, *at-i*, also; *atāhā*, home; *atāh' at-i*, brewed, bloody; *atāhā*, come, etc. It should further be remarked that no diphthong in closed syllables is allowed to stand. Epenthetic consonants are inserted between consonant vowels, and diphthongs in closed syllables are contracted into one vowel or transformed into two syllables. Thus the English word 'rule' is pronounced *ruhl* and *rupehl*. Compare further *at-ga-g-d* *at-ah'-a*, he-he says, etc. A epenthetic *u* is very commonly inserted by women before suffixes; thus, *ip-i-u-at-ah'-a*, said to him.

Consonants.—Mushli possesses the same sets of consonants as Hlitch, *etc.*, four gutturals, four palatals, four ceptorals, four dentals, and four labials, with the corresponding mutes. They are written and pronounced as in Hlitch. Two consecutive syllables cannot begin with an aspirated letter. From *ahat'*, open, we must therefore form *ahat'-ah'-ah'*, one who opens. There is further a *y*, an *r*, a cerebral *ɣ*, an *l*, a *n*, a *m*, an *ɳ*, an *h*, and four sounds which have been called semi-consonants, and are written *p'*, *ah'*, *t'*, and *p'*, respectively. They are pronounced by sharply inhaling the breath and putting the tongue in the position occupied when pronouncing *h*, *ah*, *t*, and *p*, respectively. So far their formation is, such to each, like that of an ordinary *h*, *ah*, *t*, *p*. While, however, the final pronunciation of these latter sounds is effected in such a way that the breath in passing out strikes against the point of contact, the contact is, in the case of the semi-consonants, released before the breath passes out, and in this way an abrupt sound is produced. It apparently closely resembles the so-called abrupt tone of many Indo-Chinese languages, which has sometimes been described as the formation of a consonant in the mouth without finally pronouncing it. Phonetically the semi-consonants can be described as checked consonants, without the off-glide.

Instead of passing out through the mouth the breath is sometimes expelled through the nose, and the semi-consonants then assume something of the sound of mutes. We therefore often find them written *a*, *ā*, *u*, and *u*, respectively.

The semi-consonant *p'* is pronounced further back in the throat than the consonant *h*.

The semi-consonants are a characteristic feature of all Mushli languages. They have been marked in various ways. Thus we very often find *a'* and *ah* for *ah'*; *at* and *at*, *u*, and *at* for *at'*, and so forth. I have followed Mr. Skarsted in writing *p'*, *ah'*, *t'*, *p'*, respectively.

The final semi-consonants of verbal forms are changed to the corresponding self-consonants according to certain laws. A semi-consonant at the end of a base is thus changed in the future and in the imperative if the verb is used in a transitive sense and if there is no object index; further before the indices *ah*, *at* and *a*, *at*, and the passive

suffix *ad'*. The *f* of the business suffix *ad'* is never changed; the *f* of the passive suffix *ad'* only in the intensive form *ap-ad'*. The final *f* of verbal suffixes becomes *d* before inflexive inflexes beginning with a vowel. There is further now a tendency, especially in the language of men, to substitute *d* for *f* before the categorical *a*. Thus, *maif*, cut, *maip-dit*, he will cut; *maip-a-d-e*, he cuts him; *maip-dit-mak*, cut mine; *janda-d* *adp*, that he may cut; *maif-d-e-m*, cut them; *maif-ad'-ma*, cut at it; *maif-d-e-m*, cut for him; *maif-ad'-d-e* or *maif-ad-d-e*, he cuts; *paifd'*, lay down; *paif-d-e-m*, lay him down; *ciad'*, leave, imperative *ciad-ma*, *dapap'*, place, *dapad-ma-m*, place me.

In such verbs as are both transitive and intransitive, the semi-consonant is always left unchanged when the verb is used in an intransitive sense. Thus *karrad'-ma*, stand up; but *karrad-ma*, raise up; *karrad'-dit*, I shall arise; *karrad-d*, I shall raise.

Arrest.—In words of two syllables the accent usually rests on the first. Thus *stema*, year. The final syllable is, however, accented when it ends in a semi-consonant, when the last syllable is long and the first short, when the word ends in *d*, and when it is a reduplicated or reflexive monosyllabic base. Thus, *stadd'*, go; *gad*, bring; *tschit*, to-day; *da-dit* and *da-pat*, the intensive and reciprocal bases of *dill*, strike. There are many exceptions to the general rule, but we have no detailed information about the matter.

Affixes.—Sarinli makes use of numerous affixes of various kinds, prefixes, infixes, and suffixes. Most of them play a rôle in what corresponds to the inflexional system of Indo-European languages, and many such affixes will be mentioned in what follows. In this place I shall only mention a few affixes which are used in the formation of words.

A prefix *a* is sometimes used to form a kind of causative; thus, *a-rit*, to lead about from *rit*, go; *a-dil* to give to drink, from *din*, drink; *a-dit*, to give to eat, from *jit*, eat. Compare the *a* of preterital suffixes denoting the indirect object.

There are several infixes in use.

A *f* is inserted after the first vowel of a word. The vowel is, in monosyllabic words, repeated after the *f*. It is usually also perceptible, though very faintly sounded, in other words, especially such as begin with a vowel. In this way intensive are formed from verbs beginning with vowels and from nouns which begin with a consonant; thus, *di*, write, intensive *difdi*; *gad*, bring, intensive *gidgid*; *basas*, make, intensive *bafbas*. Distributives are similarly formed from some numerals beginning with vowels; thus, *ad'* is, seven each, from *sin*, seven; *ad'-ad*, eight each, from *dal*, eight. Finally, *f* is often inserted in demonstrative pronouns beginning with *a* in order to intensify their meaning. The vowel of the base is then always modified. Thus, *ad*, this man here, *ad'-ad*, just this man here.

An infix *p* is used to form collective nouns and reciprocal verbs. Thus, *mapatit*, business; *mapatitid*, a collection of village business; *dal*, strike; *dapad*, strike each other. In a few cases it is difficult to define the exact meaning of this infix. Compare *sin* and *sidp*, child. The latter form is properly collective.

An *a* is often inserted after the first vowel of a word, the vowel being also repeated after *a*. In this way collective numerals and some nouns are formed. Thus, *das*, two; *basas*, both; *pat*, three; *pa-pat*, all the three; *pas*, four; *pa-pas*, all four; *dapad*, to cover; *dapad-pat*, a cover; *maadap'* and *ma-a-adap'*, and, combination.

Another infix *d* is inserted in the same way as *a* in order to form nouns from verbs; thus, *da-da-m*, name, from *das*, to name; *da-d-dap'*, beginning, from *dad'*, begin.

Such inflexion plays a great rôle in the formation of Santali words, and this importance has apparently been still greater in earlier stages of the language. Compare *āpāl* and *āpālī*, *come*; *āpāl* *come*, *arrive*, *approach*, Santali *āpāl* *come*, *come* *near*. Santali and the Munda family generally, in this respect, agree with the Mito-Khonds languages, Bakel, Sonmug, etc.

Inflectional system.—The vocabulary of Santali and connected forms of speech cannot be sub-divided into the same classes of words as in the case of Indo-European languages. Every word can perform the function of a *verb*, and every verbal form can, according to circumstances, be considered as a *noun*, an *adjective* or a *verb*. The relation of one word to the others in a sentence is indicated by means of particles, the original meaning of which can no more be ascertained. Such particles can be compared with the suffixes, postpositions, and *indeclinables* of other languages. It would therefore be necessary to introduce new terms in order to correctly describe the grammatical system of Santali. The Linguistic Survey, however, has a double aim. It collates the philological facts and classes them for further research, and it also serves the practical purpose of furnishing introductions to the various languages of India. It has therefore been deemed convenient to adhere to the grammatical terminology customary for other languages. This practice will also be followed in dealing with the Munda dialects. It must, however, be clearly understood that this method of dealing with these forms of speech is purely conventional and does not exactly correspond to the true state of affairs. It is really correct to say only that a certain word *performs the function* of a noun, of an adjective, or of a verb, instead of saying that it *is* a noun, an adjective, or a verb. The grammatical remarks which follow will, nevertheless, for the sake of convenience, be arranged under the well-known headings of *noun*, *adjective*, *verb*, and so forth.

There is only one *declension*, and this is effected by means of postpositions.

Nouns.

These postpositions were perhaps originally independent words, but are now no more used as such.

Gender.—There are two genders, one denoting all animate nouns, the other comprising all inanimate objects. The natural gender, on the other hand, does not play any rôle in the inflexion of nouns. It is indicated by using different words or by prefixing some word meaning 'male,' 'female,' respectively. Thus, *āpālī*, man; *āpālīn*, woman; *āpālī āpāl*, a male tiger; *āpālīn āpāl*, a female tiger.

Some few nouns ending in *a* have a corresponding feminine form ending in *i*. Thus, *āpāl*, boy; *āpālī*, girl; *āpāl*, blind; *āpālī*, fem. *āpālī*. Such examples are, however, clearly borrowed from Aryan languages.

Number.—There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *āp*, and that of the plural *āp*. Thus, *āpāl-āp*, two men; *āpāl-āp*, men. The suffix of the plural is, however, often dispensed with, and the mere base is used as a collective singular. On the other hand, the plural suffix is sometimes used in an indefinite sense; thus, *āpāl-āp* *apāl-āpāl-ā*, men, *i.e.* somebody has broken in; *apāl-āp*, by that time; *apāl-āp*, by about that time.

Case.—Dual cases, such as denote the relation of the noun to a verb, do not exist in Santali. The direct and indirect object are indicated in the verb, and there is accordingly no such case as a *dative* or an *accusative*.

Local and moral relations are indicated by means of postpositions. Such are *id*, to, in, into, by means of; *id*, in, within; *lepih*, *lepat*, for, for the sake of; *khin*, *khin*, from; *khin*, *khin*, near, and so forth.

The genitive is formed by adding *rdn*, when the governing noun is of the animate gender, and *ad*, or, *rdn* or *rdat* (or, *rdhion*, *rdnat*, *rdnat*), if it is an inanimate noun. Thus, *ap-h-rdn kinp*, the master of the house; *pl mld-rdn* *hant*, three days' work.

The genitive is, in fact, an adjective, and it is derived from the base, by adding *rdn*, i.e. *rd* + *n*, or the *ad*, or *ad*, with or without the postposition *id*, in. *Id* is sometimes also used alone as a genitive suffix. On the other hand, the forms *rdnat* and *rdnat* mentioned above show that *rdn* has formerly also been used before inanimate nouns.¹

Secondary nouns.—It has already been remarked that some nouns are formed by means of inflexion. Several secondary nouns are also formed by adding suffixes. Thus a suffix *kh*, dual *kh*, plural *kh*, is used to form animate nouns, nouns of agency, and the like, while inanimate nouns are formed by the addition of *ad*, dual *ad*, plural *ad*. Thus, *lepih-kh*, the small one; *Papje-rdn*, those of Papje, the sons of Papje; *Papje-ad*, that of Papje, *Papje-ad* *rdn* *kh*, those things of that of Papje.

A very common suffix is *kh* which is used as a kind of definite article, but also in order to form abstract nouns; thus, *dhv-kh*, the tree; *adkh* *kh*, the going; *marat-kh*, greatness.

Adjectives do not change for gender, number, or case. They are, however, often defined by the suffixes *kh*, and *ad* just mentioned. It is often

Adjectives

simply a matter of convenience which word is considered as a noun, and which as an adjective. Thus we may say *Papje-rdn kh*, and *Papje-rdn kh*, *Papje*'s two sons. In the first case the genitive *Papje-rdn* is an adjective, in the second a noun is formed from it and the collective singular *kh*, child, young, is added as an adjective.

Adjectives of possession are often formed by adding *an*; thus, *dhv-an*, possessing strength; *dhv-an*, possessing a husband. As a noun, similarly, *an* is added to almost all words ending in a single vowel. In this way a kind of verbal adjective is formed; thus, *dhv dhv-an*, a bullcock fit to be broken in, from *dhv*, to break in. It is perhaps the same *n* which occurs in *dhv-an*, *dhv-an*, is, and in rare forms such as *ad-an*, *dhv-an*, *dhv-an*, *dhv-an*, *dhv-an*.

Comparisons.—Comparison is effected in the usual way by putting a postposition meaning 'from' after the compared noun. Thus, *id-khin an-an marat-an*, *an*-from *thin*-the biggest; *id-khin marat-an* *ad* *ad* and *an-an-an*, all *an*-from *thin*-the *thin* is, which is the biggest boy. *Adkh*, *adkh*, more; *lepih*, more; *dhv*, more, can also be added in order to indicate the higher or highest degree. Thus, *an* *ad* *ad* *an*, he is greater; *an* *ad* *an* *an*, he is greatest.

The numerals are given in the list of words. The higher numbers are counted in twenties; thus *goh* *id*, eighty; *ad* *id* or *ad* *an*, hundred. Of late years, however, the Swahili have apparently begun to count in tens. Thus Mr. Hauman gives *pl pl* or *ad* *ad*, thirty; *dhv* *pl* or *pl* *id*, sixty, and so on. This tendency is due to the influence of the Arabs. Numerals between the tens are often formed by adding *khin*, more, and *khin*, less; thus, *pl khin* *goh*, ten more four, fourteen; *dhv khin* *an-an*, two less two-score,

¹ Long words will not be specially marked in what follows. They have been designated in the list of Standard Words and Phrases on pp. 101 and 12.

thirty-eight. Examples such as *forty*; *one*, *hundred*; *thirty*, *thousand*, are, of course, borrowed.

Pronouns are, generally speaking, inflected like nouns in number and case.

Personal pronouns.—The personal pronouns have separate forms for the dual and the plural. The pronoun of the first person has, moreover, two forms each in the dual and in the plural, one excluding and one including the person addressed. Demonstrative pronouns are used as personal pronouns of the third person. There is also a pronoun meaning 'self,' which can be considered as a personal pronoun of the third person.

The full forms of these pronouns will be seen from the table which follows:—

	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
I	<i>an</i>	<i>anā</i>	<i>ayy</i>	<i>ahū, ahū</i>	<i>ahū (ānā)</i>
Thou	<i>ant</i>	<i>atā</i>		<i>ayū (ayūh)</i>	
Self	<i>anī</i>		<i>ay-hū</i>		<i>ahū</i>

Ahū and *ahū, we*, are both used when the person addressed is included. *Ahū* is, however, the more intimate form.

The forms given in the table are the full uncontracted forms and correspond to the French *moi, toi, lui*, in phrases like *c'est moi*, &c. It is I. When the pronoun is used as subject without any stress on it, it is suffixed to the word immediately preceding the verb, or to the verb itself, if the latter stands alone. The suffixed forms are like the full forms without the initial *a*. The suffixed form for 'I' is *an*, or after vowels *ni*; that for 'thou' *ant*, *ay*, imperative *anā*, after vowels *ay*, and that for 'he,' 'she' is *hū* or *a*.

If the pronoun stands in one-relation to a verb, it is infixed in the verb itself. There are three sets of such inflexes, one denoting the direct and one the indirect object, and a third denoting the genitive relation. The inflexes of the direct object are like the prenominal suffixes; the dative inflexes are formed from these by prefixing *a*, and the genitive inflexes by prefixing *bi*. Further details are shown in the following table:—

	Direct object.	Indirect object.	Genitive.
1st person	<i>anā</i> ; <i>anā</i> , <i>anā</i> ; <i>ānā</i> , <i>ānā</i>	<i>ayy</i> ; <i>ayy</i> , <i>ayy</i> ; <i>ayy</i> , <i>ayy</i>	<i>ahū</i> ; <i>ahū</i> , <i>ahū</i> ; <i>ahū</i> , <i>ahū</i>
2nd person	<i>atā</i> ; <i>atā</i> , <i>atā</i>	<i>ayy</i> ; <i>ayy</i> , <i>ayy</i>	<i>ayy</i> ; <i>ayy</i> , <i>ayy</i>
3rd person	<i>hū</i> ; <i>hū</i> , <i>hū</i>	<i>ayy</i> ; <i>ayy</i> , <i>ayy</i>	<i>ayy</i> ; <i>ayy</i> , <i>ayy</i>

Forms such as *anā*, *ānā*, *hū*, *ahū*, &c., are, of course, changed to *an*, *ay*, &c., before or after an *a*.

There is, in addition to the above, also a dative infix *ay* used with reference to inanimate nouns.

The following are instances of the use of these suffixes and inflex. — *Mōi* karu-
gāi-pā āiāi-āi-āi-āi-āi yesterday two cows he bought-them-two, yesterday he bought
two cows; gāi-āi-āi-pā, help-they-they-I, I shall help you; āi-āi-āi-āi, heard some-
one-some, take me heed, and so forth.

The genitive suffixes are frequently used after ordinary nouns; thus, *gab'-gá*, my house. It is, however, just as common to use the genitive or also the same base of the personal pronoun as a prepositive. Thus, *á-é-é-á-é-é*, of him, or his; *á-é-é-é-é*, my own.

Many words denoting relationship are always combined with personal reflexes, *i.e.*, *a* for the first, *m* for the second and *t* for the third person. Thus, *spe-a-t*, my father; *spe-m*, thy father; *spe-t*, his, or her father; *spe-sed tsef-cha-ni-na-a*, the mother of us two has come. The last instance shows that these reflexes do not change for number, the number being expressed in the verb.

There are no honorific pronouns, and most people are addressed with the pronoun *are*, thou. The dual of the first as well as of the second person is used between parents-in-law and children-in-law. A man and the wife of his younger brother and a man and his wife's elder sister observe the same custom. Thus, in Specimen II below, the son-in-law says to his mother-in-law, *ahē' ahē' ahi-ahē' a'*, what have you two (*pl. thou*) made curry of, and the mother-in-law answers *ma-gē-lit ahi-ahē' a'*, we two (*i.e. I*) have made curry of this. In a similar way the husband's parents address the wife's parents in the inclusive first person plural, and use the same number to denote themselves in conversation with them. The exclusive form and the second person plural are only used when it is required in order to avoid ambiguity; thus, *dayag-pēl' a'*, all down, we children's father-in-law.

Demonstrative pronouns.—Swahili possesses a rich variety of demonstrative pronouns. Some of them have different forms according to whether they refer to animate or inanimate objects; others are indeclinable in number.

The former group ends in *4*, dual *šiv*, plural *šiv*, when referring to animate noun, and *o*, dual *šib*, plural *šib*, if they refer to inanimate objects; thus *šiv*, this person, this animal; *šib*, this thing.

We can distinguish three different cases ds_{in} and ds_{out} for the sensor, and ds for the receiver objects. The difference between ds and ds_{in} is that the latter denotes *Relative*, this means, just this.

The bases $\text{de}(\text{ae})$ and $\text{de}(\text{ie})$ have each three different forms, one referring to what is close at hand, the second to what is a little farther off but still near, the third to what is still farther off. The first is formed by transposing the vowel and consonant, the second is the unchanged base, and the third is formed by prefixing an *a*. *a* and *e*, *a* and *i* interchange according to the rules of harmonic sequence.

		Klasifikasi		Pemeriksaan			
		Subjekti	Objektif	Anamnesis	Inspeksi	Palpasi	Perkusi
11 12 13	Slings	Asim	Asim	Asim	Asim	Asim	Asim
	Distal	Asim	Asim	Asim	Asim	Asim	Asim
	Proximal	Asim	Asim	Asim	Asim	Asim	Asim

		Rasants.		Rasants.		Srasants.	
		Anterior.	Posterior.	Anterior.	Posterior.	Anterior.	Posterior.
Ras. 3s, 4s	Sing. Dual.	kas- kas-ka	kas- kas-ka	kas- kas-ka	kas- kas-ka	kas- kas-ka	kas- kas-ka
	Plural.	kas- kas-ka	kas- kas-ka	kas- kas-ka	kas- kas-ka	kas- kas-ka	kas- kas-ka
Ras. 2s	Sing. Dual.	kas- kas-ka	kas- kas-ka				
	Plural.	kas- kas-ka	kas- kas-ka				

Forms such as *kas*, *kas*, *kas*, do not occur in Swahili, but are used in connected forms of speech.

There is besides a set of lateral demonstratives, referring to something on the side. They are formed from the third group in the table by inserting an *l* after the initial *s*. Thus:—

	Ras. 3s, 4s.	Ras. 2s, 3s.	Ras. 1s.
Anterior.	kas, kas-ka, kas-ka	kas, kas-ka, kas-ka	kas, kas-ka, kas-ka
Posterior.	kas, kas-ka, kas-ka	kas, kas-ka, kas-ka	kas, kas-ka, kas-ka

The form *kas*, that there far off to the side, is derived from a non-existing *kas* ; see above. Mr. Combell gives *kas*, *kas*, which contains the same nasalization as *kas*.

All these pronouns are inflected like nouns. By means of the letter *l* and nasalization of the vowel we may further form intensive demonstratives, which cannot be inflected in case. Compare the table which follows:—

	Ras. 3s, 4s.		Ras. 2s, 3s.		Ras. 1s.	
	Ordinary.	Lateral.	Ordinary.	Lateral.	Ordinary.	Lateral.
Anterior.	kas	kas	kas	kas	Waiting	kas
Posterior.	kas, kas-ka, kas-ka	kas	kas, kas-ka, kas-ka	kas	Waiting	kas

There are still two sets of pronouns referring to something which is seen or heard, respectively. They are not inflected in case, but the suffixes of number can be added. They all refer to indefinite nouns, those referring to what is heard are also in the dual and plural, used to denote infinite beings. Compare the table which follows:—

	Ras. 3s, 4s.		Ras. 2s, 3s.		Ras. 1s.	
	Seen.	Heard.	Seen.	Heard.	Seen.	Heard.
Things seen.	kas	kas	kas	kas	kas	kas, kas
Things heard.	kas	kas	kas	kas	kas	kas

From these bases are derived secondary pronouns by adding *card, card', card'*, etc. for inanimate objects, and *paich'* for animate nouns. Thus, *del-card'*, that thing you see there close at hand, just that; *del-paich'*, that person you know there close at hand.

The pronominal bases are also used alone in adverbs and compounds: *there, ad-til*, here; *je-til*, there; *dis-til*, on that side, and so on.

Interrogative pronouns.—*Who*, *who?* *What*, *of what kind?* Both refer to *animate nouns*. *Which* is also *which?* *What?* *what?*

Relative pronouns.—There are no relative pronouns. Verbal adjectives are used instead. The pronoun *dad* is often used as a kind of relative. Another demonstrative pronoun must, however, be added in case the relative refers to an animate being; and the verbal adjective is used instead of a finite tense. Thus, *dad* and *late-a paimee-ee-ad-e* *majihi* and *ehe hi-pia de-hel-i pite'-a-a*, that yesterday-thou talked-to him headman his me to-day-he did, the son of the headman you talked to yesterday has died to-day. The interrogative pronouns *dihe* and *eha*, with or without a prefixed *dad*, are also frequently used as a substitute for the relative.

The verb is the most characteristic feature of Spanish grammar. Strictly speaking, there is no real verb as distinct from the other classes of words. Every independent word can perform the functions of a verb, and every verbal form can, in its turn, be used as a noun or an adjective. Thus *hay* is 'a man,' and *muerto* is 'big.' 'The man is big' can be translated *hay-a muero*. *Mu* is 'you,' and *he* is a suffix of the past time; *he-fo-a muero* 'and you.' Compare *he-fo-he-a-a*, he made a man of him; *he-fo-he-a-a-a*, he made him mine, and so on. On the other hand, *he-fo-he* is the base of the past tense of the verb *ser*, 'strife.' It can also be used as a noun or as an adjective; thus, *he-fo-he-a*, those who struck; *he-fo* *hay*, the struck having man, the man who-struck. In dealing with words performing the functions of verbs it will therefore be necessary to consider the base of each of the various tenses as an independent word which can, according to circumstances, be used as a noun, an adjective, or a verb, but which is in reality none of any of them. Each denotes simply the root meaning as modified by time. We shall hereafter speak of each base as individual base.

The categorical *a*.—When used as verbs these inflectional bases correspond to the tenses of other languages. They are formed by agglutination, i.e. by suffixing certain elements to the unchanged root. Such a compound consisting of the root and a tense-suffix cannot as such be used in the function of a verb in an independent sentence, because it only gives the idea of an action in such and such time without adding whether this action really takes place. It is therefore necessary to assert the reality of the action and this is done by means of a suffixed *a* which at once changes the inflectional base to a finite tense. Thus, *dat-hat'-a*, suddenly struck. This *a* has been called by Mr. Boxwell 'the categorical' *a*, and it is of the greatest importance in Swahili grammar. By simply adding this *a* any word can be turned into a verb.

The use of the categorical *a* is not regulated according to the principles of Indo-European languages, though it corresponds, to a certain extent, to the indicative mood of Latin, etc. It is not used in subjunctive and relative clauses, and on the whole its use is restricted to those sentences in which the action indicated by the verb has

independent reality. Compare *jūlūnā'ā* *not-apt*, whatever he may tell you; *shūbū'apt*, go ye; *jūlūnā-shūbū* *apt* *shūbū* *apt-shūbū*, in order that the enemies may not overtake them; *shūbū shūbū-apt*, if only he does not rain; *shūbū-shūbū* *not-apt*, not-having-they-he says, he says that they have fled. In all such cases the action of the verb has a reality which is only conditional or which is connected with other actions, and the categorial *a* is, accordingly, not added. On the other hand in a sentence such as *shūbū-shūbū-ā* *jūlūnā* *shūbū-shūbū* *not-apt*, *hūmā*, 'all-they gone-are,' saying, *i.e.* I have heard that they are all gone, the sentence *jūlūnā* *shūbū-shūbū*, all are gone, has been turned into an independent one by its introduction as a direct statement by way of quotation. The categorial *a* cannot, therefore, be added.

Auxiliaries and pronominal indices.—A verbal form in Kunyā thus consists of an inflexional base and the categorial *a*. In compound tenses the auxiliary verbal form is inserted between the two. Thus the copula or verb substantive is *hūmā*, past *hūmā-hūmā*. If we add these forms to *shūbū-ā*, striking, we can form a present definite and an imperfect; thus *shūbū-ā* *hūmā-ā*, *is striking*; *shūbū-ā* *hūmā-hūmā-ā*, *was striking*. Such forms are complete according to our grammatical ideas. In Kunyā, however, this is often not the case. If the action of the verb has an indirect or direct object, this must be indicated in the verb by means of the pronominal indices, which must be inserted between the inflexional base and the categorial *a*, or, if an auxiliary verb is added, between stand the inflexional base. The same is the case if the object of an action belongs to somebody. The positive index follows the index of the direct or indirect object. Thus, *shūbū-shūbū-ā*, (he) struck-him-his, he struck him who belonged to him. The positive index can also refer to the subject, and in this way we occasionally find a double positive suffix; thus, *shūbū-shūbū-ā*, *died* when he, he who belongs to me died; *shūbū-shūbū-shūbū-shūbū-ā*, *not-apt* he struck-thereunto, my son who belongs to me struck there. Such constructions are however very rare. Similarly if we want to say 'he struck the boy' we must first call to mind the words of 'he' 'boy' and 'a beating in the past.' We must next add the index of the object to the inflexional base. Lastly, the categorial *a* is added and shows that the picture thus drawn up has real existence. Thus *not hūmā* *shūbū-shūbū-ā*, he boy-he struck him. Compare *not shūbū-ā* *not-apt* *not-ā*, that very son-he said-to-him, he said to the son.

Voices.—The Kunyā verb further has separate forms for the active voice, the passive or direct middle voice, and the indirect middle voice. It is therefore to be expected that it presents a somewhat complicated aspect. It is, however, quite regular throughout, and once the mind becomes accustomed to these parallelities, they will not present any difficulty to the understanding.

Conjugational bases.—The root of the verb remains unchanged through all tenses. It can, however, also be modified in various ways, and the modified root is made the base of a separate conjugation, the usual *temo-suffixes* being added. There are two such modifications in common use. The root can, in the first place, be simply repeated, and the resulting double-base denotes repeated or intermitted action. Thus, *shūbū*, *shūbū-shūbū*, strike repeatedly or hard. These forms are conjugated throughout all the tenses.

If only the two first tenses are repeated, the resulting conjugated base becomes a kind of intensive or rather causative; thus *shūbū-shūbū*, to strike much; *shūbū-shūbū-ā*, *not-ā*, I cannot see at all, I am blind, compared with *shūbū-shūbū-ā*, I don't see (this particular

thing). If the verb begins with a vowel the infix *h'* is used instead of the reduplication. Thus, *ah'ya*, from *aya*, carry. The infix *h'* is also used in polysyllabic verbs beginning with a consonant; thus, *hah'ana* from *ana*, to make; *hah'ala*, from *ala*, to spill. In many verbs both forms can be used, in others only one of them. The reduplicated base is sometimes intensified by means of the infix *h'*; thus, *dah'dat* from *datad*. The base *datad* is only used before the verb substantive. Nouns of agency denoting habit and occupation are usually formed from this reduplicated base by means of the common suffix *ah'*. Thus, *ra-ra-ah'*, a drug-mann, a physician; *hah'ana-ah'*, a maker.

Reciprocal verbs are formed from those bases by inserting the infix *p*. Thus, *dapad* and *dapad-dapad*, to strike one another. There is no regular reciprocal form corresponding to *datad*. The double reciprocal *dapadapad* is sometimes, but very seldom, used in such.

It has already been mentioned that there are separate forms for the active, passive, and middle. With regard to most forms we shall have to return to this question later on, when dealing with the formation of the inflectional bases. In this place we shall only mention that the passive, which also has the meaning of a direct middle, is formed by adding a suffix *ah'*, which usually drops its *a* after vowels, and the indirect middle by *jah*; thus, *dat-ah'*, to be struck, to strike oneself; *dat-jah*, to strike for oneself. The intensive base, which is derived of a middle, forms its passive by adding *apah'* to the simple base; thus, *dat apah'*, to be much struck. These suffixes are not used before the trans-suffixes. On the other hand, the passive suffix is common in intensive verbs, and it seems, on the whole, to have the meaning of an intensive particle. Thus, *ana* and *ahah'*, go; *hah'* and *hah'ah'*, come, and so on. The reduplicated base is treated exactly like the simple one. Thus, *passive dat-dat-ah'*, indirect middle *dat-dat-jah*.

Comatives are formed from both simple and reduplicated bases by adding *aha*; thus, *dat-aha* and *dat-dat-aha*, to cause to strike. The comative has a double meaning. In the first place it means 'to cause somebody to do something,' and then it also has the meaning 'to allow somebody to do something.' Thus *aya-aha-hah'-ho-ah*, he (-r, cannot (note-hah') them (hah) to be brought (aya); *ha-a-ah-aha-ah-hah-a*, not-to to-approach-allowing-to-me-h, he does not allow me to approach.¹ It will be seen from the instances just given that the object infix (*ah*) is used in the former and the dative infix (*ya*) in the latter sense. The comative of the intensive base is formed by inserting the infix *h'* in the suffix *aha*. The various forms of *dat* and *dapad*, strike, will be seen from the table which follows:—

Base.	Passive.	Indirect middle.	Comative.	Reciprocal.
<i>dat, strike.</i>	<i>dat-ah'</i> , to be struck, strike oneself.	<i>dat-jah</i> , to strike for oneself.	<i>dat-aha</i> , cause to, allow to strike.	<i>dapad</i> , strike each other.
<i>datad, strike much.</i>	<i>dat-apah'</i> , to be much struck, strike oneself much.	not used.	<i>dat-ah'-aha</i> , cause to allow to strike much.	<i>dapadapad</i> , strike each other much.

The comative and reciprocal bases further have each their passive, middle and so forth. Thus, *dat-ahah'*, be caused, or allowed, to strike; *dat-ahah'-jah*, cause, or allow,

¹ Compare the similar use of the German verb *lassen*.

to strike for oneself; *depat-ot'*, be mutually struck; *depat-nots'*, be caused, or allowed, to mutually strike. It will be seen, how infinitely the root meaning can be modified, and how it is possible to give expression to the finest shades of verbal action.

Reservative.—In addition to all these bases there exist another conjugation which Mr. Shredor calls the reservative form. He describes its meaning as follows:—

'This form denotes an action by which the object is brought into a certain state, in which it is allowed to continue, as so to be available (*reserved*) for any ulterior purpose. It is used where in German they would use *es, say, Sie, etc.* as *alphen-hat'-ed*, then do it (*Sie es es*) (that you may give evidence in case it should be necessary).'

The reservative form, which is conjugated throughout, has also separate causative and reciprocal bases. It usually means that the action is completed in itself. Compare *ed-d del-hep-hat'-ge-a*, so he now kept quiet, he saw it and kept quiet (and did not say any more), in the second specimen below.

The reservative is formed by adding a *he* to the base. The dual is combined with the initial vowel of base-offices. Thus, *del-he*, passive and indirect middle *del-hat'* reciprocal *depat-he*, causative *del-ot-he*, *depat-ot-he*, and so forth. In the reservative form the passive suffix *ot'* is also used in the indirect middle, and it does not possess all the bases of the simple base. In other respects, however, the ordinary and the reservative conjugations are quite parallel.

Person.—Verbs do not change for person. The person of the subject is, however, in the case of animate beings indicated by means of pronominal suffixes. Compare specimens above. The suffixes are added to the word immediately preceding the verb. Thus, *alphen-d not-ot-a*, then-he said-to-him. If the sentence only consists of a verb the suffix is added after the categorical *a*. Thus, *not-ot-a-g-d*, I said to him. It should be noted that several verbs which in English are impersonal have a personal subject in Sinitic. This is the case with such verbs as indicate natural phenomena such as rain, hail, sunshine, etc. Compare *del'-ot'-we*, he rains, it rains; *gh-g-d galed-a*, much-he cold-is, it is very cold. The same expressions are well known from other languages, and it is not necessary to assume that they have anything to do with the idea of an Omnipotent Deity, as has sometimes been supposed.

On the other hand there are several impersonal verbs in Sinitic which in English are combined with a personal subject. They are such as denote various sensations such as hunger, thirst, sleepiness, and so on. The Sinitic like the Germans say, 'hunger me,' 'makes me cold,' and so forth. In the same way they say *manat'-de-a*, there are, they exist; compare the German *es gibt*.

Inflectional bases.—We shall now proceed to a short examination of the inflectional bases which correspond to the bases of other languages. It is not intended to give a complete survey of all the various forms. We shall confine ourselves to the usual ones.

The mere case, without any addition, gives the idea of the action generally, without being confined to any special time present or past. In verbs ending in a vowel an *e* is added to the base if no pronominal suffix is required. This *e* combines with a preceding *a* or *i* into the corresponding long vowel. This base is used in general statements, in vivid narratives, in order to denote custom or habit, and, most commonly, as a future. Thus, *del-ot*, I strike, or, shall strike. The pronominal suffixes are added immediately

to the base. Thus, *dal-af-af*, I strike him; *dal-qaf-a*, he strikes for me. Compare further *dal-af-a-a*, he is struck, or, he strikes himself; *dal-jaf-a-a*, he strikes for himself; *dal-ha-fa-a*, he strikes it (and he does with it); *dal-ha-a-a*, he strikes him; *dal-ha-a-ha*, they will strike each other, and so forth.

The suffixes of the direct and indirect middle are not used in other tenses, or rather inflectional bases. They are replaced by separate terminations. The various suffixes of time have two forms, one denoting the active, and another the passive and middle. The former ends in *f*, the latter in *a*. Thus, *dal-af-a-a*, he struck; *dal-ha-a-a*, he was struck. The indirect middle is distinguished from the direct middle and passive in the same way as that in which the prepositional suffix of the indirect object is distinguished from that of the direct object, i.e. as *a* precedes the *a* in the indirect middle.

There are several more or less complete sets of such suffixes. In the first place we have a set *af*, *af'*, *aa*, *aa'*. The form ending in *af'* is an incomplete present, the other forms denote an action performed in the past. Thus, *dal-af-a-a*, he strikes; *dal-af-a-a-a*, he addressed him; *dal-aa-a-a*, he was struck; *dal-aa-a-a*, he struck for himself. The corresponding conservative forms are *dal-ha-f-a-a*, he struck; *dal-ha-a-a-a*, he was struck; *dal-ha-a-a-a*, he struck for himself.

It will be seen that the *a* of the conservative suffix is expressed in a following *a*. The form *dal-ha-a-a* has a different origin. It corresponds to the active *dal-ha-af-af*, and does not contain the conservative suffix.

The form *dal-ha-f-a-a*, he struck, is derived from a *dal-ha-af-af-af* and *dal-ha-af-a-a*. It shows that the termination *af'* cannot originally have been confined to the present tense.

The suffix *af'* contains the *a* of the prepositional suffix of the indirect object. The remaining portion of the suffix is added after the final *f*. Thus, *dal-af-ha-af*, I struck for them, or, at them; *dal-af-a-af*, I said to him.

There are two inflexes which denote an action in the past, viz. *af* and *af'*. *af'* is only used in the active voice with a direct object. Thus, *dal-ha-af-a-a*, he struck him. The corresponding forms for the indirect object, the direct and indirect middle, are supplied from the set just mentioned; thus, *dal-af-a-a-a*, he said to him; *dal-af-a-a*, he was struck; *dal-af-a-a*, he struck for himself.

The inflex *af* denotes something which was done in a more remote past, or the effect of which has been superseded by some later action. It can therefore often be translated as a pluperfect. It is used in the active voice with a direct object and in the passive. Thus, *dal-af-a-a-a*, he struck, he had struck; *dal-ha-a-a*, he was struck, he struck himself. Instead of *dal-af*, *dal-ha-f* is used with an inanimate object; thus, *dal-jaf-a-a*, he struck it. The suffix *af'* is well known from the inflexion of nouns and pronouns as a suffix denoting inanimate things. Compare also the conservative *dal-ha-f-a-a*, he will strike it.

It will be seen that the inflexes *af* and *af'* are prefixed to the suffixes *af*, *aa*, which we have already dealt with. They are, however, also used alone.

af is used as a suffix in order to form an inflectional base with the meaning of an optative or hypothetical tense. It is used in polite queries, it denotes wishes, and also what might possibly happen. Thus, *rafaf'-ha-a-a*, would you mind bringing up such? *aa-ha dal-af-ha-a* *rafaf'-ha-a*, if you tell me so I would do it; *af-af dal-af-ha-ha-a*, may you accept this with favour.

In a similar way a tense is formed by adding *in*. It is used in conditional sentences in connection with the negative *shé*. Thus, *shé-shé-shé gépé shé-in shé-in-shé*, *Nin-from existence is-in-when-you will-get; am-for into-to-be-in, then-then expect-if*.

There is further a tense which is usually called a perfect. It is formed by adding the suffixes *shé'*, *shé-u-shé'* (indirect object), *shén* (positive and direct middle), and *shé-u-shé* (indirect middle). Thus, *shé-shé'-shé-u-shé*, he has struck; *shé-shén-u-shé*, he has been struck, and so on.

The base of the suffix of the perfect is *shé*, to which the usual set of *shé'*, *shé'*, *shé*, *shé* has been added.

The suffix *shé* is also used in a tense which is commonly called a continuative. It is always combined with the auxiliary *shé*, to be, to remain. It is also added to the causative base, and it is used with a direct and an indirect object, in the direct and indirect middle. Before the *s* of the infix of the indirect object and the suffix of the indirect middle a *u* or *e* is inserted to avoid the hiatus, and if no object infix is required an *e* is added as in verbs ending in *u* or *shé*. Thus, *shé-shé-shé-shé-shé-u-shé*, he will continue to strike them; *shé-shén-shé-shé-u-shé*, he will continue to strike himself; *shé-shé-u-shé'-shé-shén-u-shé*, he will continue to strike at it; *shé-shé-u-shé-shé-shé-u-shé*, he will continue to strike for them; *shé-shé-shé-shé-shé-shé-u-shé*, *shé-shé*.

It is evident that the continuative force is imparted to each form as those just quoted by the addition *shé*, and not by the suffix *shé*. This latter word is identical with the *shé* of the perfect, though it is difficult to account for its use in all cases.

The inflectional bases mentioned above become real tenses by adding the categorial *u*. It has already been stated that numerals are inserted between the inflectional base and this *u*. By means of such auxiliaries compound tenses can be formed. The most usual auxiliary verbs are the copula *shé* and its past *shé'-shé*. Thus, *shé-shé'-shé-shé-u-shé*, or *shé-shé-shé-u-shé*, he is striking him; *shé-shé-shé-shé-shé-shé-u-shé*, struck-having-him was-he, he had struck him; *shé-shén-shé-shé-shé-shé-shé-u-shé*, he had struck for himself, and so forth.

The table which follows will show the usual inflectional bases of the verb *shé*, strike:—

	Direct object.	Indirect object.	Positive.	Indirect middle.
Present	<i>shé</i>	<i>shé-u</i>	<i>shé-shé</i>	<i>shé-shé</i>
Imperative	<i>shé-shé</i>		<i>shé-shé'</i>	<i>shé-shé'</i>
Future	<i>shé-shé'</i>			
Simple past	<i>shé-shé'</i>	<i>shé-shé'</i>	<i>shé-shé</i>	<i>shé-shé</i>
Past imperative	<i>shé-shé'</i>		<i>shé-shén</i>	<i>shé-shén</i>
Arbitrary past	<i>shé-shé'</i> <i>shé-shé'</i>		<i>shé-shén</i>	
Perfect	<i>shé-shé'</i>	<i>shé-shén-shé'</i>	<i>shé-shén</i>	<i>shé-shén-shén</i>

The suffixes *shé'*, *shé'*, *shé*, *shé*; *shé'*, *shén*, *shén*; *shé* or *shén* are often combined with a particle *pe* in order to form a kind of usual-tense which denote what might perhaps take place or what will take place after the performance of some act. Thus, *shé-shé-shé-shé-shé-shé-pe*, one two hundred-and-two cut-may, we may perhaps cut a couple of hundred. Such forms are used like the English notions 'will do,' 'may do,' to denote a custom or an action which will probably take place. Thus, *shé-shé-shé-shé*

Interrogative Pronouns.—*Did, what, who, what sort of, whom, being* + *da, what, who, what* + *da*.

III.—Verbs.

A. Conjugational bases.—*Do, doba*.

	Principal forms.			Compound forms.		
	Active.	Passive.	Infinitive.	Active.	Passive.	Infinitive.
Simple base	<i>dal</i>	<i>dalet'</i>	<i>dal-yta</i>	<i>dalet</i>	<i>dalet-ot'</i>	<i>dalet-yta</i>
" Imperative	<i>dal-da</i>	<i>daletet'</i>	<i>dal-otkoryta</i>	<i>dalet-da</i>	<i>dalet-otet'</i>	<i>dalet-otkoryta</i>
Intensive	<i>dalet</i>	<i>dal-epet'</i>		<i>dal'pet, dalet- pet</i>	<i>dalet-ot'</i>	<i>dalet-epet</i>
" Imperative	<i>dal-ot'ida</i>			<i>dal'pet-ot'ida</i> <i>dalet-epet-otida</i>	<i>dalet-ot'</i>	<i>dalet-epet</i>
Reversive	<i>dal-da</i>	<i>dal-let'</i>	<i>dal-let'</i>		<i>dalet-let'</i>	
" Imperative	<i>dal-otkoryda</i>	<i>dalet-otkoryda'</i>	<i>dal-otkoryda'</i>	<i>dalet-otkoryda</i>	<i>dalet-otkoryda'</i>	

The verb base *dal-dal*, is used separately, is inflected like the simple base; thus, *palet dal-da/ot'*, respond! *dalet-dalet, etc.*

B. Inflectional bases.

	Present.		Present.		Simple past.		Past.	Aorist past.
	Simple.	Imperative.	Simple.	Imperative.	Simple.	Imperative.		
Direct object	<i>dal</i>	<i>dal-da</i>	<i>dal-ot'</i>	<i>dal-let'</i>	<i>dal-let'</i>	<i>dal-let'</i>	<i>dal-ot'</i> <i>dal-let'</i>	<i>dal-let'</i>
Indirect object	<i>dal-a</i>	<i>da</i>			<i>dal-ot'</i>			<i>dal-otkoryda'</i>
Passive	<i>dal-ot'</i>	<i>dal-let'</i>			<i>dal-da</i>	<i>dal-da</i>	<i>dal-da</i>	<i>dal-da</i>
Inflected infinitive	<i>dal-yta</i>	<i>da</i>			<i>dal-da</i>	<i>dal-da</i>		<i>dal-otkoryda</i>

The future base is often used as a present base, and always as in the imperative form.

Precedent inflections are added to the inflectional bases; thus, *dal-da-da*, strike him.

Finite bases are formed by adding the interrogative *a*; thus, *dal-let-a-pi*, I should like.

The inflectional bases are used as participles and verbal nouns. Thus, *dal-da-da-ida*, he was who was struck; *dal-da-da*, being struck.

Compound bases are formed by means of the coefficient *da*, i.e., *dalet-da*, was; thus, *dal-da-da-ot'* or *dal-ot'-da-da-pi*, I am striking; *dalet-dalet-da-da-da*, was striking; *dal-da-da-dalet-da*, had struck, etc.

Imperative formation.—*dal, etc.* The *a* is dropped before prepositional suffixes; thus, *da-da dal-da-da-a*, I did not strike him. *dalet, dalet'*; *dal, dal'* or coefficient *da* as compound suffixes.

The language spoken by most Senkils closely agrees with the grammatical sketch given in the preceding pages. Locally to some extent occurs differences in vocabulary, and it has already been remarked that this fact has in several cases given rise to a slight difference in dialect between the east, where most loan-words come from Bengali, and the west which chiefly borrows from Hindi, and the south where the influence of Oriya is felt. On the whole, however, there is scarcely any difference in dialect from Bhagulpur in the north, down to Mankham and Bardwan in the south.

Five specimens will be given of this Standard form of Senkili. The three first ones have come from the Northern Parganas, the fourth from Mankham, and the fifth from Monghyr. The first is a version of the Fable of the Prodigal Son by the Rev. L. Shredford; the second is a popular tale, and the third two Sacral songs, for which I am indebted to the Rev. P. O. Bolding. The fourth is a short traditional tale, prepared by the Rev. A. Campbell, and the fifth is the account of a famine year in Monghyr.

The specimens are excellent. I have introduced the distinction between *d* and *s*, *ḍ* and *ṣ*, respectively, in the fourth and fifth specimens, and made some slight corrections in the fifth. On the whole, however, I have printed the specimens as I got them.

A list of Standard Words and Phrases will be found below on pp. 143 and ff. I owe it to the kindness of the Rev. P. O. Bolding, who has also been good enough to read the proofs of the *Muski* section. I am indebted to him for a long series of highly valuable notes and corrections.

[No. 1.]

MUNDĀ FAMILY.

KHERWARĪ.

SARFĀLĪ.

SPECIMEN I.

(BENARAS, KAMPTON HAT, SOUTHERN PARAGUAY.)

(Rev. L. O. Shufeldt, M.D.)

MĪr khy-cha bar-en khyā khyā-khā wāh-khā-tā-a. Ar m-khā
Our map-of two boy children-they-two were-thin. And themselves
which-they had-they-they-they spā-tā mātā-tā-a, 'ā bāh, it-th pāwā? mātā-
among the-they-two the-father-they said-to-them. "O father, were-to falling existing-
ak'-māt' bāhān dā-tā-kā-dā-mā." Adā wāghā-cha'ā khyā-khā'
thing-of portion having-given-and-right-when-they. So the-property-to divided-to-
 khā-a. Khā-gyā tōpā dā tōghā wāh khyā-khā mātā-ak'-to mātā-
them-two. Then a few days after that little was all-things collected-
khā-tā mātā-khā' wāghā dā-mā-tā-yā chā-kā-tā-a, ar khyā-khā khyā-khā-tā
having and for country-to-they went, and there richly days
ghā-khā khyā-khā-tā-ak'-ā tāhā-mātā-khā'. Ar mātā-ak'-kō-a wāh-dōh-
spending-in being-they-wish-to wāghā. Adā mātā-khā-tā wāghā-khā-
ka'-tā-khā-tā ara dā-mā-ak' mātā-khā' khyā-khā khyā-khā-tā, ar mātā-khā-tā
had-they-they that country-in one mighty justice became, and he to-hungry-
khā'ā khyā-khā-tā. Khā-gyā dā-khā-tā ara dā-mā-khā mātā-khā wāghā-khā-tā khyā-khā-
to khyā. Then gone-having that country-of ara wāghā-khā-tā khyā-khā-
 tā ara ar mātā-khā-tā dā-mā-khā-tā-yā khyā-khā-tā khyā-khā-tā khyā-khā-tā
himself and he his branch-plant-to-they said-they some-to-they. And pā-
kō-kō jīm-ā' mātā-khā khyā-khā-tā mātā-khā' khyā-khā khyā-khā-tā
they calling being inside-with his belly to-fill-he during
mātā-khā-tā, mātā-khā-tā khyā-khā-tā khyā-khā-tā ara-khā mātā-khā-tā. Khā-gyā
 ara. Adā mātā-khā-tā ara-khā mātā-khā-tā ara-khā mātā-khā-tā ara-khā
children-they-they-yā mātā-khā-tā, 'spā-tā-cha khyā-khā mātā-to-mātā' jīm-ā'
smaller-having-become-he said, 'father-up-of him-many men-of food
mātā-khā-tā-khā-tā, mātā-khā-tā khyā-khā-tā khyā-khā-tā khyā-khā-tā
regretful-they-they, but I hunger-with here-I perishing-am.
They-khā-tā ara-khā-tā khyā-khā-tā khyā-khā-tā ara-khā mātā-khā-tā, "ā bāh, mātā-
when-having father-up-to-I mātā-khā-tā ara-khā mātā-khā-tā, "O father, become-
mātā-khā-tā ara-khā-tā khyā-khā-tā; ara-khā khyā-khā-tā ara-khā-tā khyā-khā-tā
of and the present-in-I said-they; then-of me were to-be-called worthy-I

ba-m am-cha-ai-di-a, jōka li-tā ga-to-ka tūch'-li tūch'-ai-tūch'-hāi'.
we-thou give-hast-to-me, with me-of compassion with-I might-make-merry.

Mā-khan kōch'-ka tūch' am-ai' gā-gi-y-i gā-to-cha' nāi tū-gi-y-i

But *because with thy property-he deceived-having this we-thy-he*
con-ducting-is we-thou first-hast-made. But *is-on the other-hand*

ma-ai-a. 'hāhā, am-dā jōga li tūch' mō-a-m-a, nāi jōk hāh'-ka-dā

said-to-die, 'ahh, *then indeed always we with we-thou, and all up-things*

weh'-dā-g-a. Mā-khan hāh'-ai-gi-y-i' nāi tū-gi-y-i tū-gi-y-i. *hāh' nāi*

therefore. But *is-make-merry and longed to-proper. Because this*

hāh'-m-dā gā-gi-y-i tūh'-ka-a, nāi jōk'-m-a; nāi-gi-y-i tūh'-ka-a,

youngster-brother-thy dear-he was, and-is desired; last he was,

nāi jōk'-m-a.

and-he first-was.'

mai jhwa-gomka-t-dā baaghi'-tchar-ha-th-y-a hāi-kat'-dā mat'-alipāi-han; adh-a
that son-in-law-har looked-forward-looking-har son husband-door being; so-he
hāi-bapa-kat'-gom. Chet'-dhā hwa rāy-hā'-a. Ar mai baaghi hā-a in-
son-bapa-quiet. Applying not-he said. And that old-woman stay-she fast-
kat'-gom
thus-much-wild.

Khan-go adh mai jhwa-gomka-t-dā ach' mātā-mātā-th-y-a mān-jha-kat-a
Then so that son-in-law-har wife (-of) mind-mind-in-he says-for himself
hāi-ma, 'son son-dā pāi mātā-kid-th-a. Sonam hāy mātā'-ha japt'-la-
suddenly, 'this every every not-tasted-ma. All person son-they will-have-fallen-into-
khan, son alipāi-dā-d ākha-gom.' On-ka ach' mātā-th-y-a hāi-dā-dhā-kat'-a.
then, this door-I carry-off shall.' Thus wife (-of) mind-in-he thought-pat-down.

Adh mai jha-bapa-ha-th-ha japa-y-twa. Ar manam hāy-ha
So really calling going-on having-they placed themselves. And all person they
japt'-kat'-khan-dā bapa-bapa-dā bāt'-mātā son alipāi-dā rap-kat'-dā-ma
slept-when quiet-quiet-with action-having that door-he (opened)-their
ar son bāt'-roge son alipāi-dā gaga-dhā-kat'-take-a. Ar in
and that night-in that door-he carried-on-his-foot-carried-off-their. And that
jikhā-dā ha-ha dān-kat'-a.
Thus not-they remember-wild-ha.

Adh mātā' dā mah' jikhā-ha bhān-on-dā-ha hāi-bapa-y-of.
So morning with now time-they awakened-having-became-they waking-going-on,
alipāi-dā bapā' ar mai jhwa-gomka-t-ha hāi-mātā-mātā hwa
door not-being and that son-in-law-their-they calling-to-him-when not-he
pāi-hā'-han, adh-ka mān-kat'-a, 'ma-m. hāi-t-pā. hāi-ma-m-a dh hāi;
answering, so-they said, 'well, now-they you well awake-he or not;
hwa pāi-hā'-dh. Adh ap-ha hāi-bapa-hat'-a; mān-hwa baaghi-kat'-an.
not-he answering.' So really-they looked-ward-on-him; hāi not-bapa-ha.

Khan-go adh mai baaghi hāy-dā pāi par-th-y-a hāi-pāi-git'-kat'-a. Adh
Then so that old-woman person very loudly laughed-out-loudly. So
ma-ha hāpāi-dā' hāy-dā-ha hāi-kat'-a, 'handa gā, chet' na par-th-dā-m
then said female-they asked-har, 'listen mother, what that loudly-they
hāi-kat'-a?' Adh mah mai baaghi-y-a hāi-ma-m-a, hāi-ma, 'son
baaghi?' So then that old-woman-she saying-to-them-ha, suddenly, 'this
alipāi-dā, na, hāi-ma-go thwa-ma ap-ha-kat'-a. Hāi-ma-kat'
door, girl, brother-in-law-your certainly-ha carried-off-ha. Yesterday
hāpāi-dā mātā-ma; adh ma-rā-y-d mān-hā'-a, 'handa gā, chet'-
hāi-ma-m-kat'-I carried-for-him; so then-he said, 'listen mother, what-
hāi mātā-kat'-a; ha-hāi mātā-pāi-dā-m-kat'-hwa.' Adh ma-rā-d mā-
you carry-home-made; not-we fast-securely-not-towards-it.' So then-I said-
ad-a, 'hāi, hāi, hāi dā dh-ma mātā' ma-dā mātā-ma.'
to-him, 'that-there, now-hen, your look towards being that-we carry-home-made,'

mān-dā. Adā pādā' cōn-dā sūpā-dā pādā' kōn-mō-gā-yā sūpā-kān' *saying. So perhaps therefore dear perhaps brother-in-law-poor-is carried-off.*
 Adā cōn-e hān-f-kō-khān mōmā hāy sūp sūp hāyāh'kō kōn-dāhān' *a, no-ko*
So that-also said-to-them-when all persons as very badly-they laughed, and-they
 mān-kān' *a, 'not indeed-dā sūp-yā kōn-gō-a'*
said, 'this brother-in-law very-ko stupid-is.'

Adā mōi mōi hān hāy-dā. Hān-dā mōi sūpā-e mōn-ōhāyā.
So surely that stupid person taken-away-having that door-by borrowed-to-
 mōyā-kān' *dā mōi-mōi'ā hān-e mōmā' kōyā-kān' a. Adā sūp' hān-e mōi-*
 pōmō-hāyāy mōmōy sūpāe chōpōpō-dā-hān' *So sūp' (af) sūpā-hāyāy*
 mōmō-a, 'mō mō-gō kōn-dā mōi-mōi.' Adā mōyā mōn-kān' *a, 'mō-dā*
to-day-is, 'please this to-day carry make.' So that-one-also said, 'this
 chōt' hān-dā mōi-a? Nōn sūpāy mōi' dā mōi-a? Nōn-dā hān mōi-a.
 mōi-kān' *I carry-shall I? The dry basket well-tasting-is? This not well-taster.*
 Adā sūpā hān-gō *a, 'Adā mō-rā mō-yā mōn-rāy-kān' a, 'hān-a, sūp*
Then very-fine stupid-ari.' So then that-one-ko said-hān, 'not-to-a, very
 mōi' mōi-a. Hān-a-kān' *gō-dā-kō-khān-dā mōi-mōn-a. Un-rā mō-gō-kō*
kindly-fairly well-taster. Yesterday mother-with-them-to-I pass-hān. Then this-they
 mōi-mōi-dā. Chōt' hān *a, jē mōi hān-dā gōyā-kān' a, cōn-dā mō-dā-d*
carry-made-for-me. What say or, most carry this-I felt-it, that-for this-I,
 sūpā chōt' hān-a, hān-kō kōn-dā hān hān' *a,*
carried-off-hān-dān, not-fair giving that-for.'

Adā hān-dāhān' *a mōn-kān' a, 'mō sūpā-dā hān-dā hān' jōn-thān*
So sūpā-hān-also said, 'this dry then who waiting-for-them
 mōi-mōy-mōi-dā *a? Adā-a mōn-kān' a, 'mōhā, sūp hān-gō jōn hān, hā-gō*
carry-make-comment-a?' *So-ko said, 'well, you not-you not-if, I*

mōi-sūpā.' Adā mōi mōi-kān' hān hān mōi-mōi-mōi-dā-kō-khān-kō
make-carry-for-me-poor.' So forward-them-of word not-ko to-poor-allow-them-when-they
 mōi-mōi-a, *a, mōi mōi-mōi-a hān hān. Adā mōi*
made-carry-for-him, and-they pass-to-him boiled-also with. So forward
 mōi-yā dān-gō' hān' *a; sūp sūp hān-dā-yā hān-gō' hān' a, as*
many-ko passed-out-quickly; so mōi-mōi-mōi-hāy-ko mōi-mōi-mōi-thān, and
 mōi hān-dāhān' *dā mōi-mōi-dā hān-dā-hān-a. Adā cōn mōi mōi-mōi' hān*
that sūpā-hān instantly-also looking-at-hān-dā. So that once with not
 mōi-mōi-dā hān-dā hān' hān-dā-hān-gō gō-gō' hān' *a. Adā cōn-hān hān*
looked-them-when a-poor taken-up-having-ko hān-quickly. So that-also not-ko
 gō-dā-hān-gō-dān-dān, mōi hān-dāhān' *dā hān hān mōi-mōi-dā-dā*
hān-separate-could-also, that sūpā-hān laughing not-also restrained-having
 sūpā-hān-gō hān-gō' hān' *a; sūp sūp hān hān-dāhān' a. Adā-a mōi-mōi' a,*
very-kindly-also laughed-and-kindly; so sūp hān-ko laughed. So-ko said,
 'chōt' hān-dā-hān' *a mōi-mōi? Hān hān-mōi' a. Cōn-gō hān mōi-mōi-hān,*
 'mōi-kān' *then carry-made? Not-them succeeded. That-for not well-taster.*

Chaka-ū na kaji-dā ha-m i-cho-ūf-a? Apoy-ā vin-ad-ū
Why this piece not-thus dissected-made? Mother-ah carry-made-for-me
 mame kaji-y-ā i-cho-ū-cho-ūf-a; kaji-dā mā' phān hā hā-ā ha-m-ūf-a.
all piece-the dissected-completely-made; piece not piece even not-I found.
 An ma hān kaji-gu-m i-m-ān-u-ūf-ū; a cho-ū-ūm-ū kaji-ūf-a, o-ka-gu-m
 Tān na ūy piece-thus piece-not-to-me; and what-tilde-I piece-made, then-thus
 dāh-ūf-a. Then hā ha-m i-cho-ūf-a. Aā i-cho-ū-ūf-ā mō-ūf-a,
 pulled. Little even not-thus dissected-made! So wife-to-ah said,
 'H-ā ha-ū ha-ū-a na ū-ā. An-ā hōt vin-jā-mā' Aā
 'I not-I know this carry. Piece-by piece make-carry-for-ūp-ūf.' So
 ūri mā'-āy-ā ū-ā-ūf-ū-ā ha ha ha. Aā hōt-ū-ā
 fōm-ū mā'-āy-ā carry-making-made-even not dissected even. So good-to-they
 ha-ū-ū-ā, Aā ha hāh' hān hān-gō-ū ha-ū-ū-ā, or
 laughed-at-them. So that-very day from stayed-they returned-them, and
 ū-ā-ū-ā-ū-ā-ū-ā ū-ā-ā, ū-ā-ū-ā-ū-ā-ū-ā-ū-ā
 finding-them-very-time-they carry-them, that-they saying-to-them-by.

Aā chaka-y-m-a kaka-ū; in mame-gu-a.
 So finished-to tale; this great-to.

FREE TRANSLATION OF THE FOREGOING.

The stupid son-in-law.

Once in often times, it is told, there lived in a certain village a certain man's son-in-law. One day, they say, he had gone alone to visit his father-in-law and mother-in-law in their house. While there his mother-in-law was engaged in cooking curry and rice, and at the same time she kept up a conversation with him. In this way the evening fell, and the old woman had prepared some bamboo shoots as curry; when she had done cooking, she poured out some water for him to wash his hands ere sitting down to eat, and placed a stool before him near the door. When he had washed his hands and come in again, he sat down on the stool, and she brought him the curry and rice. Whilst eating the son-in-law thought it was most curry he had; but he did not find any lumps. So he asked his mother-in-law, 'I say, mother, what curry have you given me to-day? I cannot make out exactly what it is.' Now there was the bamboo door at the back of the son-in-law; so the old woman said, 'look there at the back of you, my son-in-law, that is what I have made into curry for you to-day.' So the son-in-law turned round and saw it was a bamboo door; but looking he kept quiet and said nothing; and the old woman too said thus much and nothing more. The son-in-law, however, thought to himself, 'I find this curry perfectly delicious; when every one is asleep presently, I shall walk off with this door.' This he made up his mind to do.

True enough, when all had done eating they retired for the night, and when every one had fallen asleep, he got up quietly and loosened the door, and that very night he put their door on his shoulders and walked off with it, nobody being aware of it at the time the deed was done. When they awoke at cockcrow in the morning and looked about, there was no door to be seen; and when they called out for the son-in-law there was no answer. So they said, 'look and see, if he is there or not; he doesn't answer.' They looked about for him, but he was not there. Then the old woman suddenly burst out into a loud laugh, whereupon her daughter said to her, 'why, mother, what are you laughing so heartily about?' Then the old woman said to them, 'your elder sister's husband, girls, has most secretly desecrated with this door. Yesterday I made him a curry of bamboo shoots, and he asked me what kind of curry it was, so he could not quite make it out; whereupon I told him to look behind him, and he would see what I had made into curry for him. Perhaps that is why your elder sister's husband has carried off the door.' When she told them this, every one laughed very much and said the son-in-law was dreadfully stupid.

True enough, when the stupid fellow had walked off with the door, he took the whole thing to pieces and chopped it into small bits. Then he told his wife, 'make this into curry to-day, please.' She replied, 'how am I to make a curry of this? Will this dry bamboo taste well? Not a lot of it. You are very stupid.' He replied, 'not so, it is simply delicious. Yesterday I went to see your mother and the others, when she made me some curry of this; you may not believe it, but I tell you, it tasted to me just like meat curry; and that is why I made off with this door of theirs, for they would not give it to me.' His wife said, 'who is then going to eat this dry stuff that you want me to make curry of it?' To which he replied, 'all right, if you other people won't eat it, make some curry of it for me.' So, as he would not listen to her, she made him some curry of it and gave it to him along with some boiled rice. Then he poured

some of the gravy on it and mixing it together with his hand he took a mouthful ; and all the while his wife was watching him closely. But as the rice and gravy did not taste particularly nice, he laid hold of a lump of the curry and gave it a bite ; when he was unable to bite a piece off, his wife, no longer able to restrain her mirth, burst into a loud laugh, in which he himself also joined. Then he said, ' what kind of a curry have you turned out ? You have not succeeded, and therefore it is not savory. How is it you have not dissolved this piece ? Mother dissolved altogether every piece in the curry she gave me ; I could not find a single lump in it, whereas you have given me nothing but lumps ; you have got it in lumps just the same as when I eat them up ; you have not dissolved them one bit.' Then his wife said, ' I am not acquainted with this curry ; you had better cook some for yourself.' And true enough, when he had cooked some for himself too he could not get it to dissolve. Whereupon they had a good laugh at him. From that day forward he got the surname of ' Stupid,' and by addressing him thus every time they met him they teased him well.

That is the end of the tale ; there is no more.

[No. 8.]

MUNĐĀ FAMILY.

KHERWARI.

SANTĀL.

SPECIMEN III.

SANTĀL SONGS.

(Rev. P. G. Bodding, 1903.)

(CENTRAL PARAGUAY.)

I.

*N-neh' ahl n-ee shah shah! daga ho,¹**From days even nights fire raining-ke O,**N-ee ahl n-ee shah jahar-jahar ho.**From days even nights continuously O,**T-sha-ri-ha² tah-kha-a, n-n-n-n,**That-is-pow-two were, men,**T-sha-ri-ha n-n-n-n?**What-is-you shattered-being?**M-mak' m-mak' H-ha-ha ho,**Being being H-ha-ha O,**M-mak' m-mak' h-ha-ha-ha ho,**Being being m-m-m-m-ha-ha O,**N-n-n-n-ha tah-kha-a n-n-n-ha,**That-is-we-two were we-two,**N-n-n-n-ha n-n-n-n.**That-is-we-two shattered-being.*

II.

*Kaj-dh, ho, h-ha mag-mi-ah,**Thunder, O, young-man and-also,**N-ha n-n-n-ha h-ha h-ha-mi-ah;**Plough-beam pole young-man made-also;**N-ha n-n-n-ha h-ha h-ha-mi-ah-ha-ha³,**Plough-beam pole young-man made-ha-ha-ha³,**H-ha-ha-ha h-ha n-n-n-ha-ha³.**Earth-is young-man gold between.*

¹ In songs such as is printed in every word beginning with a vowel, with the exception of the interrogative particles, which prefer *ah*. This rule is sometimes often disregarded, especially by men.

² Inserted to fill up the meter.

³ The mountains where the two propitiations of the house are now used have been destroyed by the forests.

FREE TRANSLATION OF THE FOREGOING.

I.

It rained fire for seven days and seven nights; seven days and seven nights, incessantly. Where were you two¹ then, where did you take shelter?

On the mountain Harata, in a cave, there we two were, there we two took shelter.

II.

Get timber, young man, make a ploughman and a yoke. Then you will reap gold from the soil.

¹ The men and women who escaped when God was destroying the human race by fire. The song has been taken from the old Tamil tradition.

[No. 4.]

MUNḌA FAMILY.

KHERWĀRĪ.

Sarvini.

SPECIMEN IV.

(Mrs. A. Campbell, 1897.)

(GENUINITY. DISTANCE MAXIMUM.)

Kharaga This	Harat Great	Buru Mountain	manwa man-ke	met-el-to and-to-him	sh'ye this	'makin 'therefore
elo-kha-nd.'	Khar	sh'ton	sh'ip'-kol-a.	Ho-kot'-hin-khan-a	Mama	
break-in-the-two'	This	breaking-down	begin.	Broken-to-when-to	Great	
Buru-dā	manwa	nabel	nak'-ā	Hi-kol-to.	Sh-ha-ā	Mama
Mountain	man	plough	to-when-to	look-when-him.	Father-when	Great
Buru	nabel	nak'-ā	chot'-cho-kol-to-a,	or	lak'-sh'kol'-ā	
Mountain	plough	to-when-to	taught-him,	and	clipped word-when	
sh'ā	sh'ip'-kol-a.	sh'ip'-kol'-khan	gop-a	ā-shat'-kol-a.		
to-plough-to	begin.	Begin-when-when	lighten-to	ploughed-when.		
Lak'-kol'-khan-ā	kol'-kol-to-a,	'buda,	Harat	Buru	shat'-kol	
Clipped-when-when-to	and-him,	'dark,	Great	Mountain,	when	
ā-a?	Khar	Harat	Buru	manwa-khan	hi-yā	ā-a-kol-a
shall-we?	This	Great	Mountain	human-from	to-to	brought
manwa	man-ke,	nak	sh'kol-a.	Juman-when,	dare-y-when,	
man-ke	year-to-him,	and-to	man-ke	It-when-produced,	become-a-plant	
gō-kol-y-when,	or	new-when'	ko	sh'ip'-kol-a.	āā	mi'
word-when,	and	first-fruit-when-when-they	begin.	This	one	direction-to

Häri-mäyäm tahl-lam-a, om-omk' mäm agn-ha-äi-ko äqaridäi' täd-a
 Häri-mäyäm om, ääi-ä' ääem äwäp-äwäp-äy-äy ä-wäp-mädi
 äw wäwä mäm ääw-äw ääi-äw.
 and ääi-äw äi wäi-äw-äy äw.

FREE TRANSLATION OF THE FOREGOING.

Mäwä Häw' then told the man to break in two (bullocks), and he began to do so, and when he had broken them in, Mäwä Häw took him away in order to cut a plough and taught him to do so. Having chipped and bored it, he began to plough and broke the highland by ploughing. Then he asked, 'Mäwä Häw, what shall we sow?' Mäwä Häw then brought an 'Ä' from heaven and gave it to the man to sow. It sprouted, became a plant, and ripened, and they began to perform the ceremony of the first fruits. There was a Häri-mäyäm tree on one side. They took its leaves and made a cap out of them, and put oil and red-lead in it.

¹ Ä, the great mountain, i.e. the mountain spirit worshipped by the Bantu.

² A cultivated millet, *Pennisetum Cereale*.

[No. 5.]

MUNDA FAMILY.

KHNWARI.

SARAIL.

SPECIMEN V.

(CHALAI TALUK, DISTRICT HOWRAH.)

Ni-o-th di-om-rā shāi hoo-shoo-th hāy-ko jām-rak' aḥi khāi
This-year country-in famine become-becoming men-they eat-consumes great distress
 hoo-shoo-tak-a. Aghar-bhāi Māg-bhāi-th thap-thap nāj-rak'
has-become-of/then. Aghar/from Māg-from Hills/Hills grain-of

dhā' māj-jā-th-ko tō-mā-hap-y-en-a. Mān-khān aa-ko
rice-water-becoming-much-they drinking-eating-themselves-meat-on. But then-they
 chāh-bap-kar' khān māj-khān-māj-khān-ko jām-bap-kō-a. Iān-lā
finished-again-had-when Mān-khān-Māj-khān/fruit-they ate-for-some-time. Then-even
 mām-ko jām-shāh-kō-a, hāy-ko-th mī' jām-khān-th tūi tūi' aḥi
all-they eating-finished, then one time-on-the-other-hand food large had
 mām-thā-ko-th thā-ko khān-kō-a. Oān-lā tūy-tūy mām-ko hāp-shāh-
distress-with days-they passed. These-even grubbing all-they to-search-
 kō-a mī' jām-khān-th mām-pāh-ko-th-ko gāj-bap-kō-a.
finished one time-on-the-other-hand at-eat-picks-roots-with-they subsisted-for-a-time.

Nān-th hāy-rak' hān-th-apk' gān-th-apk' māk'-apk' jām-th
All-ground rice-field-of hān-th-potherb gān-th-potherb māk'-potherb shaft-with
 mām-ko thāy-thāh-kō-a ar hā-rak' māj-th-apk' pāḥ-apk' ar hā-thāp-
all-they to-dig-up-finished and forest-of māj-th-potherb pāḥ-potherb and hā-thāp-
 apk' ar ap-jā-apk' ap-apk' ar-ar-mām-thāp' apk' mām-ko jām-o-a
potherb and ap-jā-potherb ap-apotherb and-other vegetable leaves-they eat
 jām-thā. Mām hāp-thā thāp-m-tak-a ap' mām jām-th. Ni-o-th
cattle-like. All bodies are-eat-these vegetable leaves eating from. This-year
 māj-jā-ko hā-ko ān-m-a dhāh-dhāp-lā hā-ko hā-th'-hā-a, mām
money-lenders eat-they mention two-and-a-half-fold-even eat-they are-given, therefore
 aḥi-th aḥi hāy-ko hāp-thā' hāp-thā'-en-a, dhāp-lā hā-ko ān-m-a.
hunger-with money was much-become-become, strength-even eat-they fast.

Chāh-lā aḥi māj-y-en-a. Chā' hān-th shā-th hāy-ko gāj-a.
Finished-rice-even very dear-is. Now this-year men-they shaft-subst,
 mām aḥi māj-jā-g-a. Dhān-ko hāi dhāp-kā-a, chā' hān-th hāy-ko
that very difficult-is food-grains eat are-found-enough, how men-they
 khān' hāp-thā'-hā-a aḥi th-th pā pā-th-gi khān-a dhāp-thā.
delicious! It-seems much food perhaps unsatisfied will-remain not-satisfied-for.

FREE TRANSLATION OF THE FOREGOING.

This year there was a famine in our country, and the people are in great want of food. From the month of Aghar¹ till Magh² there were small quantities of grain and rice-wine, but only just sufficient. When these provisions ran out, the flowers of the Mathur³ and Sal trees were eaten for some time. When they had eaten all those, they subsisted on Tur⁴, Turp⁵,⁶ Mijo⁷ and other jungle fruits. When they could not find any more of those, they for some time got along with roots of Ak⁸, Am⁹ and Paka.¹⁰ At present they have dug up from the rice-fields all Kanta¹¹, Ganga¹² and Muck¹³ potherbs,¹⁴ with shells, and they eat forest herbs and leaves such as those of Harja,¹⁵ Pajo,¹⁶ See-hint¹⁷, Sang¹⁸, Oya,¹⁹ and so forth. This year the money-lenders do not give any loans, even at an interest of 80 per cent, and the traded rice is also very dear. How will the people be able to get on this year? It is impossible to get seed-corn, and how will it be possible to sow? It seems likely that much land will remain uncultivated for want of seed-corn.

In the southern districts, in Malabar, Palnora, the Orian Tributary States, and Nalgahere, Sarcidi has come under the influence of Oriya. Borrowed words therefore often assume a different aspect. Compare *dhana*, property; *dhana*, day; *manu*, mind, etc., in Morikharj. *ḍ* between vowels has become *ṛ*; thus, *layṛidiḥ*¹, the younger. The phonology is, however, on the whole the same as in the Standard. An initial *ḍ* sometimes becomes *ṛ*; thus, *paṛa*, get, in Morikharj and Palnora. Note also forms such as *ajak*², for *ak'ak*³, Mr. The demonstrative pronouns frequently end in *a*; thus we find *soṇa*, this, and so on. Such forms are very seldom met with in Standard Sarcidi. There is, generally speaking, a strong tendency to suffix the pronominal suffixes after the verbal forms. On the whole, however, the dialect remains the same as the Standard, and it will be sufficient to point the beginning of a section of the Parable of the Tridigal Son received from Morikharj in order to illustrate this southern and less correct form of Sarcidi.

¹ I.e., Aghar, Karama-Dhawal.

² *Diaprepocentrus*.

³ *Ekimia uulata*.

⁴ *Euphorbia parvifolia*.

⁵ *Antidesma album*.

⁶ *Polygonum glabrum*.

⁷ *Corchorus-Pilancyi*.

⁸ *Palisandra hypoleuca*.

⁹ A jungle climbing plant.

¹⁰ *Antennaria anglica*.

¹¹ *Pennisetum*.

¹² A certain wild plant and vegetable.

¹³ *Isaria latifolia*.

¹⁴ *Stylo maritima*.

¹⁵ *Shorea oppositifolia*.

¹⁶ *Polygonum glabrum*.

¹⁷ *Isaria latifolia*.

KÄRMÄLI OR KÄLHÄ.

There is a numerous caste of iron smelters in the Southal Pargana, Hansbagh, and Mandhuan which is known as the Kola or Kälhä. They call themselves *Käl*, now, and also *KÄM*, which is the name given to them by the Santals. The Hindüs call them *Kol*. In Mandhuan and Hansbagh, they also call themselves Kärnäli. Their language has hitherto been classed as a dialect of Bö or Kol, and it is quite possible that some of the Kola smeltered in the districts in question do really speak that language. This must be inferred from the fact that specimens of Bö have been forwarded from the Southal Pargana. Most of the Kälhä in the Southal Pargana, Mandhuan, and Hansbagh, however, have nothing to do with the Bö, but speak a dialect of Santāl. That dialect will in this Survey be called Kärnäli in order to avoid confusion with Bö or Kol. It is quite different from Kärnäli, the dialect of the Kuppis of Hansbagh, Mandhuan, and other districts, which is a form of Magāh. See Vol. V., Part II, pp. 14E and F.

Kärnäli has been returned for the purposes of this Survey from the following districts :—

Southal Pargana	.....	93,000
Hansbagh	.....	18,750
Mandhuan	.....	11,000
Total		<u>122,750</u>

The local returns give the names of the dialect as Kol, and it is possible that the figures may include some stray Bö immigrants. Their number cannot, however, be important.

At the last Census of 1901, Kärnäli was returned from the following districts:—

Belduar	.....	82
Bilaspur	.....	547
Bajpāl	.....	190
Pāna	.....	1,940
Bāngpūr	.....	80
Southal Pargana	.....	61,170
Angul and Khondmahā	.....	18
Hansbagh	.....	9,550
Mandhuan	.....	1,770
Total		<u>77,947</u>

The principal home of the Kärnäli is the south of the Southal Pargana and the south of Mandhuan. In Hansbagh they are found in scattered settlements in the south of the district.

The Kärnäli dialect does not much differ from ordinary Santāl. One good specimen, prepared by the Rev. A. Campbell, will be found below. It represents the language of the Kälhä of Mandhuan. According to a list of Standard Words and Phrases prepared by the Rev. F. O. Bolding, the dialect is essentially the same in the Southal Pargana. The same is the case in Hansbagh, to judge from a concept list forwarded from the district.

Pronunciation.—The sounds *d* and *a* or *d* and *a*, respectively, are distinguished as in Standard Santāl. The neutralizing power of *t* and *a* is not so strong as in Standard Santāl; thus, *tsā* and *tsā*, father.

Diphthongs such as *ea, ēa, eo*, are commonly simplified. Thus, *ea*-*ēa*-*eo*, Standard *du-er-um*, gives him; *ēa*-*er-ia* *hēpa*, where son? *plai-er-ia*, Standard *plai-er-ia*-*er*, he went, etc. The change of *ē* to *r* is common in the Scotch Parganas; thus, *hēra*, *Manbhūm hēra*, small, etc. The *Khālīs* of the Scotch Parganas have the same tendency as the *Mishīs* to substitute *r* for *er* and *eo*; thus, *er*-*er*-*er*, *er*-*er*, in *Manbhūm* *er*-*er*-*er*. Note also *hēa*-*er*-*er* and *hēa*-*er*, in *Manbhūm* *hēa*-*er*, standard *hēa*, a man below a man, and so forth.

The most important phonological peculiarities of the dialect are the changes of *r* to *r*; of initial *k* to *u* and *u* and, in some cases, of *r* to *i*. Thus, *Mr. Standard* *Mr.* *man*; *head* *Standard head*; *house*; *str.* *Standard str.* and *see*; *Standard see*; *get*; *let* *Standard let*; *we*; *beer* *Standard beer*; *return*; and *us* *with*.

Inflexion. The inflexion of nouns and pronouns is regular. The positive suffixes *-at* and *-al* are in common use. Thus, *ant-at* 'alpha, his son'; *ān-al* 'maternal', before *n*; *sān-al*, of a father.¹ Note forms such as *aiāt*, *i-ai*, *tāt* etc., that case; *ān*, who? *niātāl*? what? and so forth.

The numerals six to ten are Aryan loan-words. 'Twenty' is *sat* 'last', and 'hundred' *śatā* 'hail'.

The categorical *s* in verbal forms is generally dropped with *is* in the singular; thus, *tsak'la-ni-s* 'I was'; *tsak'la-ni* 'I do'.

The preceding article is also thus directed to the fact, I am happy

The pronominal *infir* of the dative is sometimes replaced by the accusative *infir*; thus, *met-a-ket-e-p-e* and *met-ed-e-a*, said to him; *met-a-ket-a-kem*, then hast given to me. *Met* and *em* are fuller forms of *me* and *em*, respectively, which are also used in Standard Spanish before the dative infirm. Forms such as *met-a-ket-e-p-e*, he said to him, are not used by the Kikibis of the Scottish Parganas, who say *met-a-k-e* or *met-a-k-ed-e* instead. The pronominal suffixes denoting the subject are often added to the verb and not to the word preceding it.

The suffix *-es* of the past tense occurs in the form *was*; *thou wast*, *thou wastest* and *child-wasdest*. I search.

Note also forms such as *ni-ni-ŋ*, *ŋ* : *ni-ni-ŋ* there are, and so forth.

In most respects, however, the diagram is regular, and it will be sufficient to print one specimen in order to illustrate it.

[illegible]

[No. 7.]

MUNDA FAMILY.

KHERWARI.

KIRKILL DRAUGHT.

BANTHAL.

DORTNEY MANUSCRIPT.

(Rev. J. Campbell, 1869.)

Mi' hā-rān hāra kōm hīpā tahi-tan-kin. Adh hāhāhā'
 One man-of two boy was were they-two. And young-like
 hān-i-tai' nān-kol-oy-a. 'A hān, dān-dānāt j-agi hāhā hāpāh'-tā-a
 father-his-the said-to-him. 'O father, property[*of*] which share will come mine
 dān-takim-hā-to nān-tā-tā-mā. Adh hān-i-tai' nāh'-ak' dān hāhā-ai'
 divided-having give mine. And father-his-like self-of property divided-to-
 kin-a. Thān dān hāpān-tā hāhāhā'-dā nān nān-hā-to nāhā
 then-two. For days had-on young-like all collected-having for
 dān-tā hāhā-shāh-ān-a, or nāh nāh'-ak' dān-dānāt dī-tānān-rā
 country-to country-to, and there self-of wealth dān-tān-rā
 hān-rān-hān-a. Sānā nān-pāhā-shān-tāi'-kīn nān dān-rā nāh
 stored. All spending/divided-having-when that country-in being
 dān-tā hāhā-hān-a or nāh-pāhā' nān-hā-ān-a. Ar nān dān-rā nāh'
 dān-tā finished and to-ful-hanger began-to. And that country-of one
 hān-tān dān-tā-to hāhā-ān'-a, or nāh nāh'-ak' hāhā-hā-rā nāh glāhā
 man-with gun-having remained-to, and he self-of fields-in sūnā to-tān
 hāhā-hā-oy-a. Ar nāh-rā hān-ai' chāhāhā'-tā hāhā nān-ān-a, or
 said-him-to. And mine eating hān-tāhā to-satisfy-himself-he wished, and
 hāhā hāhā nān-hā-ān-a. Kīn-āi' dān-rā hāhā-ai'-tā
 anyone not-they gave-to-him. Thān nān-tān-rā to come-for-him-having
 nān-hān-a, 'hāhā-hān-dā nān-dān nāh hāhā-hā-dā j-ān-ai'-hā
 said-to, 'father-up-of several lived nān-tān-rā for eating-having-tān
 hān-tān-rā, or hāhā nāh nāh-pāhā-to nāh-pāhā-hān-tā. Adh-tān dān-tā-to
 to-thān, and I here hanger-with dān-ān-I. Nān gave-having
 hāhā dā nān-ān-a. 'A hān, nān-rānāt' or nā nāh-rā dā
 father-up I up-to-him-said. 'O father, leave-of and thy before I
 gūnāh-ān-ai'. Ar-āh nān-rā hāpā nān-hā' hān-dā hāhā-hān-tā. Ar-rā
 nān-ai'. Nān-ān-to thā nān to-hā-called nāh-pāhā nān-ān-I. Thā
 nāh hānā hān hāhā-hān-tā-mā. Adh hāhā-hān-tā hān-i-tān dān-ān-a.
 lived around as keep-on. And nān-hān-hān father-his-near nān-to.
 Ar nāh-pāhā-oy-a hāhā-hān-ai' hān-i-tai' nān hāhā-hān-tā nāh
 And dān-tān-ai-hā nān-ān father-his-like tām nān-hān-pāhā
 hāhā-ai'-tā nān-ān-ān-a or hāhā-hān-tā dāhā-ān-ān-a. Hāhā-
 nān-to-him-having nān-ān-ai-hā and nān-ān-hān hān-hān-hā. Nān-

tet'e mih-bet-a, 'A kaka, some-ask' ar an wih-re-d gush-akad-it,
 he is ask, 'O father, know-of and thy leg/ro-I dead-I,
 ar-it an-en hapa wam-ak' laka-dā hā-kān-it' Khac-gi
 an-en-to thy an to-be-called worthy an-en-I' Then
 hah-e-tet' ach-en kama-ka mōn-bet'-ka-e, 'mōn-bāba thāl lapt
 father-bro-the self-of servants told-to-them-he, 'all-from good cloth
 aga-ka-to shik'-e-pa, ar ū-re angghī shik'-e-pa, ar
 brought-baring put-on-him-you, and hand-to ring put-on-him-you, and
 kapa-m-dā jata shik'-e-pa. Ar gash-akad-e dambān ghj-e-pa. Ar
 feet-on shoes put-on-him-you. And fatted calf kill-him-you. And
 jua-ka-to khach-shap-mān-ben. Nāi hāpān-it ghōt'-lōn-tah'-ka-e, ar jwat
 eaten-baring rejoice-let-us. This an-en dead-man-he, and living
 jua-m-kān-e; at'-lōn tah'-lōn-e, mō mōn-mān-e' All khach-shap-mān-e-ka.
 returned-him-he; but war-he, mō found-has-been-he.' And rejoice-they.
 Ar mawāsh' hāpān-bet' khān-en tah'-kān-e. Ar wāh'-to hāh'-aysh' lōn
 And older-one now-the field-to war-he. And house-to coming-over-being
 jūka shō ar wāsh' ayshān-bet-a. Khac wāh'-jā hama hah'-en-ka-to
 time staying and dancing heard-he. Then one arrived called-over-baring
 hāh'-kōn-e-a, 'chik'-ka mōn-mān-e' Ah-e mō-ēd-e-a, 'hāh'-m-e
 arrived-him-he, 'why-they then-do?' And he said-to him, 'younger-brother-ship-to
 hāh'-shān-e, ar hāh'-m-dā nāi hā-gi mōn-kōn-e-to wāsh' dambān gush-akad-
 mōn-kān-he, and father-ship him well found-him-baring fatted-the calf killed-him-
 e-a' Hāh'-ki mō-dā shō-m-to hāh'-hā hāh'-shān-e. Ar-it hāh'-
 it. But he angry-becoming to-enter-own not agreed-he. Then father-
 bet' hāh'-ka-to shōh'-kōn-e-a. Khac-gi hāh'-bet' mōn-mān-ah-
 hā-the come-out-baring persuaded-time-he. Then father-bro-the an-returned-to-
 mōn, 'el-en, randa dā kama randa some-kān an-ak'-hā hāh'-hāh' hā. Ar
 him-he, 'see, so-many days from so-many years from then-of I arrived-did-I. And
 hāh'm wāh'-jā hā hāh'-shān-it. Tō-ē-hā ū-en gūh'-ka tahsh' hāh'
 order me-own not transgressed-I. Still we-of friends with to-endeavour
 mōn-ka-to mōh'-jāh mōshān hāpān tahsh' hā hāh' mōn-ah-hā-m. Māhāj
 saying one good young or-evil-like own not given-hat-to-me-they. But
 qāi hāpān-bet' hāh'-ka-to tahsh' mōn-ah' hāh' jua-chān-bet-a, mō hāh'-m-thān
 and an-thy hāh'-to with then-of property put-finished-he, he come-own
 an-ayshā dambān gūh'-e-mān.' Ar-it mōn-kōn-e-a, 'A kaka, mō-dā
 fatted calf killed-for-him-thou' Then said-to-him-he, 'O an, then
 jua-jay ū-thān hāh'-m-gi-a, ar ū-ak' mōm an-ak'-kān-gi-a. Khac-shap-dā
 at-ayshā mō-wāh' an-thān, and we-of all three-to-enter. From-to-arrive
 jua-gi tah'-kān-e. And hāh'-m-dā ghōt'-gi tah'-kān-e, mō jwat-m-e;
 proper was This younger-brother-ship dead war-he, and alive become-he;
 at'-go tah'-kān-e, mō mōn-mān-e'
 but war-he, and he found-war-he.'

MĀHĪ.

The Māhīs are a race of labourers, palm-leaf-carvers and workers in bamboo in Chota Nagpur and Western Bengal. They speak a dialect of Santāl.

The MĀHĪ or MĀHĪ dialect has been returned for the purposes of this Survey from the following districts:

Birbhum	.....	594
Santal Parganas	.....	17,520
Mukhām	.....	13,754
Mitcham State	.....	108
Total	.....	32,986

The corresponding figures at the last Census of 1901, were widely different and are as follows:—

Birbhum	.....	310
Birbhum	.....	320
Mahapara	.....	1,490
St. Parganas	.....	558
Baghmāchi	.....	92
Dumra	.....	205
Jajpur	.....	1,337
Dumra	.....	358
Bagmāchi	.....	116
Māhī	.....	117
Santal Parganas	.....	3,530
Asghar and Choudhury	.....	1
Wardha	.....	5
Baghmāchi	.....	1
Mukhām	.....	1,150
Baghmāchi	.....	1,021
Wardha	.....	15
Chota Nagpur Tributary States	.....	1,442
Chota Nagpur Tributary States	.....	59
Total	.....	13,933

Even the Census figures are probably too high, the names of the race having, in many cases, been entered as dwelling language.

The principal home of the Māhī dialect is the central and southern portion of the Santal Parganas and the adjoining parts of Birbhum and Mukhām.

Specimens have been received from Birbhum, the Māhī State, and the Santal Parganas. The Māhī specimens were written in a script Santāl, and those received from Birbhum contained a considerable admixture of Aryan words. I have therefore only reproduced a version of the Māhī from the Santal Parganas. A list of Standard Words and Phrases has been prepared with the utmost care and accuracy by the Rev. F. O. Boddington. It will be found on pp. 240 and f.

Māhī is closely related to Karmāh. Among themselves the Māhīs to some extent make use of a kind of secret language, substituting peculiar words and expressions for the common ones. Thus they say *jāhī* instead of *jāhā*, a rope; *pāhī* instead of *pāhā*, a piece; *uāhī* instead of *pāhā*, half a acre; *trāhī* instead of *uāhā*, an acre; *lāhā*, water, instead of *lāhā*, heat, and so forth. Our information about this dialect, which only concerns the vocabulary, is not, however, sufficient for describing it in detail, and I therefore turn to some particulars of Māhī grammar.

Pronunciation.—*O* and *i*, *e* and *a*, respectively, were not distinguished in the original specimens. Mr. Hocking's list, however, shows that MÄÄRÄ in this respect agrees with Standard Swedish.

As *a* is often pronounced as the *e* in 'all.' Thus, *äppl-i*, Standard *äppl-e*, the father; *läde*, Standard *läde*, down; *värde*, Standard *värde*, thy; *äro* and *äro*, Standard *äro*, thou; *-äro*, Standard *-äro*, thy.

The colour of vowels is sometimes apt to change, probably under the influence of neighbouring sounds. Thus the masculine prenominal suffix *-st* occurs as *st'* and *st*. Compare also forms such as *äro-st*, I am; *läro-st*, thou art; *äro-st*, he is; *äro-st-läro*, we are, etc. The neutral vowels are treated as in KÄRÄRÄ.

Diphthongs are often simplified in the same way as in KÄRÄRÄ. Thus, *äro-st*, Standard *äro-st*, woman; *-st*, Standard *-st*, he; *äro-st*, Standard *äro-st*, I may strike; *äro-st*, Standard *äro-st*, he is; *äro-st-läro-st*, Standard *äro-st-läro-st*, having collected, and so on.

In *äppl'*, Standard *äppl'*, cross; *äppl'*, Standard *äppl'*, die, MÄÄRÄ has preserved forms which are lost in Standard.

y and *i* correspond to Standard *e* in the beginning of words. Thus, *äro-st*, Standard *äro-st*, night; *äro-st*, Standard *äro-st*, name. In Finnish we also find forms such as *äro*, get.

r becomes *r* as in KÄRÄRÄ. Thus, *äro*, Standard *äro*, cross; *äro*, Standard *äro*, boy. It is dropped as in H in *äro-st* and *äro-st*, st, in which word the *r* is an old suffix and does not belong to the base. Compare, on the other hand, *äro-st*, Standard *äro-st*, duck.

s often becomes *t*; thus, *äro*, Standard *äro*, return; *äro*, Standard *äro*, to speak. In *äro*, Standard *äro*, when, the *r* is an old suffix.

Inflection.—The declension of nouns and pronouns is mainly regular. Inflective suffixes such as *st* in NIGEL *äro*, of course, Aryan. Note genitive suffixes such as *äro* and *äro*, and the ablative suffix *äro*; thus, *äro-st* *äro*, his son; *äro-st-äro*, of the father; *äro-st*, from his sister. 'I and thou' is usually *äro*, and not *äro*. Note also the dative inflex *äro*, to me; *äro*, to thee, and the genitive inflex *äro*, my; *äro*, thy; *äro*, his.

The numerals 'six' and following, and, in counting, often also the final five, are commonly Aryan loan-words.

The conjugation of verbs is also regular, though some forms have a peculiar appearance under the influence of the rules of pronunciation mentioned above.

The negative suffix is *äro*; thus, *äro-st-äro*, I am caused to be struck, I am struck.

The categorical *a* is often dropped, specially in the singular, or else replaced by *a*; thus, *äro-st*, I shall write; *äro-st*, I am.

The usual form of the verb substantives has already been mentioned. 'I am,' 'I exist,' is *äro-st*, or *äro-st*. Compare Swedish *äro-st* and *äro-st*.

The form *äro* is also, in addition to *äro*, used in the formation of compound tenses; thus, *äro-st-äro*, I was striking.

The present tense of finite verbs is formed by adding the suffix *af'*; thus, *dal-af'-is*, I strike. The *a* of *af'* is dropped before pronominal infixes. If the base ends in a vowel, a very short *e* is, however, heard. Thus, *dal-d-af'-is*, I strike it; *dal-d-af'-da*, thou striketh it; *dal-d-af'-is*, I strike him. The inanimate infix *af'*, *af'*, etc., is apparently used much more freely than in Standard. Thus it is used in order to denote a direct, inanimate object. Compare the suffixes *laf'* and *huf'* in Standard. Note also compound forms such as *dal-af'-ben-is*, I am striking; *dal-f-ben-is*, I strike him.

The past tense are regularly formed. Thus, *dal-had-af'-is*, I struck it; *dal-had-f-is*, I struck him; *dal-had-af'-da*, thou struckst it. Forms such as *dal-haf'-is*, I struck; *dal-haf'-is*, I had struck, show that the real suffixes of the past tense are *he* and *is*, as has already been inferred from the state of affairs in Standard English. In *dal-haf'-af'-is*, many stripes I struck him, both the inanimate and the animate infixes have been added.

Note also medial forms such as *chilf-ee-is*, *chilf-ee-is*, and *chilf-lee-is*, I went.

The suffix of the perfect is *ahis*, *ahis*, etc., but the initial *a* is often dropped after vowels. Thus, *chid-ahis-is*, I have walked. A very short *a* or *e* is, however, generally heard, and the final vowel of the base is distinctly lengthened before the suffix.

For further details the specimen which follows should be consulted.

[No. 8.]

MUNQĀ FAMILY.

KHERWARI.

SARVIL.

MISER DULCEY.

(SOUTHERN PARSAN).

Mit' hā-rā. haan haan gily mau-ay-a-hā. Ar vā-hā ma-dā
One man-of two leg children were-they-two. And then-two among
 ha-fak' apā-tā' mat-tā-y-a, 'hān, ota hāk' dān-hāhā hā-tā-ā-a
small-the father-his-the said-to-him-to 'father, what my property-where become-will
 ā-dā ha-hā-tā-mā. Adā apā-t mat'ak' dān hāpā-tā-ā-hā. Then
that-was give-mine.' Then father-his self-of property divided-to-them-two, Two
 dā hān-to hāpā gily ma-dāh' ma-tā-hā māgā dān-to-y-a apā-dā-
 dāpā hān-on small son all collected-having distant country-to-be out-mat-
 m-a, ar hāpā-dā hāpā-hāpā-to-be mat'ak' dān hān-hān-hā-tā-mā. Ar
 hā, and there richly self-of property expended-hā. And
 ma-dā-hā hāpā-hā-tā-hān on dān-to hāpā ā, āhā hā-hā, ar mat-dā
all spent-had-mān that country-is very strong famine become, and is
 māgāhā' hāpā-m-a. Thā on dān-rā mat'ak' apā-tā hān hā-to
hungry-to-be began. Then that country-of one eye-with poor-being
 hāpā-m-a ān-dā mat'ak' hā-tā mātā pītā hā-hā-hā-a. Thā-dā māgāhā
stingy. He self-of field-to water-to-feed mat-hā. He seeing
 hān-of mat-hā hā-tā hān-hā-hā-hā-hā' hāpā' mān-hān-a mān-hān on-hā
seeing were hān-with eating-eating-being-filled-for thought, but that-son
 hān-hā hā hā-hā-hā-hā. Khān-gā hān-to mān-hā' hā, 'hā
anyone-even not poor-to-him-they. Then looking-son-to-son said, ' my
 apā-tā hān hān' mān-hā' hān-hā' mat'ak' hān-hā-hā, ar hā-dā
fathering-of too-many amounts-of food spent-to-they, and me-to-to
 māgā māgā-hā hā hā-hā-hā. Adā, hā-hā apā-tā hān hān-hā ar
have hunger-with dying-am-I. Well, when-seeing father-up-with go-will and
 mat-hā, "hān, mān-hā' ar mā mān-hā hā hā hā. Ar-hā mān-hā'
going-to-hā-I, "father, because-of and thy presence-is died-I. Again then-of
 gily hān-hā' hā hā-hā-hā. Ar-hā mat'ak' mān hā mān-hā-hā."
son-to-called worldly not-am-I. Then-of one amount like keep-mat-hān."
 Khān-gā mā hā-hā ar apā-tā hān hān-m-a. Mā-tā' mā mā māgā-hā
Then he arose and father-his-to came. Say-you be distance-of
 mān-mā mān-hā apā-tā' hā-mān-hā-hā ar māgā hān-hā-hā
was-where him-of father-his-they to-approach-hān and pity came-to-hān
 ar mān-hā-hā hān-hā-hā-hā ar hān-hā-hā-hā-hā. Gily-dā apā-tā-hā'
and run-poor-looking embraced-hān and kissed-repeatedly-to-hān. So father-his-to
 mān-hā-hā 'hān, hā-dā mān-hā' ar mā mān-hā hā hā-hā. Ar-hā' gily
said-to-hān, 'father, I because-of and thy presence-is died-I. Then-of son

MUNDARI.

Mundari is the dialect spoken by the tribe who call themselves *Mūdāḥ*, or, 'man.' The number of speakers is about half a million.

Mundari literally means the language of the Mundas. According to Mr. Boley, 'the name Mupdi is of Sanskrit origin. It means headman of a village, and is a titular or functional designation used by the members of the tribe, as well as by outsiders, as a distinctive name such is the same way as the Santals call themselves *Mukhi*, the *Phorij* Santals, and the *Khasias* of the Darjiling hills *Jindis*.'

Names of the language.

The principal home of the Mundas is the southern and western portion of Ranchi District. There are, moreover, speakers in Palaman and the south-east of Hansaribagh. Towards the south we find

Areas within which spoken.

Mundari spoken side by side with Ho in the north of Singhbhum. Speakers are further found scattered over the Chota Nagpur Tributary States, especially in Sonai and Sarguja, and further to the south-west, in Rouria and Sambalpur and the neighbouring districts of the Central Provinces. Emigrants have further brought the dialect to Jalpaiguri, Dinajpur, Rajshahi, the 24-Parganas, and other districts of the Bengal Presidency, and to the tea-gardens of Assam. The Mundas of Ranchi assert that they have come from the north-east.

With regard to sub-dialects Mundari can be compared with Santali. The difference is mainly to be found in the vocabulary borrowed from Aryan neighbours, and in the grammatical modifications occasioned by the neighbouring Aryan forms of speech.

The most Mundaic Mundari is spoken in Manikpatti, a tract of land to the south-east of the town of Ranchi, comprising Thamar and a part of Singhbhum. The Mundari of Palaman is almost identical.

In Hansaribagh and in Sambalpur and Rouria the dialect has come under the influence of the neighbouring Aryan forms of speech. In all essential points, however, it agrees with the Mundari of Ranchi and Palaman. The same is the case in the State of Bihar.

In the State of Sarguja the Mundas are found scattered in villages bordering on the jungles. They have originally come from Chota Nagpur and must formerly have spoken the same dialect as their cousins in Ranchi. At the present day, however, they have almost entirely forgotten their old speech, and they now use a form of Oriya, intermixed with Mundari words.

The Khasias in the neighbourhood of the town of Ranchi have adopted Mundari as their home tongue. Their dialect is known under the denomination of *Khasia Jangar*. We have no information about its character. It is, however, probable that it is identical with the dialect spoken by the so-called 'Kam-Urasas' in the east of Ranchi. Father de Smet is, so far as I am aware, the only authority who mentions that form of Mundari. He states that the principal peculiarity of the dialect is that an *r* is substituted for the final *t* or *d* of verbal forms; thus, *phar-tar-a-m* instead of *phar-tad-a-m*, then *stent*.

During the preliminary operations of this Survey, a Kol dialect called *Shayra* was reported to exist in Sambalpur. No specimens of any form of speech bearing this name

By adding these figures we arrive at an estimated total of speakers of Minangkabau in
house and abroad, as follows:—

Muscle system at home	10	1	1	1	1	1	1	1
Muscle system abroad	-	-	7	11	1	1	1	1
Total								69,000

The corresponding figures at the last Census of 1881 were as follows:—

Regional Development										
Barbados	..	..	..	..	..	..	..	..	..	885
Belize	..	..	..	..	..	..	..	..	..	504
Bhutan	..	..	..	..	..	..	..	..	..	51
Bolivia	..	..	..	..	..	..	..	..	..	110
Bosnia	..	..	..	..	..	..	..	..	..	455
Brazil	..	..	..	..	..	..	..	..	..	79
Bulgaria	..	..	..	..	..	..	..	..	..	5,490
Burkina Faso	..	..	..	..	..	..	..	..	..	80
Burundi	..	..	..	..	..	..	..	..	..	204
Cambodia	..	..	..	..	..	..	..	..	..	4
Cameroon	..	..	..	..	..	..	..	..	..	410
Canada	..	..	..	..	..	..	..	..	..	4,358
Chad	..	..	..	..	..	..	..	..	..	2,000
Chile	..	..	..	..	..	..	..	..	..	10,290
China	..	..	..	..	..	..	..	..	..	2,150
Colombia	..	..	..	..	..	..	..	..	..	687
Costa Rica	..	..	..	..	..	..	..	..	..	1,631
Cote d'Ivoire	..	..	..	..	..	..	..	..	..	6
Croatia	..	..	..	..	..	..	..	..	..	24
Czech Republic	..	..	..	..	..	..	..	..	..	118
Denmark	..	..	..	..	..	..	..	..	..	15
Dominican Republic	..	..	..	..	..	..	..	..	..	3
Dominican Republic	..	..	..	..	..	..	..	..	..	835
Dominican Republic	..	..	..	..	..	..	..	..	..	90
Dominican Republic	..	..	..	..	..	..	..	..	..	93
Dominican Republic	..	..	..	..	..	..	..	..	..	540
Dominican Republic	..	..	..	..	..	..	..	..	..	410
Dominican Republic	..	..	..	..	..	..	..	..	..	3,310
Dominican Republic	..	..	..	..	..	..	..	..	..	200,511
Dominican Republic	..	..	..	..	..	..	..	..	..	2,104
Dominican Republic	..	..	..	..	..	..	..	..	..	1,680
Dominican Republic	..	..	..	..	..	..	..	..	..	31,740
Dominican Republic	..	..	..	..	..	..	..	..	..	0
Dominican Republic	..	..	..	..	..	..	..	..	..	857
Dominican Republic	14,790
Dominican Republic	785

Total Natural Products	100,000
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[illegible]

Year	Number of cases	Percentage of cases
1990	10	10.0
1991	15	15.0
1992	20	20.0
1993	25	25.0
1994	30	30.0
1995	35	35.0
1996	40	40.0
1997	45	45.0
1998	50	50.0
1999	55	55.0
2000	60	60.0
2001	65	65.0
2002	70	70.0
2003	75	75.0
2004	80	80.0
2005	85	85.0
2006	90	90.0
2007	95	95.0
2008	100	100.0
2009	105	105.0
2010	110	110.0
2011	115	115.0
2012	120	120.0
2013	125	125.0
2014	130	130.0
2015	135	135.0
2016	140	140.0
2017	145	145.0
2018	150	150.0
2019	155	155.0
2020	160	160.0
2021	165	165.0
2022	170	170.0
2023	175	175.0
2024	180	180.0
2025	185	185.0
2026	190	190.0
2027	195	195.0
2028	200	200.0
2029	205	205.0
2030	210	210.0
2031	215	215.0
2032	220	220.0
2033	225	225.0
2034	230	230.0
2035	235	235.0
2036	240	240.0
2037	245	245.0
2038	250	250.0
2039	255	255.0
2040	260	260.0
2041	265	265.0
2042	270	270.0
2043	275	275.0
2044	280	280.0
2045	285	285.0
2046	290	290.0
2047	295	295.0
2048	300	300.0
2049	305	305.0
2050	310	310.0
2051	315	315.0
2052	320	320.0
2053	325	325.0
2054	330	330.0
2055	335	335.0
2056	340	340.0
2057	345	345.0
2058	350	350.0
2059	355	355.0
2060	360	360.0
2061	365	365.0
2062	370	370.0
2063	375	375.0
2064	380	380.0
2065	385	385.0
2066	390	390.0
2067	395	395.0
2068	400	400.0
2069	405	405.0
2070	410	410.0
2071	415	415.0
2072	420	420.0
2073	425	425.0
2074	430	430.0
2075	435	435.0
2076	440	440.0
2077	445	445.0
2078	450	450.0
2079	455	455.0
2080	460	460.0
2081	465	465.0
2082	470	470.0
2083	475	475.0
2084	480	480.0
2085	485	485.0
2086	490	490.0
2087	495	495.0
2088	500	500.0
2089	505	505.0
2090	510	510.0
2091	515	515.0
2092	520	520.0
2093	525	525.0
2094	530	530.0
2095	535	535.0
2096	540	540.0
2097	545	545.0
2098	550	550.0
2099	555	555.0
2100		

<i>Assam—</i>	
Cochin Plains	1,400
Sylhet	1,000
Goalpara	8
Kamrup	468
Barua	1,000
Nagaong	500
Khamrup	8,000
Lakhimpur	11,000
North Cachar	40
Naga Hills	20
Total Assam	37,411
Grand Total	428,558

It has been found convenient to add to this total some speakers who have been returned under the head of Kol, and who cannot be shown to speak any other Munda dialect, viz.—

Assam	1,400
United Provinces	8
Bengal (Dumra)	10
Total	1,418

The total number of speakers of Mundari can therefore be put down at 430,000. It is, of course, possible that the speakers of 'Kol' do not belong to Mundari, but are Kikis. Their number is, however, so small that no great harm can be done in showing them under that language.

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There is no written Munjali literature. The New Testament and the first books of the Old Testament have been translated into the language by the Rev. A. Kottrell. They have been printed, in Ethnological type, at the Baptist Mission Press, Calcutta, 1861—1869.

Munjali is, like Santali, a dialect of the language which I have called Khorviri. In most respects it agrees with Santali, and I shall therefore only draw attention to those minor points in which the two dialects differ from each other.

Pronunciation. The old Munjali grammars are very inaccurate in reproducing the various sounds of the dialect. Father Hoffmann's grammar has considerably advanced our knowledge of the phonology of the dialect, and there are only some few points left, about which we cannot as yet judge with absolute certainty. In dealing with them I have been fortunate enough to be able to make use of a specimen and a list of Standard Words and Phrases in the so-called Kôji of Birham, for which I am indebted to the Rev. P. O. Bodding of Mohanpohar. It represents a form of speech which, in all essential points, is Munjali. Compare below, p. 118. I have, therefore, consulted Mr. Bodding's list of words in preparing Father Hoffmann's Munjali for the press. The specimens, on the other hand, have been printed as I have received them, with the exception of some few minor details to which attention will be drawn in the ensuing remarks.

The sounds *d* and *c*, *ḍ* and *ṣ*, respectively, have not been distinguished in the specimens. Mr. Bodding's Kôji list shows that Munjali in this respect agrees with Santali, and I have therefore introduced the signs *ḍ* and *ṣ* in the list, but not in the specimens, where I have followed Father Hoffmann in using *c* for *ḍ* and *c*, and *s* for *ḍ* and *s*.

Long and neutral vowels have not been separately marked. Mr. Bodding's Kôji lists, however, show that Munjali also in this respect agrees with Santali. The neutral vowels are also mentioned in Father Hoffmann's grammar.

The laws of harmonic sequence are apparently the same as in Santali. Compare *ḍḥā*, *ḥay* : *ḥḥā*, *ḥil* ; *ḥḥā*, *ḥḥā*, these two ; *ḥḥā*, *ḥḥā*, these ; *ḥḥā*-*ḥḥā*, being struck ; *ḥḥā*-*ḥḥā*, being cold, and so forth.

ḥ and *ḥ*, *c* and *s*, respectively, are, moreover, often interchanged where no reason can be shown to account for the fact. Thus, *ḥḥā* and *ḥḥā*, heaven ; *ḥḥā* and *ḥḥā*, fire ; *ḥḥā* and *ḥḥā*, to drive out, etc. Compare also *ḥḥā*, Santali *ḥḥā*, what ? *ḥḥā*, Santali *ḥḥā*, arise ; *ḥḥā*, Santali *ḥḥā*, fear ; *ḥḥā*, Santali *ḥḥā*, we, and so forth.

An *c* corresponds to Santali *c* in *ḥḥā*-*ḥḥā*, give him. Compare *ḥḥā* *ḥḥā*.

The *c* of the verbal suffixes *ḥḥā* and *ḥḥā* is commonly changed to *ḥ* and further to *ḥ* ; thus, *ḥḥā*-*ḥḥā*, (I) see him ; *ḥḥā*-*ḥḥā*, he went.

Munjali has preserved fuller forms of many words. Compare *ḥḥā*, Santali *ḥḥā*, man (compare Santali *ḥḥā*-*ḥḥā*, every man) ; *ḥḥā*, Santali *ḥḥā*, deer ; *ḥḥā*, Santali *ḥḥā*, fear ; *ḥḥā*, Santali *ḥḥā*, these ; *ḥḥā*, Santali *ḥḥā*, belly, and so forth.

An *ḥ* is often prefixed to words beginning with a vowel, especially in western districts ; thus, *ḥḥā* and *ḥḥā*, now ; *ḥḥā* and *ḥḥā*, twenty.

A *c* is used in some cases in which Santali has *ḥ*, e.g., in the copula *ḥḥā*, is, and in several verbal suffixes. Compare the remarks under the head of Verbs, below. Note also the use of *ḥ* corresponding to Santali *ḥ* in words such as *ḥḥā*, how many ?

An initial *š* becomes *s*, and an initial *s* is further often changed to *l*; thus, *šata*, *šatš*, *šatš* *šata*, *gat*; *asš* and *šš*, *šatš* *šatš*, *as*; *asšata* and *šatšata*, *asas*. Compare Kármán and Hákka. According to Father de Saut, however, forms such as *šata* are used in some localities.

Final *š* and *s* often become *šp*, i. e., probably *š*. Thus *šip*, *l*; *as-šip*, *šas* *šas*. Final *š* and dental *s* are, however, in many localities retained in this position. The old final *š* of the pronoun *šš*, *l*, is, moreover, usually retained before the enclitical *s* and suffixes beginning with *s*, thus, *šš-s'*, *as*.

The cerebral *š* between vowels is interchangeable with *r*; thus, *šajša* and *šajsa*, *asš*. The cerebral *r* is used in the same words as in *šatš*. The old infix *r* has been dropped in *šip'*, *šatš* *šip'*, *as*.

Aspirated letters are used as in *šatš*. The aspiration in borrowed words is often dropped in *Manikpatti*.

The semi-consonants are apparently pronounced in the same way as in *šatš*. There appears, however, to be a tendency to exclude the current of air through the nose instead of through the mouth. In incorrectly written texts we therefore find words such as *asš'*, *as*; *šp'*, *šata*, *šas* as *asš* or *šp*, *as*, and so on. Soft consonants are very frequently substituted for the semi-consonants; compare *šatš*. The semi-consonants are, on the whole, not so distinctly pronounced as in *šatš*. In pronouncing the dental semi-consonant a greater part of the tongue strikes against the palate than in the case in *šatš*. Hence the writing of *š* instead of *r* in *šš*.

I have marked the semi-consonants in the same way as in *šatš*. Most old authorities confused them in the written manner possible or have them unmarked throughout. Father Hoffmann uses the sign ' to denote both *š'* and *as'*, and he writes *š'*, *š'* instead of *r*, *p'*, respectively. His reason for writing *š'* and *š'* is probably that these sounds are often changed to *š* and *š*, respectively. I have not, however, adopted Father Hoffmann's spelling because the semi-consonants are hard and not soft sounds.

It has not always been possible to distinguish between *š'* and *as'* with absolute certainty. Forms such as *asš'*, *šš*, I have written *asš'*, because the genitive of this word in *Soupar* is *šip-as'*. In other cases I have compared the corresponding *šatš* form, and I hope that, in most cases, I have succeeded in distinguishing between the guttural and palatal semi-consonants. It should, however, be understood that the original specimens make no distinction between the two sounds.

The semi-consonants have the same tendency to develop into soft consonants as in *šatš*; thus, *šš-asš-asš*, *šš* *šš*; but *šš-asš-asš*, *šš* *šš*. In *Manikpatti*, however, the semi-consonants are usually retained before pronominal suffixes beginning with *i*. Thus the form *as-asš-asš*, he gave to me, is given as *as-asš-asš* by Father Hoffmann. The full way of writing the form is *as-asš-asš-asš*. The final *š* of verbal suffixes combined with the initial *i* of pronominal suffixes into the semi-consonant *as'*; thus, *šš-asš-asš*, he struck him. This *as'* has only been fully written in Mr. Hocking's Kármán specimen.¹ In *Pakman* it is further softened to *s*, so that we find forms such as *šš-asš-asš* instead of *šš-asš-asš*, *šš* *šš*. *šš-asš-asš*, he struck him. The form *šš-asš-asš* already shows that we have to do with the palatal semi-consonant. I have therefore followed Mr. Hocking in introducing it in the specimens.

¹ Mr. Hocking explains the *as'* as part of the pronominal suffix.

Accent.—The accent is the same as in Santali. It has been marked by putting the sign ' over the accented syllable in the first two specimens.

Nouns.—Gender and number are the same as in Santali. The dual suffix *lag* (*lāg*), and the plural suffix *āg*, are commonly dropped with *in* in the case of such nouns as denote inanimate objects. The dual and the plural are sometimes confounded in those dialects in which the Aryan influence is strongest; e.g., in Santalpur, Barua, and Jashpur.

The case suffixes are mainly the same as in Santali. The Aryan suffix *āg* begins to be used for the dative and accusative outside the Ranaid District.

The genitive suffix *āg* is sometimes used instead of *āg* when the governing noun denotes an animate being.

Some of the most common postpositions are *āg*, *in*, *hāg*, by means of; *hāg*, *to*, near; *āg*, *in*; *āg*, *āg*, from; *āg*, with, together with; *hāg*, with, near, and so forth.

Adjectives.—Adjectives vary extremely and in *u*; thus, *hāg*-*āg*, good; *āg*-*hāg*, bad. In a similar way the suffix of agency is *hāg* or *āg*; thus, *hāg*-*āg*, the small one; *hāg*-*āg*, and *hāg*-*āg*, one who is like.

Numerals.—The first numerals will be found in the list of words. Higher numerals are always counted in twenties. The old Mundari numerals are gradually being superseded by Aryan loan-words, and in Santalpur they are, for example, now scarcely known beyond 'four.'

Pronouns.—The personal pronouns are the same as in Santali. 'I' is *āg* or *in*. An accented form *āg*, *āg*, is, however, also used in many localities. 'I and he' is *āg*, 'I and you' *āg*.

The pronoun *āg*, *āg*, is often written *āg*. The genitive is *āg* or *āg*. The possessive suffix of the third person is *āg*, and, sometimes, *āg*, thus, *āg*-*āg*, he who is an Uik, or, he is an Uik.

Note also forms such as *āg*-*āg*, mine; *āg*-*āg*, thine; *āg*-*āg*, his. Soos and his relative (compare Santali *Pāg*-*āg*, Pāg and his people), *āg*-*āg*, his father, the father, and so forth. The suffix *āg* in *āg*-*āg* corresponds to Santali *āg* and *āg*.

Mundari does not appear to possess the rich variety of demonstrative pronouns which we have found in Santali. The usual forms are *āg*, *āg*, this (animate); *āg*, *āg*, this thing; *āg*, this further off (animate); *āg*, this (inanimate); *āg*, that, he (animate); *āg*, that thing; *āg*, that being far off; *āg*, that thing far off. By adding the possessive suffixes *āg* (animate) and *āg* (inanimate) we arrive at the compound pronouns *āg*, *āg*, *āg*, *āg*, *āg*, *āg*, etc. The forms *āg*, *āg*, *āg*, etc., are commonly used as adjectives. Thus, *āg*, *āg*, this man; *āg*, *āg*, that mountain.

The interrogative pronouns are *āg*, who? *āg*, what? *āg* and *āg* are adjectives. Compare *āg*-*āg*, which? *āg*-*āg*, what kind? and so forth.

Verbs.—The inflexion of verbs is mainly the same as in Santali. The categorical *a* is dropped after the preterminal infix *āg*; thus, *āg*-*āg*, we two shall see the deer near; *āg*-*āg*, I saw it first, and so forth.

The preterminal inflexion and suffixes play the same rôle as in Santali. When the direct object is an inanimate object an *a* is inserted after the base in the future and the simple imperative. Thus, *āg*-*āg*, I shall see it; *āg*-*āg*, that which is eaten; *āg*-*āg*, look at it.

The conjugational bases are formed as in Santālī. Compare *deh*, *stōk*; intensive *dehah*; reciprocal *depat*. The suffix of the reservative form is *ah*, as, very seldom, *ah*, *pasah* *deh'*. Thus, *ah* *stōk-h-deh* *deh* *stōk-h-deh*, I will sell off these houses; *deh-h-deh* *deh*, I shall sit down.

The suffix *ah* is often used in the indefinite tense of the direct *stōk*. Thus, *deh-ah-deh*, I strike myself. This shows that the suffix *ah* is not in reality a suffix of the past; compare p. 43, above.

The suffix of the causative is *ah* or *ah*; thus, *stōk-h-deh-deh*, I make him go.

The inflectional bases are, broadly speaking, formed as in Santālī. Compare *stōk-deh* *deh*, I shall wash him; *stōk-deh-deh*, I shall say to him; *stōk-deh-deh*, I shall go; *stōk-deh* *deh*, I shall cut the door ajar; *stōk-deh-deh*, I washed; *deh-deh-deh*, I struck him; *deh-deh-deh*, he gave him; *deh-deh-deh*, I had washed; *deh-deh-deh*, he had seen him; *deh-deh-deh*, he shall find out him; *deh-deh-deh*, he had struck it; *deh-deh-deh*, he has struck.

In a few characteristics, however, Murāpī differs from Santālī.

The copula or verb substantive is *ah*, past *stōk-h-deh*. Thus, *stōk-deh-deh*, he is calling me.

The suffixes *ah*, *ah*, become *pas*, *pas* and *pas*, respectively, and, in Murāpī, further, *pas*, *pas*, respectively. After nouns we sometimes also find *ah*, *ah*, respectively. Thus, *stōk-deh-deh*, he sees him; *stōk-pas-deh*, it becomes (Palanah); *stōk-pas-deh*, he went (Murāpī); *stōk-ah-deh-deh*, we were out, and so forth. The suffix *ah* is probably not contained in forms such as *stōk-deh-deh*, I am going home; *stōk-deh-deh*, I am staying at Ranchi. The suffixes *stōk*, *stōk* are probably formed from the suffixes *stōk*, *stōk*, respectively, by adding the suffix *stōk*. Compare *stōk-deh* *deh*, then *ah* here; *stōk-deh-deh-deh*, I shall go to my father.

The future, and usually also the past tense of the reservative form, begin with *ah* where Santālī has *ah*; thus, *deh-deh-deh*, he will strike it; *stōk-deh-deh*, he heard him.

The perfect is formed as in Santālī. The future of the direct and indirect object are not, however, distinguished. Thus, *stōk-deh-deh*, has walked; *stōk-deh-deh-deh*, he has given to me.

The suffix of the subjunctive mood is *ah*; thus, *deh-deh-deh-deh-deh-deh*, they might possibly take you off to Assam. In Jukpur we find forms such as *stōk-deh-deh*, he would have seen. This suffix is probably different from the optative particle *ah*; thus, *stōk-deh-deh*, he may go; *stōk-deh-deh*, let him see them.

Conjunctive participles are formed from the inflectional bases by adding postpositions. A very common postposition in such forms is *ah*; thus, *stōk-deh-deh-deh*, having collected.

In Santālī and Jukpur we find infinitives such as *stōk-deh*, in order to lead. They apparently contain the Aryan suffix *ah* or *ah*.

The negative particles are *ah* and *ah*. *Ah* is used as Santālī *ah*. There is, however, also an impersonal base *stōk-deh-deh*, *stōk-deh-deh*, etc., which usually has the meaning 'not to want,' 'to refuse.' Thus, *stōk-deh-deh*, he does not wish; *stōk-deh-deh-deh*, I do not agree to this. 'I do not exist,' 'I am not' is *stōk-deh-deh*, second person *stōk-deh-deh*, third person *stōk-deh-deh*, *stōk-deh-deh* or *stōk-deh-deh*.

For further details the student is referred to the works mentioned under the head of *authorities*, and to the specimens which follow. The two first, a version of the Parable

and a popular tale, have been prepared by the author of the newest and best Manipal grammar, Father J. Hoffmann, S.J. They represent the Manipal of Manipatti, and are accurate. A list of Standard Words and Phrases, for which I am likewise indebted to the kindness of Father J. Hoffmann, will be found below on pp. 140 and ff. It represents the same form of the dialect. I have, however, brought the orthography in close agreement with that used in the Santali portion, and I have, for that purpose, made use of a list of Standard Words and Phrases in the Khasi of Bibhim prepared by the Rev. F. C. Redding.

The third specimen is the beginning of a version of the Parable in the Manipal of Palamou. It represents a form of speech which is almost identical with that current in Manipatti. Note only forms such as *hup-af-a-i*, he said to him; *debe-pas-a*, it became; *lek semp'-joo-a*, went.

The fourth specimen is the beginning of another version of the Parable from Jodhpur. The dialect has come under the influence of Aryan forms of speech. It is, however, in most characteristics identical with that spoken in Manipatti. Note forms such as *am-joo-a*, he went; *am-am-a-a*, he was found; *debe deye koo-de*, instead of *deh-deh*, two sons.

The fifth specimen has come from Barua. It represents the Manipal of Barua and Samhalpur. The influence of Aryan forms of speech can be traced in the confusion between the dual and the plural, and in the general want of consistency in grammar. Note forms such as *debe dea dea-de-a-be*, two sons were (plural); *am-de*, he heard; *deye-mang*, to ask.

[No. 8.]

MUNDA FAMILY.

KURWARI.

Mundat.

SPECIMEN I.

(Father J. Hoffmann, S.J., 1886.)

(DURWAY RABOL)

Mit' hōp-ak' kopyā-hā-kiŋg bar hōp-gu-kiŋg tū-kon-a. En-to kopyā-ak'ak',
 One man-of male-child-two two men-child-two were. Then small-the,
 'kōrj-ko-ak' tū-ŋg-ak' hōŋg, āh, ān-d-kiŋg-ān,' tū-to ap-t-ān hōj-tak'-a.
 'pools-of mine share, father, please-to-us-then,' saying father-child-he said-to-him.
 Opak' tū-kōrj-ā hōŋg-ai-kiŋg-a. Hōŋg dū-to kopyā-ak'ak' tūin-ak'
 And small-he divided-to-them-two. Two days-to small-the all-things
 ambaŋd-kat'-āi māŋg. Hōm-toe wāch'-jan-a opak' wāch'-ān jan ai
 collected-having for country-to-be small-easy and there eating-drinking
 at' of-han kōrj-to-ā kōrj-toe dāmbd-dak'ā-tān. Bōbō-ak' dāmbd-kat'-ān ān
 and had women-with small-he to-dress-finished. All-things finished-having that
 dūm-to kōntol' rāŋg-jān-a, opak' tūak'-ān wāŋg-ak'-stak'-jan-a. Opak'
 country-to intense finish-ān, and he-also hungry-to-become-began. And
 wāch'-jan-āi mā' ān hōm-toe hōp tūk'-ān dūl-a-jān-a. Kī-to
 gone-having was that country-of man with servant-made-himself. If
 wāch'-ak' ān-to wāch'-ko gup'-to-ā kōl-tak'-ān. Opak' wāch'-to jōt-jai'
 self-of land-to pigs to-keep-farm-to small-him. And mine entire
 hōp-to-ā kōl' bi wāŋg-kiŋg'-tū-kon-a, tūm-to jōt-ko kī-ko wāch'-ak'-a.
 kōch-wāch' kōl' tōŋŋi wāŋg-ān, but anyone-ān not-they gone-to-him.
 En-to-ā wāch'-kup-jān-āi-ā hōj-tak', 'āp h-ak' opak'-ān ān-ān mā-ko
 Then thought-returned-having-he said, 'father-ān-of how-is how-many day-labours
 kōl' kōl'-go-ko jān-ān-a, opak' ān ān-go wāŋg-ak'-tān-a-ān.
 kōl' full-land-they eating-ān, and I two hungry-dying-am-I.
 Kōrj-ko-ā ap-ān-kiŋg-āi-ān opak'-ān mān-d-ān, "āh āh, dūm-ak'.
 Arise having father-up-ān-I-go and-I will-ay-to-him, "O father, leave-of-
 ŋg pap-dak'-ān opak' ān-ān-ak'. Amak' hōn hōj-ak' kōn-āi-ak' ān opak'-to
 I stand-here, and this. The you to-call-yourself worthy-man I were
 ān. Am-ak' mā-āi-ak' kōl-ān-ān." Opak' kōrj'-jān-āi ap-to-tak'.
 and. Then-of day-labours-a-like-we-made-then." And arise-having father-child-
 tū-jān-a. Mān-to wāŋg-to tū-kon-ān, ap-to-ā kōl-ān-kiŋg'-ā opak'-ān ān-dūm.
 approached. But far-off was-with father-child-he not-yet-ān and-he not-

kich'-a ap'k' kich'-re kich'-a kich'-a kich'-a kich'-a. Hān-tō-do-e mōt-ach'-a, 'oh, him and such-on end-on-end-him-coming-he blind-him, See-ān-he said-to-him, "O ah, drink-ak'-ing pap-ak'-a, ap'k' amag-ak'. Amak' hōn kaji'-ck'-hōn-ach' father, known-of-I drunk-him, and him. Tip see te-rail-may-ōf-worth-may-āng ap'k'-da hā.' Apu-tō-do tōt'-hō-e kaji'-hō-a, 'hugs over Hān' I more not.' Father-his servant-his said-to-him, 'good most cloth ap'g-tō-hō-e tōt'-i-pa, ap'k' tōt'-re mōdōn tōng-i-pa, ap'k' hōp-a brought-quickly-coming put-on-him, and hand-on ring put-on-him-pa, and foot-on jōn; ap'k' hōt-ān chōi mak'-i-pa, ap'k'-hō pōn-ō-mōt-hō-e; no hand-āng ān; and fattened self hōt-him-pa, and-as will-eat-drink-food; this see-my dōng-a gich'-hō-a, ap'k'-a jī'-rōt'-jōn-a; at-hō-a-a, ap'k'-a nōn-rōn-dōn-a' forward-he dead-was, and-he alive-returned; eat-was-he, and-he found-again-his-him.' Ap'k' mōt-hō ap'k'-jōn-a. And to-fast-they began.

Mōt-āng-nich'-do jī'-rōn tōt'-hō-a. Ap'k' rōt'-jōn-chi ap'k' tōt-āng-ōk' Great-one-as-to fast-to-he was. And returned-coming home reaching-on jōn-kōt chōi hōp-a at mōt-hō-kōt' dōng-a mōt-hō. Ap'k' tōt-āng-hōn instruments and dōng-ōf singing-he heard. And mōt' dōt-e rik'-hōt'-hō, 'mōt' tōt'-hōn-ak'?' mōt-hō kōt'-hōt'-a, one servant-he called-him-coming, 'this what-āng-āng?' āng-āng-he asked-him. Tōt'-hō-e mōt-hōt'-a, 'hōt'-mō hōp'-ān-a; ap'k' ap'-a Tōt'-ōp-ōt said-to-him, 'younger-brother-thy-he come-hā; and father-thy kōt-ān dōt-e mōt'-hōt'-a, hōt'-gō hōt'-hōg-gō-e mōt-rōt'-hōt'-a mōt-hō, 'fattened self-he killed-him, that-one will-will-āng-hō get-back-him saying.' Hō-tō-dōe tōt'-jōn-a ap'k' hōt' hōt'-ān-ān-jōn-a. Hōt-hōt-hō apu-tō Tōt'-he angry-became and to-enter not-woulded. Therefore father-his mōt-jōn-chi-e kōt-ap'k'-hōt'-a. hōt'-hō apu-tō kōt-rōn-ōt'-a, 'singing come-out-coming te-mōt-hōn-him. He father-his-he said-hōt-to-him, 'so-many dōng-āng dōt-hōn-hō-a. Ap'k' amak' hōt-hō mōt'-ō kōt-āng mōt-hōt' tōt-hō-e. jōn-I served-thy-am. And they-of order one-one not-I put-would come-am. Hōt-hō āng-hōt'-hōt' mōt-hō mōt'-ō mōt-hō hōt' hōt-hō Tōt'-hō-een friends-will to-fast saying one-one, got young said-hōn mōt-hōt'-hō-a. Apu-tō, 'hōt-āng-ō mōt, 'hōt-hō jōn āng-hōt'-gō-hō pōn-hōt-hō-mōt'. Father-his, 'one-one, 'he said, 'then always mōt-hōt-hōt-hō hōt-hōn-a. Ap'k' mōt-ān mōt-ān āng-hōt'-hōn-ān. Hōt-hō hōp-a mōt-hōt, And we-of all-things tōt-āng-āng. Younger-brother-thy hōt gōt'-hōt-hō-e jī'-rōt'-jōn-a; ap'k' mōt-hō hōt-hō-e mōt-rōn-dōn-a dōt-āng-hōt-hō-e alive-again-became; and gōt-hōt-āng-he found-again-his-him mōt-hō hōt-hō mōt-hōt-hōt-hōn-a' 'saying not-only to-fast become!'

[No. II.]

MUNQA FAMILY.

KHERWARI.

Munqai.

SPECIMEN III.

(DIFFERENT PARABLE.)

Ja loyo-ak' bar-hoy kon-king tal-kon-a. En-kin-ak' loyo-ak'-ak' apo-
Some man-of his-man son-like-acc were. Their-son-among small-acc father-
 to-ke loyo-ak'-a, 'ka apo, kin-ki-ak' akon ali-ak' loyo-ak' loke-a
he-to said-to-him-he, 'O father, property-in which we-of there-in will-come
we all-to em-ali-acc.' He-to hi ali-ak' kin-ki-ke loyo-ak'-king-a. Pan
that we-to give-to-us.' And he self-of goods divided-to-them-two. Many
din ka koto-jane ali ali-ak' loyo-ak' kon when kin-ki kundi-ke-to
days and because that self-of small we all property collected-having
going them-to work'-jane, go we-to ota kuni-ke din kin-ki-ke-to
for country-to work, and there had days-to days spent-having
ali-ak' kin-ki apo-kuni-i.
self-of property wanted-acc.

[No. 92.]

MUNQA FAMILY.

KHERWARI.

Munpia.

SPECIMEN IV.

(State Jamma.)

Mia¹ haad-ke baia kya ha-ke ha-m-a. Haidig ha-m to apu-to-ke
One month two male children were. Small son-the father-his-to
 kaji-h(k)-a, 'a sha, atagah² ha-m-kharji-to on-wig-ma.' Oyo ha ha-ke-ke
and-he, 'O father, me-of there-yeeds gone-to-me.' And he them-to
 mure kharji haig-at-ha-m-a. Oyo haig dia ayam-to haig ha
all property divided-to-them-he. And few days after small son
 wam-to-ke sa-h(k)-a oyo maging diam sa-m-a-a, o-h(k)-m wam
all-things took and for country went, there all
 Tharji-ke-ke ha-ke haad-to-ke shah³-shah-m-a-a. Sahon-ak⁴-a shah-ke-d-ki m
goods all decided to-drove-finished-he. All-he finished-having that
 mure ha maged⁵-m-a, oyo hah⁶-to shah⁷-m-a. Ha-to hah⁸ m-m-a-a
Majdan-is busy finish-become, and him-to murey-become. Then he went-he
 oyo m mij-to-do mia⁹ ha-h(k)-a m-m-a. Oyo hah¹⁰ hah¹¹-to m-m¹² mure
and that Majdan-to son now-with stayed-he. And he him his field-to
 mure gupi-to ha-h(k)-a-a. Oyo mure-to ha-ha jom-ha-m-a m ha-ha
some land-to sent-him-he. And some horse eating-were those horse
 m-m-a-a hah¹³ hah¹⁴ mure¹⁵-gi jom-to-a, oyo jama hah¹⁶-ha ha-to
put-it-had-he then belly to-fill mure-maid-horse, and anyone him-to not-they
 m-m(k).

paw.

[No. 13.]

MUNDA FAMILY.

MUNDARI.

SPECIMEN V.

(From Burma.)

Mis' haure tal-ka-a-ko (da) haure kaphi. Ma-ang kaphi dat'
 Our village-is were-they old-man old-woman. Some-day old-woman mother
 in son-ka-a-e. Raja apak'-ren kish kaid nam-takin-a-ko. Bayha
 to-fish went-she. King's house-of men physician searching-were-they. Old-woman
 kaji-k'-kai-t, 'ape aka-te am-ak'-tan-a-pe? Hika kaji-ko(k')-a-ko, raja kin
 asked-them. 'you where going-were-you?' They told-they. King's son
 dila-tan-a-e ja kaid nam-to am-ak'-tan-a-ko. Bayha kaji-ko(k')-a, 'ai-ak'
 ill-to he that physician asking going-were-they. Old-woman told, 'our
 haure kish sin-a-e' Hia kaji-ko kama-ko ap'-hi-kai-i-a-ko. Bayha-ko
 old-man much know-he. Then was old-man caught-took-carry-him-they. Old-man
 ill-ko-to dikhali kaji-ko(k') mis' kaid-ko asked-to-ko. Child-ko-to
 take-taking ill man-with one room-is that-spoke-they. Somewhere
 kin high treasure. Raja bayha-ko kish mal-jai ma-at-a-a. Bayha
 that man well-become. King old-man-to much properly gave-to-ko. Old-man
 kaid kish mika-ko takin-a-ko.
 old-woman great happiness-to. Good-they.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man and an old woman. One day the old woman went to fish water. Men from the king's house had just gone out to find a physician and she asked them where they were going. They told her that the king's son was ill, and that they had been sent for a physician. The old woman told them that her husband was very ailing, and as the men took the old man away and shut him up in a room with the sick prince, who, somehow, became well again. The king then bestowed much wealth on the old man, and he and his old wife lived in great happiness.

By adding these figures to those given above for Bhambij proper we arrive at the following total as estimated for this Survey :—

Bhambij proper	77,000
Tamaria Bhambij	1,400
Total	78,400

The number of speakers returned at the Census of 1901 was as follows :—

Mithapora	55,272
Hangly	7
St-Pargana	853
Jalpagora	7
Fala	250
Santhal Pargana	1
Dalsam	304
Maddam	3,560
Shingham	51,014
Orissa Tributary States	51,130
Chota Nagpur Tributary States	4,014
Assam	24
Total	117,534

This total includes the figures returned under the head of Tamaria Bhambij, viz. :—

Shingham	4,014
Orissa Tributary States	1,130
Chota Nagpur Tributary States	710
Assam	20
Total	5,874

It will be seen that Bhambij has been returned from several districts where the information collected for the purposes of the Linguistic Survey does not make any mention of such a dialect. The obvious reason is that Bhambij is not the name of a dialect but of a tribe, and it has not formerly been separately returned in districts where the Bhambij speak the same dialect as their neighbours. In the Orissa Tributary States, Shingham, and the Chota Nagpur Tributary States, on the other hand, the principal Bhambij languages are Santhali and Ho, while the members of the Bhambij tribe mostly speak a dialect which is almost identical with Moxilal. Some of them, however, apparently use the current Bhambij language of their district. Thus the Bhambij vocabulary published by Hodgson in 1850 and prepared by Captain Haughton in Shingham, is mainly Ho. The figures given above are therefore far from being certain, as in other similar cases when the name of a tribe has been used as the denomination of a dialect.

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[Linn. Sm. A. II],—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal tribes brought to the Anthropological Exhibition of 1884-85*. Singapore, 1888. Part II contains a Munda vocabulary.

CHAMBERS, Sir GEORGE.—*Specimens of Languages of India*. Calcutta, 1874. Contains Munda of Madras.

Specimens have been received from the Orissa Tributary States and from Singhbhum, and two of them will be reproduced in what follows. The first is a version of the Parable of the Prodigal Son taken down in the Bilgiri State and professing to be written in Tharwa's Munda; the second is a short tale from Singhbhum. Both represent the same form of speech, viz. Mundhri, with very few peculiarities. The Aryan postposition *ka* is commonly used in the dative and the accusative, and the genitive of persons is usually formed after the model *ama-ga-ah*, 'thy'. In the specimens received from the Orissa Tributary States we find *ama*, 'what?' and a conjunctive participle ending in *hiat*; thus, *ka-ping-hiat*, 'having divided'; *ama-hiat*, 'having gone'. Compare *ama-da-hi-ma-hi*, 'in order to make merry'. In other respects the dialect is almost ordinary Mundhri, as will be seen from the specimens which follow.

rā-tayen-to hi-tig hōh-i. Amaguk' mayaf mōli-ehiler hōh ing-ko
there-after not-I shall-become. There-of one several like me
 dōko-g-ing-ma." In-tayen-to hi hōh-khite apo-taf-taf-to mōh'i-jan-to
keep-me-them." There-after he arises-having father-his-appears went-he.
 Ato inak' apo-taf ha stōgiyen hi-to hi-ko-to dōp-khī-i-i-y-a,
And his father-the much for him now-having pulled-him-he,
 mō dōar-mō-khite inak' hōh' re mō'khite hi-ko chak'
and run gone-having him-of well-on mind-having him blessed
 khī-i-i-y-a. In-to ha hōh hi-to hōh'i-d-i-y-a, 'a
him-he. Then child say him-to said-to-him-he, 'o
 khī, mōh-prōhō-ak' mō amaguk' apō-re pōp-khī-i-ing. Nō-to
father, did-of and there-of agreed about-I. However-th
 amaguk' ha kōp mōmō hōh'itō hōh'uk' mō-tayen-to jōpuk' hō-ing
there-of child say saying honored-to-become this-after worthy not-I
 hōh-i. Ato inak' apo-to mō'aguk' dōhō-ko-i hōmō-af-tō-y-to
shall-become." And his father-the self-of surrounds-he ordered-to-there-to,
 'mōm-ko-to hōh'uk' hōh'itō apō-khite hi-to pōdōh-i-y-a; hi-ak'
"all-from good child brought-having him put-on-him-yen; him-of
 dōhō-re mōmō mō-dōp; hi-ak' hōh'm jōh mō-hi-y-a. Ato hō
hand-on ring put-him-yen; him-of foot-on shoe give-him-yen. And so
 jōh-khite hōmōm-ko-to, jō mō-yō dōh'uk' re ha kōp gōh'i-jan-to
after-having foot-shall-on, because me-of this child say did-having
 mō-mō hōh'itō-jōh-i-y-a; mō af-hō-i-y-a mō-jōh-i-y-a. In-to hi-ko
again mind-mō-ko; he put-hat-him-ko found-mō-ko." Then they
 hōmōm-khī-i-to.
merry-made-they.

In-tōg hōh'uk' mōrōg ha kōp hōh-re hōh'ōm-i-a. Ato hōh'uk'.
Then he by child by fold-in mō-ko. And coming
 hōh'uk' to mōk' jōpuk' re hōh'i-jan-to mōm oyo hōh'uk'-mōguk' mō
coming house. near arrived-having-in dancing and music-of stand
 apō-mōm-ko-to dōhō-ko-ak' mayaf hōy-ko mō-khite hōh'itō-i-y-a,
later-got-having surrounds-of one now called-having asked-him-he,
 'mō hōh' dō-hōh'uk' ? In hōh'itō-i-y-a, 'amaguk' hōh' hōh'itō-i-y-a,
"this mother what ? He said-he, "there-of brother come-him-he,
 mō amaguk' hōh' hōh'itō hōh' hōmō-re mō-khī-i-kōm-to mōrōg
and there-of father him good today's got-having-him-remain-to by
 hōh' mō-hōh'i-y-a. In-to hōh'itō hōh'itō hōh'itō hōh'itō hōh'itō
foot gone-he." Then on angry-having-become inside-to to-go not-he
 mōh'itō-hōh'itō. In-to mōguk' hōh'itō hōh'itō hōh'itō hōh'itō
called. Therefore him-of father outside come-having him much
 hōh'itō-hōh'itō-i-y-a. Ato hi apo-to-ko hōh'itō-hōh'itō-i-y-a, 'hō-mō, amaguk'
entrusted-him-ko. And he father-the-to said-back-to-him-he, "to, there-of

jilpak' bakam ki-ling amintitig-ke-i in drah-to amagik' sori
 any order not-I disregarded many years-from then-of service
 ago-not-I-ly. Harreyo kujan-ke-ke' kanda-kil-mila chira-ling-to moyof
 arrived-not-I. Still friends-with finding-for over-own one
 masen lig-ke ki-m on-ad-ling-I. Ade amagik' oho han-keq' kadi-
 god me-to not-thou parent-form. And there-of which child-boy haris-
 tak'-to much'-count-its amagik' dualat iphyie kharu-ke-i-y-a,
 near going-officers-in there-of property nation squandered-ke,
 in kick'-tok' ligak'-ruin in han on-ke-i-m. Ligak'
 ke coming-away-as him-g'-ake-for by find parent then' His
 ipa-ke' kiji-ke-i-a, 'a han boyk am jige lig-ke' non-i(a')-mek
 father-ke said-ke, 'O child boy, thou always me-with art.
 Ade ligak' oke-jto menak'-i in when amagik'. Ade in-is amagik'
 And mine whatever is that all thing. But that-for thy
 ligak' god'-ke-i-ke-to, ade-man bulcho-jan-a; in at'-ke-i-a,
 brother dead-been-being, again saved-war-ke; he hat-ke-i-ke-to,
 nira-jan-a; ni-is manak'a ade kanda-kil-ke ak-ak' exhibit'
 found-war-ke; this-for justice and movement-to-make us-of proper.'

and one day he said to the ladies, 'if you will not work in the house, I shall turn you out.' The son thereupon left the house, and after having gone some miles came to a village where certain relatives lived, and stayed with them. They asked him why he had come, and he told how his father had turned him out. The following day the relatives took him back to his father, and his mother and father admonished him. He then came to his senses, and did his work in the house even better than his elder brother. His mother and father were then very well pleased with him.

BIRHĀḌ.

BirhāḌ literally means 'Forest-man.' According to Mr. Risley, they are 'a small Dwarf-like tribe of Chota Nagpur who live in the jungle in tiny huts made of branches of trees and leaves, and eked out a miserable living by snaring birds and monkeys, and collecting jungle products, especially the bark of the ash creeper (*Santalinum spandana*), from which a coarse kind of rope is made. They claim to be of the same race as the Khosians.'

According to information collected for the purposes of this Survey, a dialect called BirhāḌ was spoken in Manrihagh, Razole, and Singhbhum. Two hundred speakers were also returned from Palamou, but they have since left the district. No estimate of the number of speakers were forwarded from Manrihagh and Singhbhum, and the Census figures for the tribe have, therefore, been taken instead. It was also stated that the dialect was spoken by 800 individuals in the Jashpur State. The specimens forwarded from that State has, however, turned out to be written in Kharṣṭi, and the BirhāḌ dialect of Jashpur will therefore be dealt with in connection with that form of speech. At the last Census of 1901, some speakers of BirhāḌ were also returned from Manrihagh. The numbers are everywhere small. The revised figures are as follows:—

Manrihagh	117
Razole	654
Singbhum	18
Total	1,254

The corresponding figures at the Census of 1901 were as follows:—

Manrihagh	100
Razole	100
Manrihagh	46
Singbhum	178
Total	324

Some few BirhāḌs are also found in other districts, such as the Santal Parganas, but no estimates are available, and their number is unimportant.

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Davis, W. E. P. — *Notes on some Eastern Tribes. Journal of the Asiatic Society of Bengal*, Vol. lvi, Part I, 1893, pp. 19 and 2.

I am indebted to the Rev. W. Kiehl, German Evangelical Lutheran Missionary in Razole, for a version of the *Parables of the Prodigal Son*, and the Rev. F. O. Redding of Midnapore has been good enough to send me a list of Standard Words and Phrases taken down in the Santal Parganas.

The dialect of the BirhāḌs is not the same in all places. In Razole it does not differ much from ManrihāḌ; in the Santal Parganas it has come under the influence of Santāl and its sub-dialects. On the whole, however, BirhāḌ is more closely connected with ManrihāḌ than with Santāl. The tribe has probably been more numerous in former days than it is now, and it is probably only a question of time when the BirhāḌ dialect will cease to exist.

Pronunciation.—Mr. Kiehl does not distinguish between *d* and *ḍ*, or *ḍ* and *ḍḍ*, respectively. Mr. Redding's list, however, shows that at least the BirhāḌs of the Santal Parganas in this respect agree with other neighbouring forms of speech.

The northern *r* is commonly changed to *r* in the Southern Parganas; thus, *Adr*, man; *Asat*, horse; *dr-ig*, oil. Compare Kārnāt and Māhāt. The form *idr* is probably due to the influence of these latter dialects. The corresponding word in Rānālī is *horr*, i.e. *idr*.

On the other hand, the Rānālī specimen contains forms such as *h-ō-ō-ō-ō*, *hātālī* *Adgā-ō-ō*, the small one. In the list 'how many?' is given as *hātālī*. The word does not occur in the specimen.

Inflectional system.—The declension of nouns and pronouns is the same as in Māgādhī. The suffix of the dual is *-ō*; thus, *dyat-ō*, two fathers. The masculine form of the genitive suffix is sometimes used when the governing noun denotes an animate being, and vice versa. Thus, *min' idr-ō-ō* *idr-ō* *idr Adgā-ō-ō* *idr-ō-ō*, one man of two male children were. Note also the suffix *-ō-ō-ō* in the list; thus, *idr-ō-ō-ō*, of how many days? how old? *idr-ō-ō* (and *idr-ō-ō*), my. It is formed from the locative suffix *-ō* by adding *-ō* and *-ō*. In Rānālī the suffix *-ō-ō-ō* has got the special meaning of 'wife'; thus, *dyat-ō-ō-ō*, father's wife.

The conjugation of verbs is mainly the same as in Māgādhī.

The copula or verb substantive is *hō* and *hō* in Rānālī, and *hō* in the Southern Parganas.

The present tense of finite verbs is given in the list only; thus, *dyat-ō-ō*, he writes. In the specimen we find forms such as *dyat-ō-ō-ō*, he wanted; *dyat-ō-ō-ō*, he gathered. The suffix is *-ō-ō*, corresponding to Rānālī *-ō-ō*.

According to the list of words the suffix of the past tense is *-ō*, passive *-ō* and *-ō*. Thus, *dyat-ō-ō-ō*, I drank; *dyat-ō-ō-ō*, I went; *dyat-ō-ō-ō*, I had gone.

The corresponding suffixes in the specimen are *-ō*, *-ō*, passive *-ō*, *-ō*, and *-ō*. Thus, *dyat-ō-ō-ō*, he found him; *dyat-ō-ō-ō*, he divided to them; *dyat-ō*, he; *dyat-ō-ō*, a female slave; *dyat-ō-ō-ō*, he got angry.

The suffixes *-ō* and *-ō* correspond to Rānālī *-ō* and *-ō*. *-ō* is, however, occasionally also used before what we would call a direct object. Thus, *dyat-ō-ō-ō-ō-ō-ō*, we found him again. In a similar way the suffix *-ō* is sometimes used in cases where we would say that there is an indirect and not a direct object. Thus, *dyat-ō-ō-ō-ō-ō*, he said to him.

Other forms of the past tense are *dyat-ō-ō-ō-ō-ō*, he used him; *dyat-ō-ō-ō-ō-ō*, he heard; *dyat-ō*, he went; *dyat-ō-ō-ō-ō-ō*, having finished; *dyat-ō-ō-ō*, tired, and so forth.

The negative particle is *hō* as in Māgādhī.

For further details the student is referred to the specimen which follows.

ho-to shok'hi(sh')-to. Ho-to hope. koki-hi(sh')-to, 'o shi, then oja
 having stand-like-to. Then see said-like to, 'O father, right and
 amak' ayu-to gunka kod-i-ting. oja ayu-to amak' hope. koki-sh'
 then-of before stand-I, and stand-forth thy me to-be-called
 koki-shik' hangai-to. Baikan Ipa ash'-ak' dhangor-to-ke gim-sh-to-ke,
 stand-up-see said-am-I.' Bat father his around-to said-to-them-ke,
 'when-its begin kichick' ajiag-to-ya oja kiki karuk'-to-ya, oja kiki-shik'
 'at-from good stick bring-out-ya and kin put-out-ya, and kin-of
 here aishi oja kiki-to juk karuk'-to-ya, oja mojik-shan uich'
 head-on ring and foot-on shik put-out-ya, and fastened one
 hope au-ki(sh')-to goj-to-ya, oja shu jom-to-ke rijo-to-ke. Chikan
 young brought-it-having kiki-to, and we sitting front-shel-see. What
 man-to, no hope goj-shin-to kiki-kun-to, oja jom-shik-shin-to; oja
 saying, this one did-having-ke me, and after-returned-to-ke; and
 kiki ad-m kiki-kun-to, oja man-shik-shin-to-ke.' Oja me-ke rijo
 ke kiki karuk' me-ke, and front-again-like-see.' And they to-front
 stood-like-to.

hope-they.

Baikan kiki sh' juk hope kiki-to kiki-kun-to. Oja kiki-shin-to(k')
 Bat his first one field-to man-ke. And coming-on
 upk-to ajiag-to yohito-to amak'-to-ak' shi ayu-sh(h')-to.
 have-to approaching dressing dancing-people-of word kin-to-ke.
 Oja dhangor-to-ke shi(sh')-to ash'-to koki-sh-to-ke, 'at shik-shin-to'
 and around-from me kin-see called-to-like-ke, 'this what-to?'
 man-to gim-sh-to-ke. Oja kiki-to kiki-kun-to, 'boko-m koki
 saying said-to-kin-ke. And he-ke said, 'younger-brother-thy say
 kiki-shin-to, oja Ipa-to mojik-shan uich' goj-sh(h')-to-ke and
 come-like-ke, and father-thy failed self killed-like-to-ke this
 kiki-to shi kiki-ke kaji-to man-sh-to-ke. Oja kiki-to kiki-
 for that kin self put-like-ke.' And he-ke angry-
 yash-to, oja koki' kiki man-sh-like-ke. Ipa-to ajiag-ya-to kiki-ke
 become-ke, and to-enter see-ke asked. Father out-come-having kin-to
 mojik-sh-to-ke. Baikan kiki Ipa-ke kiki-shik-sh-to-ke,
 surrounded-to-like-ke. Bat he father-to and back-to-kin-ke,
 'old-ma, shik shik-to amak'-to paishi-kun-to, oja shik-m amak' ansh
 'see, so-many people-to thy-I serving-on, and ever thy order
 kiki shik-sh. Oja kiki' shik-to-ke(k') rijo-shin-to-ke shik-ke
 see-I transgressed. And my friends-with feasting for me-to
 shi(sh') kiki hope kin-to am-sh-to-ke. Baikan kiki-sh, paishi-
 one good young not-they given-to-me. Bat and kiki-to-ke
 kiki shik-sh-to, no hope-see kiki-kin in-to-ke am kiki-sh'
 property finished-ke, this one-of-they come then-ordered then
 he

ihi on mohe-mohean urish' hopea gaj-ad-a-am.' Nathan
 sake-for that failed now young killed-for-his-son.' But
 hini-o gim-ad-a-i, 'o hopea, am ash den ing lak' menden-i, oja Sagak'
 he-he said-to-him, 'O son, then all day me-with and, and mine
 molenak' amak'-gi-lan-i. Nathan rifito amak' tiki-kon-a mar as
 all-thing thing-learned-i. But try/lost thing was for this
 baka-m gosh'-ikan tiki-kon-i-a, oja-o first-ruky-ikan-i; him
 younger-brother-ly died-having was-he, and-he being-returned-has; he
 hi-en tiki-kon-i-a, oja non-ruky-pim-i-a.
 but was-he, and found-again-was-he.'

KŌJĀ OR KŌJĀI.

The various Census reports mention a dialect called Kōjī or Kōjī. According to local estimates it is spoken by about 2,000 individuals.

The Kōjīs are constantly confounded with other tribes, and it is often impossible to distinguish them. Their name is given in many various forms

Names of the dialect.

such as Kōjī, Kōjī, Kōjī, Kōjī, Kōjī, Kōjī, and so forth. It cannot have anything to do with the Munda word for 'man,' which is *ādī* in these districts where most members of the tribe are found. The form Kōjī seems to be the original one. It is probably an Aryan word and means simply 'digger.' This supposition well agrees with the actual facts. The principal occupations of the Kōjīs are bush-digging, road-making, and earthwork generally. The Kōjīs of Banhsaigar and the neighbouring tributary States, Barangach, Barua, and Barabahal, are mostly cultivators, and they are commonly known as Kōjā, i. e. cultivators. Moreover, the Kōjīs do not speak the same language everywhere. In the Central Provinces they mostly speak the Dravidian Kuruah, in the Bengal Presidency some of them speak Murghī, others Kuruah, and others perhaps Santālī, and so forth. Kōjī is not, therefore, the name of a language, but of a profession. In Baroja 160 speakers have been returned under the head of Kōjī. Kōjī simply means the language of the Kōjīs, i. e. diggers.

The form Kōjī is only the Bengali way of pronouncing the common Kōjā. It has, however, often been confounded with the Munda word *koja*, a boy, and the Kōjīs are therefore often confounded with the Kōjīs, the Kōjīs, and other connected tribes. Thus the Kōjīs, like the Kōjīs, are not always distinguished from the Kōjīs, and the names Kōjī or Kōjī mentioned above are probably due to this fact.

It has already been remarked that the Kōjīs of the Central Provinces speak Kuruah, and the figures referring to them will therefore be shown under the head of that language. It is of course possible that some of the Kōjīs of the Central Provinces use a Munda form of speech. We have not, however, any facts to corroborate such a supposition. In this place I shall therefore only deal with the Murghī Kōjīs.

The honorific title which the Murghī Kōjīs use to denote themselves is *Mudi*, and their language is, hence, sometimes called *Kōjī-mudi ghār*. They are divided into four sub-castes, bearing the names Dhāl, Mōl, Siharā, and Sādhā. According to Mr. Risley, 'the Dhāl sub-caste say that they came from Dhālāra, the eastern portion of Singhāra; the Mōl from Mādhāra; and the Siharā from the tract of country between the Damodar and Masore rivers bounded on the east by Sādhā Nihā or Panamath Hill. In Sādhāra, again, besides the Siharā we find three other groups—Sādhā, Sādhā, and Gār-Dādhā, of which the last is associated with the Sādhāra or Sādhāra river, which rises in the Murghī country, while the second bears the same name as one of the sub-castes of the Dhālā.'

The caste follows bush-digging, road-making and earthwork generally to be their characteristic profession, and it may be surmised that their adoption of a comparatively degraded occupation, necessarily involving a more or less wandering manner of life, may have been the cause which led to their separation from the Mundas who are, above all things, settled agriculturists, conspicuous for their attachment to their original villages.

The Kōjā are spread over a rather large area in the central portion of the Bengal Presidency. Their old home is, according to their own traditions, Bākhān, Manikān, and the neighbouring localities, *i.e.* the tracts of country now inhabited by the Bhoanji and Mupji tribes. To a great extent, the Kōjā lead a wandering life, and it is not, therefore, possible to draw up exact boundaries of the area within which they are found.

The language of the Kōjā is not a uniform dialect, and the materials forwarded for the purposes of this Survey are not sufficient for judging its nature in all the various localities.

One excellent specimen of Kōjā has been prepared by the Rev. P. O. Boddig. It represents the dialect as spoken in Bākhān. The Kōjā of that district aver that they have come from Nāgāhān. They are now found on the frontier of the Southern Parganas. Their language is almost pure Mupji. The same is also, according to the Rev. A. Campbell, the case in Manikān. The Kōjā returned at the last Census from the Southern Parganas are not settled inhabitants. They have probably come from Bākhān or Manikān. One section of them call themselves Bhoanji.

The Kōjā of Bankura state that they have come from Nāgāh, and that they speak a dialect of Bākhā. One specimen has been forwarded from the district. It is written in a very corrupt form of speech, but seems originally to have been a dialect of the same kind as that spoken in Bākhān, with a tinge of Bākhā.

We have no information about the dialect of the Kōjā of other districts. In Athmalik they are said to speak Kurkh, and the same is perhaps the case everywhere in the Oude Tributary States. It seems as if the Mupji Kōjā originally spoke a dialect of Mupji, but are gradually abandoning their old language for that of their neighbours in districts in which they are only found in small numbers. On the other hand, they have retained their dialect as Kōjā, *i.e.* under the head of their own. The language referred to as Kōjā therefore probably comprises more than one dialect, and it is safer to give them separately, than to add them to the Mupji figures. If we only had to consider the specimens forwarded for the purposes of this Survey, I should certainly have considered Kōjā as simply a sub-dialect of Mupji.

According to information forwarded for the purposes of this Survey, the Mupji dialect Kōjā was spoken in the following districts:—

Number of Speakers.		District Kōjā was spoken in the following districts:—	
Speakers at Census—			
Bākhān	2,200		
Bankura	570		
Manikān	4,640		
Shogaia	140		
Marikān	174		
Paikān	215		
Takia	500	Total	8,440
Speakers abroad—			
Angul and Khondal			400
		Grand Total	8,840

The speakers in Shogaia were returned under the head of Kōjā, and it is not certain that they are really Kōjā. They are said to speak a Kō dialect.

The corresponding figures at the last Census of 1901 were as follows:—

Kodja Post/tehsils:—		
Bardwan	.	1,115
Burdwan	.	1,700
Bakura	.	497
Midnapore	.	1,558
Hooghly	.	60
Malda	.	106
Malda	.	1
Elmagan	.	100
Jalpaiguri	.	4
Dum	.	4
Dum	.	22
Santhal Parganas	.	9,800
Dumraon	.	507
Medinipur	.	9,000
Shyamnagar	.	30
Orissa Tributary States	.	1,868
Chota Nagpur Tributary States	.	68
Total Kodja Post/tehsils		31,337
Assam		46
Grand Total		31,383

It will be seen that the dialect has now been returned from several districts where no mention had been made of it in the information collected for the purposes of this Survey. This fact can be accounted for in more than one way. The Kodja are constantly confounded with other tribes. Thus the speakers in Bardwan and Malda were reported in the preliminary operations of this Survey to speak Koraḥ, but they have turned out to be Kodja. On the other hand, it is probable that some of the returns under the head of Kodja is really belong to some other dialect. Moreover, the Kodja lead a wandering life, and it is only what we should expect when we find them now in one district, and now in another.

The Kodja dialect of Birbhum is well illustrated by the specimen printed below. It has been prepared by the Rev. P. O. Bodding of Midnapahar. It will be seen that the dialect is almost pure Magadhi.

Language.

The various sounds of the dialect have been very carefully distinguished in the specimen. It will be seen that the phonetical system is the same as in Magadhi.

Conversations.

Compare *khēḥ*, men; *ad-a*, got; *chawa*, how many; *apan-āḥ*, four; *khēḥ*, arise; *ā-āḥ*, we; *khēḥ*, men; *khēḥ*, *khēḥ*, *khēḥ*, I struck him, etc. Final *ā* and *a* are usually retained unchanged; thus *āḥ*, I; *ā-āḥ*, they two. Note also forms such as *khēḥ*, the young one.

The inflection of nouns and pronouns is the same as in Magadhi. The suffixes of the

Inflection system.

positive *rā* and *ad* are used promiscuously; thus, *ad-āḥ* *khēḥ*, thy men; *khēḥ* *khēḥ-rā* *khēḥ* *ad-āḥ* *ad-āḥ*, my father-of how-many servants-of bread to-eat-in-thou. The form *khēḥ* is the last example shown that the pronominal positive inflexions are used as independent words. Compare *ad-āḥ* *ad-āḥ*, give me more, give me my share; *khēḥ* *khēḥ* *ad-āḥ* *ad-āḥ* *ad-āḥ* *ad-āḥ* *ad-āḥ* *ad-āḥ*, the-ad,

there being his wasted-he his, he then wasted all his substance. On the other hand we also find the usual suffixed forms; thus, *tsai-tai-ye*, put-on-his-ye, etc.

Note pronouns such as *yet*, he; *tsai*, that; *tsi'*, this, and so forth.

The numerals are the same as in Muskogee. Aryan loan-words are used for the numerals six and following; thus, *tsai*, six; *tsi*, seven; *ty*, eight; *tsi*, nine; *tsi*, ten. *Tsi-ti'* means 'one only.' 'One' is *tsai*, *tsi'*, as in Muskogee.

The conjugation of verbs is mainly the same as in Muskogee. The pronominal suffix and suffix of the third person singular is often *-tsi'* instead of *-s*; thus, *tsai-tsi'-tsi'-tsai*, I strike him.

The cognate or verb substantive is *tsai-ti*, am; *tsai-ti'-tsai-ti*, I was.

The suffix *-tsi'* (passive *-tsi*) is used to denote past time; thus, *tsai-ti'-tsi*, I struck.

Note also forms such as *'tsai-ti'-tsi'*, having arisen; *tsai-ti'-tsi'-tsai*, would not.

For further details the student is referred to the specimen which follows. It will be seen that the K&B of Bebbins in all essential points agrees with Muskogee.

It has already been remarked that some of the *Kôjô* of the Benghal Parganas are known under the name of *Dhangip*. Most *Dhangips* of the district speak Kurukh. Some of them, however, use a form of speech which is closely related to the *Kôjô* of Birbham. I am indebted to the Rev. F. O. Dooling for a list of Standard Words and Phrases in that dialect. It will be found below on pp. 241 and ff.

The so-called *Dhangip* is almost identical with *Kôjô*. In a few points, however, it differs.

The word for 'man' is *idô*, but also *idj*. 'Four' is *pô* as in Santal.

The inflection of nouns and pronouns is the same as in *Kôjô*. Thus the positive suffixes *ên* and *id* are used promiscuously.

Most nouns of the verbs are formed as in the *Kôjô* of Birbham. The categorical *s* is often dropped in the singular.

The copula *ôis* is often shortened to *t* when used to form the present. Thus, *idj-id'-at-ôis*, I strike; *idj-id'-at-id*, I strike him; *atôô'-id-ôis*, we two go. Compare *Kôjô*.

The final *t* of the suffix *id* sometimes becomes *r* as in some dialects of Bô. Thus, *idj-id'-at* *idj-id'-at-r*, I had struck.

In other respects the dialect is regular.

A *Kôjô* specimen has also been forwarded from Bankura. It is very corrupt, and it seems to show that the *Kôjô* of Bankura will soon abandon their old tongue for Bengali. Compare geratives such as *ôô'-or*, of a man; *phôô'-or*, of the property; conjunctive participles such as *ôô'-ô*, having arisen, and so forth. The basis of the dialect is, however, a form of speech closely related to the *Kôjô* of Birbham. A form such as *id-ôô'-ô*, I am not, corresponds to Bengali *ôô'-ô-ô*. The negative particle is *id*; thus, *id-ô-ô-ô'-ô*, you did not give. Forms such as *ôô'-ô'-ô*, I got; *ôô'-ô'-ô*, it became, seem, i.e. *ôô'-ô'-ô*, went; *ôô'-ô'-ô'-ô*, he divided, apparently agree with the *Kôjô* of Birbham. Other forms occurring in the specimen do not furnish any indication regarding the relationship of the dialect.

I have restored the beginning of the very corrupt specimen as best I could. I have not, however, made any attempt at consistently restoring the semi-consonants.

Outside the territory where it is spoken as a vernacular Ho was returned from the following districts:—

Bengal Presidency—									
Purum	.	.	.	.	.	.	.	.	5,800
Angul and Khondwale	.	.	.	.	.	.	.	.	80
									<hr/> 1,040
Central Provinces—									
Nabardoli	.	.	.	.	.	.	.	.	570
Assam—									
Cachar Pheas	.	.	.	.	.	.	.	.	4,300
Dyimal	.	.	.	.	.	.	.	.	1,700
Kamrup	.	.	.	.	.	.	.	.	300
Baruaing	.	.	.	.	.	.	.	.	800
Lakhimpur	.	.	.	.	.	.	.	.	1,700
									<hr/> 5,300
									<hr/> 11,870

By adding all these figures we arrive at the following grand total for the dialect:—

Ho spoken at home	.	.	.	.	.	.	.	.	870,147
Ho spoken abroad	.	.	.	.	.	.	.	.	11,870
									<hr/> 882,127

At the last Census of 1901, 871,860 speakers of Ho were returned. I have only seen the details from the Bengal Presidency. They are as follows:—

Mishapora	.	.	.	.	.	.	.	.	304
Bahara	.	.	.	.	.	.	.	.	344
Angul and Khondwale	.	.	.	.	.	.	.	.	30
Markham	.	.	.	.	.	.	.	.	30
Shighlam	.	.	.	.	.	.	.	.	355,413
Orissa Tributary States	19,040
Other Sagar Tributary States	30,203
									<hr/> 380,413

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The dialect of the Hils has no literature. I am not aware of any portion of the Scriptures having been translated into it.

The dialect itself is almost identical with Muzdari. The only difference of importance is the different treatment of the cerebral *r*. It is retained in Muzdari, but dropped in Hils. Compare *hi*, Muzdari *hiyd*, a man; *hoo*, Muzdari *hoyd*, a boy; *hai*, Muzdari *hai*, a girl; *roo*, Muzdari *riyd*, return; *soh*, Muzdari *soyd*, house; *moov*, Muzdari *sofryd*, five; *shai*, Muzdari *shoyd*, to be able, and so forth. In a specimen received from Marbhang, it is true, we find *hain*, a boy, but 'a house' is regularly *soh*. It has already been remarked that the *r* in *shp*, Santal *shayp*, *sh*, is an old Indian. The same is perhaps the case in many other instances where an *r* is dropped in Hils.

The short *e* is occasionally written *o* and *a* in the specimens received from the Santal Parganas. Thus the copula *too* is also written *fo* and *fo*.

Note forms such as *hoyak'* instead of *hoyak*, come; *shay-ay-pa-dag*, I might faint; *hoy-ah-ayp*, I may not; *hoy-ayp*, to become, etc.

The nasal-consonants are treated as in Muzdari. The final *c'* of verbal-tenses commonly becomes *h* or *g*, or else it is retained, but very weakly sounded. In the grammar called *Shohai*, mentioned above under authorities, forms such as *hoy-ah-ayp-hig*, I have eaten, are said to be used when there is no animate object.

The change of *s* to *h* does not appear to occur. Thus we always find *soh*, see.

In other respects Hils is, so far as we can judge from the materials at our disposal, exactly like Muzdari, and it will be sufficient for further details to refer the student to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness, both received from Singbhum. The third is the statement of two accused persons taken down in the Santal Parganas. It is a comparatively good specimen, and I have therefore printed it, though Ho is not a vernacular of the district. The use of the word *mayla*, village headman, shows that the speaker did not belong to the Santal Parganas.

[No. 19.]

MUṆḌĀ FAMILY.

KHERWARI.

HĪ ON LAKKĪ KOT.

SPECIMEN I.

(DUTAKA SINGHAR.)

Otan ho-rem. huda. has hon-kīng hai-hon-a. In-kīng-to huping-ai'-de
A certain man-of ten big children were. Then too among small-one
 apu-to-ho-re hai-ko-ha-i, 'am-ak', apu-eg. hūi-to chonak' ai-eg-ak' him
father-he is said-he, 'Oh, father-my, property-in whatever side share
 hah-a one aīg am-ai-g-ma. Ho-to hai wē'-ak' hūi hūi-g-ai-kīng-a-a.
become that me give-to-me-thou. Then he self-of property divided-(to)-them-two-he.
 Pūn dūn ha wōk'-yan-a chi hūi-g hon-do ahan jaha-jahar-ko
Many days not went that small one all whatever
 ha-ai-hai-ai-ai aī-ging dūm-to wōk'-yan-a o-ai apu-to o-ai
together-coming-made for country-in went-he and there evil
 pūi-to dūm-d hūi-to hūi-to chah-hai-a-i. Chūi-hai hai mōm-ai' chah-wāg-hai-a
doing-in always living goods finished-he. When he all finished-every
 on-to on dūm-to ha aī-g-hai-a, o-ai hai wōg-ai'-yan-a. O-ai
then that country-on much finished, and he distribute-become-he. And
 hai wōk'-yan-to on dūm-on wai' ho-to-re hai-yan-a-i o-ai ai wē'-ak'
he give-having that country-of one man-with stayed-he who him self-of
 o-ai-re. wai' gūi-to kūi-hi(ch')-a-a. O-ai hai on jaha-i to chonak' he
field-is none keeping-in said-he-he. And he that time-in which-things
 wai' jama-hon wē'-ak' hūi' pūi-wai' mōm-gin-a hai-hon-a, o-ai o-ai-o
none eating-were self-of belly to fill making-he was, and request
 hai jaha-i-o ha-to on-ai-tan hai-hon-a. Ho-to hai o-ai-hai-a o-ai
him everything not-they giving-to-him were. Then he understood and
 hai hai-hai-a, 'apu-gin-to-re o-ai-hai mōm-to-ho jama-hai-hai' ho-to-re
is said, 'father-my-never-in how-many accounts food-with-in-was
 in ho wai'-ak'-han-a o-ai aīg wōg-ai'-gōk'-han-a. Aī-g-to hai-g
much-they asked and I longer-did. He-never let-me-go
 apu-gin-to-re wōk'-a o-ai aīg hai-ai-a. "ho apu-eg. hūi-pan-wai'
father-my-never-in said-go and I will-say-to-him, "O father-my, I know of
 o-ai o-ai am-to-wai' dūm-hai-a-i-g; o-ai wai' ha mōm-to hai aīg
every and then-say-of wronged-I; and thus-of me saying to-say I
 hōn-a hai-g-ai-a. Kūi-hai-ho-to-re-a wē'-a. hūi aī-g-ai-g-ma." Ho-to hai
worthy not-am-I. Accounts-in-of-then one-then like response." Then he

yo-yun-do uch'ak' apu-to-to-to anuk'-yuu-a. Men-do hai mang-yo-ge
 erium-haing self-of father-his-mother-to went. But he distance-at-looked
 tai-han-ick' uch'ak' apu-to uch' nol-ki(ch')-to hyang-yu-a apu si-han
 being-with self-of father-his him was-looking pitiful and was-looking
 uch'ak' haip'eo han-dul-han chonk-ki(ch')-u-i. Han-to haip'ei han-a, 'he
 self-of said-in distressed-looking blamed him-ly. See-the apu-to-him, 'O

apu-to, torpu-mak' chiya apu an-to-ye-yo-tig chiya-tai-a, apu mil'm
 father-ang, leaves-of wrong and that-matter-in-sin-I wronged, and suppose
 anuk' han men-to-do ka-ko hajin-i-i-a.' Han-do apu-to uch'ak' hai-ko
 that-of we saying not-they shall-call-me.' But father-his self-of accounts
 haip'ed ho-a-i, 'anuk-han-to han begin iya oyohng-han phan-to-ge, apu
 said-to-them-ly, 'all-from much good cloth brought-looking put-on-him-you, and
 uch'ak' i-i-ye poa apu haip-re harpa tating-tai-ge; apu sha jama-a-bu
 he said-on ring and fast-on shoes put-his-ye; and we not-will-we
 apu sha-a-bu, chi-han-chi ye uch'ak' han, gach'-han-ik' jid-re-han-a-i;
 and fast-will we, because this we-of we did-looking alive-returned-ly;
 an-yun-ik' eum-eum-han-a-i.' Han hai sha-sha-a.
 lost-looking-been found-again-again-ly. Then he found.

Uch'ak' mangg han phare tai-han-a. Oyo uch' jupak'-re haipak'-han-a-a
 He by now fold-in was. And have over come-ly
 an-to si-shan-to apu eum-han-to-ak' uch' apu-han-a-i, apu uch'ak'
 then playing-of and dancing-of sound heard-in, and self-of
 hai-to-to uch' he uch'-to-to han-ki(ch')-to hai-ki(ch')-u-i, 'apu-to
 approve-from we now self-mour-to called-him-looking called him-ly, 'this
 chi-han-a?' Hai haip'-han-a, 'anuk' uch'-in haipak'-han-a-a, apu
 what-is?' He said, 'that-of younger-brother-ly come-han-ly, and
 apu-to han begin-to jama-kon-to eum anuk chi haip-to-ge eum-
 father-ly very well feared-they that saying that well-looked got-
 ta-ki(ch')-a-i.' Men-do hai haip-re-yu-a apu bita-to hai an-mang-ki(ch')-a.
 again-him-ly. But he angry-became and inside not-ly to-ge-wished.

Eum men-to uch'ak' apu-to park-to an-yun-a-i hai manul-tan-a.
 That saying self-of father-his outside come-out-ly him entered-him.
 Han apu-to haip-re-an(ch')-u-i chi, 'an-um, shig anuk shig
 Then father-ly said-back-to-him-ly that, 'no, I so-much years
 han-yu-a an-tig milin-tai-re-a, apu shig-a an-uk' haip' having
 became that-I saved-fian, and over-came that-of now I
 uch'-han-a. Men-do an shig-a mit-han mihi han ha-in
 transposed. But then over-came one-the good young not-fian
 an-a(ch')-shig-a, chi shig shig-ak' jori-to-ik'ing shig-to-y-a. Men-do anuk'
 good-to-me, that I we-of friends-with-I fast-might. But that-of
 an han shig paji 'an-han-ik' jui-yu-to 'anuk' bita-ly
 this we had behavior same-with fastest-looking that-of good

juu-tha-ha-ha-a-l, shi-laka-l ran-ha-a, aa-laka aa haka juu-ha-a
 do-not-finish-ha, when-is returned, then then well eating-in-the
 juu-ha-a, Aya-to (ni ha-ha-ha')-ha-a, 'ha ha, aa aa-ha ha
 at! Father-in him said-to-him, 'O son, then all days
 shag-ha' aa-ha-a, oyo shag-ha' shag-ha' aa aa-ha aa-ha'. Ma-ha
 aa-ha aa, and aa-ha-ha aa-ha that all then. But
 aa-ha-ha' aa-ha aa-ha-ha'-ha ha-ha ha-ha. Ah-ha aa-ha shi
 happy and married-in-ha to-become good-ha. If-ha saying that
 aa aa-ha' aa-ha aa-ha-ha-ha, aa-ha aa-ha-ha-ha;
 shi then-of younger-brother-ha aa-ha-ha, aa-ha aa-ha-ha-ha;
 aa-ha-ha, aa-ha aa-ha-ha-ha.
 aa-ha-ha-ha, aa-ha aa-ha-ha-ha-ha.

[No. 29.]

MUNDA FAMILY.

KURUWARI.

Hô on Lapai Koa.

SPECIMEN II.

(DERRICK SINGENTA.)

DEPOSITION OF A WITNESS.

Aingak'	WHEN	Balla.	Apai-ang	Katam Gona.	Itai Ho.	Mda.
My	name	Balla.	Father-my	name Gona.	Cous Ho.	Drugs-gone
jen-hu-a-ling.	Balla	Karluap.				
eat-I.	Fillage	Karluap.				
Am	chiknat-m	also-a?				
Then	what-they	knowed?				
Aing	ô-hu-a-ling.		Pal-ho-ho	tuftan-a.	'Ago	chiknat'
I	come-out-I.	Pianglahar-a-they		pulling-out-are.	'You	what
men-to	pal-ho-ga	tuftan-a?	'Ain-m	mat-ale-y-a.	sebok'	good'
mying	pianglahar-a-ga	pull-out'	'Pal-thu	ap-to-a.	stab-kill-they-	
a-in.'	Bato	ringfa-ling	upa-ki/di'a.	Munda'	upa-les	dipl
shall-we'	Then	Mupfi-I	raised-his.	Mupfi	avole	time
nro-yan-a.	Mupfi-tek'	to-ling	not-ked-ho-a.	Pal-ho-ho	tuft-ked-a.	
run-awap.	Mupfi-tek-in-we-two	run-them.	Pianglahar-a-they	pull-out.		
Mupfi	upa-ho-to-ho	nro-yan-a.	Aiding-ho-do	ka-ling	not-aram-to-ked-ho-a.	
Mupfi	come-when-they	run-awap.	Others	not-I	recognized-them.	
Kiking-ga-ag	not-ak'(king)-a.	Gopa Duka	kaj-ked-a-ling.	sebok'	good'	ndate-ra-in.
Then-too-I	am.	Gopa Duka	said-they-two.	stab-kill	fell-off.	
tsak'-ping	not-ked-a-in.	ok'	ka-ko	ka-dai-to	pal-ho-ho	
Moving-in	am-we.	how	not-they	make-hole-able-being	pianglahar-a-they	
id-ked-a.	Has	better	plu-to	kamba-ked-a.	Itai	had-to
took-awap.	Market	day	night-they	they'-made.	Market	following-day-are
not-ked-killing-a.						
wind-them-far.						
Chintag-pe	not-ked-killing-a?					
If'hai	time-ga	wind-them-far?				
Two-ningi	Matki	hujak'-ken-to	not-ked-killing-a-ho.	Duka	ok'-m.	back
Afternoon	Banti	come-having	wind-them-far-we.	Duka	house-in	two
pal-to	man-ked-a.					
pianglahar-a-we	found.					

FREE TRANSLATION OF THE FOREGOING.

My name is Balru, and my father's name is Goro. I am a He and subsist on daily wages. Kachaj is my village.

What do you know?

When I came out of the house, they were pulling out the ploughshares. I asked them why they did so, and they said that they would stab me if I spoke to them. Then I woke up the headman, and the thieves ran away. The headman and I saw them take off the ploughshares. I did not recognize the men, but I saw these two. It was Gips and Duka who said they would stab me if I informed against them. In the morning we saw that they had not been able to break into the house when they carried off the ploughshares. They committed the theft on the night of the market day, and we arrested them the following day.

At what time of the day did you arrest them?

In the afternoon after the arrival of the Maakt. We found two ploughshares in Duka's house.

[No. 21.]

MUNDA FAMILY.

KHEUWARI.

Hé en Laxri Kan.

SPECIMEN III.

(REVISED PARALLEL)

Ohi-ha namu-tan-a?

What name-thy-is?

Kaxai Ha, gaxia.

Kaxai Ha, Sir.

Amak' ohi-ha vjor nam-a?

Thy what position is?

Alo hatu-oyak' mit' lo ohiak' ohi nam-kol-a.

Our village-of our man my land look-possessor-of.

Ohiak' nam-kol-a?

Who dispossessed?

Kaxai Ha.

Kaxai Ha.

Ohi-ha sirna-y-ohi am en ohi si-tan-a-en?

You-many years-from then that land cultivated-they?

Hoxa-y-ohi si-tan-a-ing, gaxia.

Have-from cultivated-I, Sir.

Nen kakem ohi si-kol-a?

This time who cultivated?

Alo-ga.

We-indeed.

Ohi en ohi-oyak' paxia am-tan-a?

Who that land-of real giving-is?

Ahi-ga Moxa taku apa ohi apa am am-o-tan-a-ing.

I Five rapara there ohi there am giving-am-I.

Ohi-ha am-tan-a-en?

Whom-to giving-am?

Moxa-ga.

Headman-is.

Ohi ha-kol-a?

Who owned?

Ahi-ga ha-kol-a, vjor ohi-ga in-kol-a.

I-indeed owned, and they harvested.

Am-ak' gwa-ko monak'-ho-a?
Thy witness art?

Monak'-ho-a.
I so say.

Sana hajuk'-sina-a chi?
Sana comes-how what?

Mon-a-ga mon-a.
Here is.

Am-do Bana-ak' ota mon-kol-nam?
Thou Bana's land dispossessionst-thou?

Ea, Goma, ma-do alay-ak' ota; al-a-ga har-kol-a.
No, Sir, this our land; we indeed owned.

Aye-to okol har-kol-a?
Formerly who owned?

Aye-to al-a-ga har-kol-a. Tayam-to Bana har-ma-kol-a.
Formerly we indeed owned. Afterwards Bana started again.

Mah okol si-kol-a?
Last year who ploughed?

Bana si-kol-a-a.
Bana ploughed-he.

Chilika-to si-kol-a-a?
How ploughed-he?

Aye-ting har-ma-to Bana haiga-hait'-to mit' jaha mit' sakri
Father-ay all-day Bana sacrifice-for me rapet me pig
 odo da-king hara em-kol-to, odo har al-a-ga ligit' on odo
and feet-day-two two gave-to, and two gave for that land
 aye-ting haishar-kol-a. Tayam-to si al-a-ga sch'-ga si-kol-a.
father-ay married. Afterwards seven gave he-intend ploughed.
 Bana har em-to-to mit' al-a-ga tayam aye-ting gah'-m-a-a. Ea
Marriage given-to him having one year after father-ay died-he. That
 digil hapig tal-ha-a-ting. Min-do hara-har kaj-kol-a-ting, 'har al-a-ga
time small was-I. But still said-I, 'two years
 shah-kol-a. Ea-do al-a-ga si-a.' Min-do ha-i haig-kol-a.
gave-here. Now we indeed cultivated-shall.' But not-he gave-up.
 Bana-har al-a-ga patan am-ma-a-ting, odo al-a-ga ma-ma-to
still I-intend rent giving-am-I, and he free-of-charge
 si-ha-a-a.
cultivating-in.

Amak' hata-tyak' maspa hajuk'-ha-a-i?
Your village-of headman come-to-he?

Ryab', gonka, ni-do shy-y-sh' munda.
 Yes, Sir, this our headman.

Chikan nura-ten-a, munda ?
 What name-give-is, headman ?

Gann Ho, gonka.
 Gann Ho, Sir.

Ho open-ryak' kajl adan-a-en ?
 This matter-proceeding-of matter because ?

Adan-a-ing, gonka. koma-to-ten potaka near-ten-a-ing.
 Know-I, Sir, koma-from road getting-on.

Rundlar-ryak' kajl adan-a-en chi ?
 Mortgage-of matter because what ?

Adan-a-ing. Ema-do two stress high' hundlar hai-kon-a.
 Know-I. This two years for mortgage was.

FREE TRANSLATION OF THE FOREGOING.

What is thy name ?

Ramal, a Ho, Sir.

What is thy petition ?

Somebody of our village has taken possession of my land.

Who ?

None.

How many years has thou cultivated it ?

From the oldest time, Sir.

Who did the ploughing this time ?

We.

Who pays the rent ?

I. I pay five roubles, 15 kopeks.

To whom dost thou pay ?

To the headman.

Who did the sowing ?

I, but they did the harvest.

Hast thou any witnesses ?

Yes.

Has some come in ?

Here he is

Hast thou taken possession of Ramal's land ?

No, Sir, it is our land, and we have sowed it.

Who did so from the beginning ?

We, but later on Ramal did.

Who ploughed last year ?

Ramal.

How came that to pass ?

My father had been taken ill, and Kamsi lent us one rupee, a pig, and two fowls for the obsequies. My father then mortgaged his land for a period of two years, but he went on ploughing for seven years. One year after having mortgaged his land my father died. I was then a boy. But still I said, 'two years have passed, and now we shall take over the cultivation.' But he did not give up the land. Nevertheless, I pay the rent, and he is cultivating free of charge.

Is the headman of your village here?

Yes, Sir, here he is.

What is thy name, headman?

Gama, Sir.

Doest thou know about this quarrel?

Yes. I got the rent from Sama.

Doest thou know about the mortgaging?

Yes. It was for a period of two years.

TŪRĪ.

According to Mr. Bieby, the Tūrīs are 'a non-Aryan caste of cultivators, workers in bamboo, and basket-makers in Chota Nagpur. The physical type of the Tūrīs, their language and their religion, place it beyond doubt that they are a Hindustani offshoot of the Munda. In Ichandaga, where the caste is most numerous, it is divided into four sub-castes—*Tūrī* or *Kīra-Tūrī*, *Or*, *Dora*, and *Dore*—distinguished by the particular modes of basket and bamboo-work which they practice ... Tūrīs frequently reckon, in as a fifth sub-caste the Bīrdās, who cut bamboos and make the *āṭha* used for carrying loads along on a shoulder yoke (*hātropā*), and a kind of basket called *phanda*. Dore and Dorese speak Hindi; Tūrīs, Ors, and Bīrdās use among themselves a dialect of Mundā.

The Bīrdā dialect is closely related to Mundā, and the speech of the Tūrīs also agrees with that language in most essential points. In a few characteristics, however, it follows Bārthā, as against Mundā.

According to information collected for the purpose of this Survey, Tūrī is spoken in Ranchi, the Jashpur State, Sardaipur, and Sarangarh. The following are the revised figures returned for the purpose of this Survey :—

Ranchi	498
Jashpur State	2,040
Sardaipur	1,080
Sarangarh	221
Total	3,739

The corresponding figures at the Census of 1901, were as follows :—

Bardhaman	36
24-Parganas	104
Jessore	96
Dinajpur	250
Jalpaiguri	147
Tripurahi	300
Dacca	540
Scott's Parganas	1
Ranchi	453
Pohoran	84
Hughliam	20
Chota Nagpur Territory	628
Sardaipur	680
Total	1,882

In Sardaipur the Tūrī dialect is almost pure Mundā. 'A man' is, however, *lōṭ*, i.e. probably *lōp*, and not *lōṭ*. Compare Bārthā. Forms such as *pāṭ*, three; *gāṭhā*, four, in Tūrī agree with Bārthā, as does the phonology of the dialect in most points. Thus we find *ṭat*, to see, in Jashpur, but *ṭet* in Ranchi.

The inflection of nouns and pronouns is mainly regular. The dative-accusative adds the Aryan *ka*, and the two genders are occasionally confounded. Thus, *ap-tā-ka*, to his father; *indī-rēn āṭhānā*, the swimmer's food. In Sarangarh we find forms such as *apā*, he, and the singular and plural forms of the pronouns are often confounded in the

specimen from that State; then, *gaw-did-i-pai-e*, he gave him, i.e. them; then, then, instead of *api*, you, and so forth.

The inflection of verbs agrees with Sarsiñi, but replaces the *h* of *taa* by *i* in the same way as in Mundañi. The distinction between the various suffixes which are used to denote past time is rather loose. On the whole, however, the conjugation is regular. Compare *asat'i-e-ig*, I shall go; *saik'a-e-ig*, I shall say to him; *agay'-aa-i-pa*, you will become at variance with yourself; *goot'-taa-i-ig*, I die; *aspi'-taa-i-d*, asked; *laya'-did-i-d*, struck him; *tot'-aa-i*, became, and so forth.

In the Saraguch specimens the verb substantive is *lila-i*, past *dolo-laa-i*. Compare *Amri* and *Mikhi*. There are also several irregular forms. They will, however, be easily understood from the specimens.

Note also forms such as *lila-ii-i*, I am not; *lila-oi'-i*, it is not.

Further details will be easily understood from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son received from Sarsiñi. The second has been forwarded from the Insular State and contains the complaint of a villager over hard times. The third is a version of a well-known story in the Tom dialect of Saraguch.

REFERENCES

Appendix I

Discussion

Mist'	see-ko	bera	chiam	to'-ken-a-ha.	hi-ate	haring'ok'
One	see-ko	free	see	see-ship-see.	Thou/you	young-oh
up-to	ka'ed-ly-p-ai.		'o	sha,	ing-ko	ka'arj'-ko
father-ly	aid-to-him-ly.		'O	father,	see-to	property
Opo	ash'-ak'	ka'arj'	haring-ai-hi-a-i.	Thou	die	kyam-to
And	his	property	divided-to-them-two-ly.	Five	days	after
several'	men-took-to	anything	dism-ly	seash'-en-a-i,	eye	hen-to
off	collected-having	dism	country-to	went-to,	and	there
head-re	lin-die	ash'-ak'	ka'arj'	gab-shi-ai-ai.	Several'	shab-ye-to
doing-in	day-by-day	his	property	went-finished-ly.	All	finished-having
been	ma'ih-re	para	akal	hi-en-a.	eye	re'igok'-en-a-i.
that	country-in	big	fewer	area,	and	disturb-leave-ly.
was-ke-to	was	ra'j-see	what	hey-oh'		shi-ken-a-i.
gone-having	that	country-of	one	men-with		step-oh.
Uni	ash'-ak'	gih-re	ash-ha	shri	share-to-ko	had-tad-to-i.
We	he	field-to	him	notice	feeding-to-them	and
shri-see	jo'jook'-e	hi-ken-a-i	ash'-ak'	hah'	hah'	eye
notice-of	feed-to	demand-to	his	help	to-ji	and
he-ko	en-ai-hen-a.	Opo	ish'-ak'	ji-re	wring-kut-to	any-ly(hi)'-i.
and-day	gone-to-hen.	that	his	aid-to	near-pulling	aid-ly.
'	ap-ling-rem	shah-ko	hah	jo'jook'-ak'	hah;	ing
'	father-ing-of	arisen-ly	much	food	is;	I
ing	hi'li-ko-to	ap-ting-to	seash'-a'ing	eye	hi-ko-ig	hah-shing.
I	arisen-having	father-ing-near	go-shah-I	and	shin-to-I	say-to-him-shah-I.
"he	sha,	weng-see	hi'yal	eye	seash'	hi'ni-ig
'O	father,	leave-of	against	and	thap-of	against-I
chiam-ly	sh	do-ing-see.	ing-ko	shing-ly	sh-here-don-I.	Me
see-like	do-not	keep-me,	me	arisen-like	do-ing-me."	Opo
With-ko-to	ap-ai-to	seash'-en-a-i.	Shing-ing-re	sh-here-a-i,	ap-ai	
arisen-having	father-ly-near	went-ly.	Distance-of	was-ly,	father-ly	
hi'li-ai-ai	see	ku-shen-ken-a-i	eye	hah-ko-to	sh'-hi-ai-ai.	
see-like-ly	and	see-see-ly	and	shah-ing-having	shah-ing-ly.	

[No. 25.]

MUNDA FAMILY.

KHEWIKI.

TISI.

SPECIMEN II.

(JAMROU SEATS.)

Doh, māt	Agay-i.	Haha	Mālv-i	am-ba-ba	Agay-i.			
Come, bamboo	shall-bring.	Speaks	are/and	then-also	shall-bring.			
Hōh-rā	hahā	hāy-i-i.	for	shāl-i.	Mā'-rā	hāi	hāy-i-i.	
Speaks-of	hāy-i	shall-propose,	and	shall-will.	Bamboo-of	not	shall-comes.	
Tāy	ayā-rā	chā-hāh'-hā	just-to	hāh'-i.	Chā-hān-rā	māt	hāh'-i	
To-day	hān-rā	saying	saying-for	not-to.	Thereabout	bamboo		
hāh'-i.	Chā	hān	jāi	ayān-i.	Shāy-rā	not	hāh'-i	
level.	That	mountain	very	difficult-to.	Harvest	bamboo	not-to	
hā.	Hā	hā	hāh'-hāy-i.	Chā-i	hāh'-hān	māt	hāy-i.	
good.	What	this-year	harvest-comes.	Therefore	harvest-coming	bamboo	but-	
not.	ing	but	hān-rā	it	say-saying.	Hā-hān-rā	hāy	hā
become.	I	two	some-of	field	cultivate-i.	Last-year-of	paddy	not
hā-hā-i.	Chāhā	man	hā	hā-hāh'-hā(h')-ay.	hā	hā	hā-hā	hā
become.	Party	man-comes	and	some-i.	That	and	that-year	not
rain-hā-i.	Agay	hāh'-rā	hāy	shāy-hā-i.	hā'	hā-i	rain-hā'-hā	
returned.	All	field-of	paddy	dried-up,	water	not-to	not-sufficient.	
Māhām-hā	hāi	hāh'-hā-hā	hān-māi	māhām-hā	jāi	māhām-hā-hā.		
Māhām	hāi	mailed.	Therefore	māhām-hā	not	dear-become.		
Hā	hā	jāi	hā-hā-hā.	hāh'	hā-hāy	hā-hā	jā-hā.	
This-year	māhām-hā	some	good.	My	māhām-hā	this-year-of	fruitful-	
hā-hā.	Māy	hā	hā-hā	hā	hā-hā-hā.	hā-hā-hā	gā'-hāh'-hā-hā-hā.	
was.	But	that	māhām-hā	not	ripened.	Therefore	hā-hā-hā-hā.	
It	hāh'-hā-hā-hā.	hā-hā	hā-hā	hā-hā	hā-hā-hā-hā.	Hā	hā	hāh'-hā
What	left-comes.	That	that	hā-hā-hā-hā-hā.	This	māhām	ripen-comes	
jāi	hā-hā-hā-hā.	hāh'	jāi	jāy-hā-hā-hā-hā.	hāh'-hā-hā	hā	jāy-hā-hā.	
very	soon-become.	Formerly	much	fruitful-comes;	now	not	fruitful-to.	

FREE TRANSLATION OF THE FOREGOING.

Come, let us bring bamboos and also the young shoots if we find any. We will make baskets from them and sell it. And we will weave baskets more. We have

¹ A kind of shell from present from the young shoots of the bamboo.

nothing to eat in the house, and there are no bamboos in the neighbourhood. Yander mountain is very far off, and the bamboos here are not good. The woods were burnt this year, and the bamboos have become bad from the burning. I cultivate a field of a seed of two shien. Last year there was no rice. I had sowed thirty measures, but it did not come up. The rice of my whole plot dried up because the rain was not sufficient. The machkan¹ was smashed by hail, and so even machkan has become dear. There were many machkans this year. My mango tree was full of fruit, but they did not ripen. They were gathered up and eaten unripe, and what was left was stolen by thieves. The fruit of that mango tree is very sweet when it is ripe. It used to be loaded with fruit, but now there is none.

¹ Machkan is *Bambusa multiplex*, Thunb. *Indica*. The leaves are an article of food with most of the Kungai tribes.

[No. 24.]

MUṆḌĀ FAMILY.

KHERWĀRI.

Tāl.

SPECIMEN III.

(STATE BARINGLAKE.)

Mis'-hoq	hupnā	hoq	gīre	koq	deho-han-i	Ua-tā	āhā-to
One-man	old-man	man	many	son	street.	They	self/among
ḡagat-kon-a-kū.	āhā	un-kā-ko	kūh	maḡ(hāi)-fīre,	sur	chikmā'	hā
quarrelled-they.	Father	them	much	abandoned,	and	anything	not
hai-han-i.	Haak	tayom-to	ayon	hup-ko	hakam	yem-hā-i-t-e	
became.	He	afterwards	his	son-to	order	give-to-han-ha	
āqat-mī	hūn'-hagre	mit'-tūp	āhan,	sur	tāb	hakam	an-h(k')-e
bring	him-before	one-bundle	article,	and	them	order	give-to
han-ko	miniat'	achakhi-hal-ko-to	pej-ej-āhā.	Jakky	not-ko	miniat'	
them	one-one	good-force-with	to-brush.	daybody	that	all	
xpay-hā(k')-kū,	sur	chikmā'	hā	hai-han-i	chak-ta-gl	āhan	ḡot-kon
tried-they,	and	anything	not	became	article	clearly	
tal-to	deh-hā(k')-ā-e,	sur	pej-ej-āhā	an-ko	mit'-hoq	hup-rea	hai
leading	one-to,	and	to-brush	them	one-man	most-of	force
hā	[hā] deho-han-i.	Tayom	hā	hāji	āqat-to-pe	hakam	an-hā-
possible [not]	man.	Afterwards	father	leader	to-ask-one-year	order	give-to
i-yā-e,	sur	miniat'	āhan	mit'-hoq	koq	yem-han-i-e.	hai-tayom
him-to,	and	one-one	article	one-man	boy	plunging-man-to	Time-after
pej-ej-āhā	an-ko	hakam	an-h(k')-e.	Hā'	hup-to	āhan	ach'-to-gl
to-brush	that	order	give-to.	One	man-the	article	self/from
han-i.	Tāb	hā	hāhā-ā(k')-e,	'he	itak'	miniat'-ei	hai
for-himself.	Then	father	said-to,	'O	my	son,	only-on
ḡal-i-mi.	Ja	tāhā	hā	hāhā-hā	tāhā	hāhā-i-hā(nic),	mit'
you.	If	so	there	friendly	seriously	joined-having	are-you (he), one
hoq	hāhā	āhā	yem-hā-e.	Then	hā	ḡagat-hā	āqat
man	service	not	give-to.	But	if	quarrelling	you
i-pe	ach'	hāhā-ko-to	āhā	pari-y-am.'			
for-quarrelling	self-of	anxious-by	pray	fall-will.'			

FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. He often remonstrated with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him, and asked each of them to break it. They tried with all their force, but in vain, because the sticks had been tightly tied together, and one man could not manage to break them. Then the father asked them to untie the bundle and gave each boy one stick to break. They easily did so, and the father said, 'behold the force of unity. If you will live in friendship, nobody can do you any harm; but if you quarrel and separate, you will be a prey to your enemies.'

ASURI.

Asuri is the dialect spoken by the Asurs, a non-Aryan tribe of Chota Nagpur. So far as can be judged, from their language, the Asurs are closely related to the Khoras.

Colonel Dalton connects the Asurs with the Asurms who, according to Mundla tradition, were destroyed by Shaboga, and Mr. Risley is inclined to think that they are the remnant of a race of earlier settlers who were driven out by the Mundlas. The Rev. F. Hahn mentions that the Asuri dialect contains some Dravidian words which have possibly been borrowed from Kharak, and also some words which he cannot identify in connected languages. This latter fact would point to the same conclusion as that arrived at by Moore, Dalton and Risley. It will, however, be shown later on that at least some of the words which Mr. Hahn thinks are neither Kharak nor Mundla are used in other connected forms of speech. Moreover, Asuri grammar so closely agrees with Kharak and Mundla that there is no philological reason for separating the Asurs from other Mundla tribes. They believe in a god whom they apparently identify with Shaboga, the sun, and their religion is, as far as we know, of the common Mundla character. We are not, however, in this place concerned with their origin. So far as philology is concerned, they are a Mundla tribe pure and simple.

According to Mr. Hahn 'the tribe is divided into several sections, viz.,— the Agria, the Brijla or Brijhla, the Lakari, the Koi, and the Pabirhla-Asurs. These sub-tribes are again divided into yet smaller sections, which are similar in name to those found among other Aborigines in Chota Nagpur. The chief occupations of the Asurs is smelting iron, and, in the case of the Lakari Asurs, the making of rude iron utensils and agricultural implements; they also till the jungle in a most primitive manner.'

According to information collected for the purposes of this Survey, Asuri was spoken in the following districts:—

Number of speakers.													
Ranchi	.	.	.	.	.	.	.	.	.	.	.	.	4,025
Jagpur State	.	.	.	.	.	.	.	.	.	.	.	.	1,800
	
												Total	5,825

The so-called Agria or Agria is only been returned from Ranchi. No information has been available as to the number of speakers. The Census figure for the tribe are 1,825.

The so-called Brijla, which is also called Kharak, has been returned as the dialect of 2,000 individuals in Palamu. The Brijla in Ranchi were included under the head of Agria.

By adding these figures we arrive at the following total for Asuri:—

Asuri people	.	.	.	.	.	.	.	.	.	.	.	.	4,025
Agria	.	.	.	.	.	.	.	.	.	.	.	.	1,825
Brijla	.	.	.	.	.	.	.	.	.	.	.	.	2,000
												Total	7,850

To this total should be added 8,000 speakers in the Balasore State, 4,000 of whom were reported to speak Mundla, while 2,000 were entered under the head of Mundari. At the last Census of 1901, Mundari and Brijla were returned instead. Mundari is a common title among the Asurs, and the specimens forwarded from Balasore in the so-called Mundari

and in the so-called MIRJAT both represent a form of speech which is apparently most closely related to Asuri. See below. The following are then the revised figures:—

Asuri and sub-dialects	.	.	.	.	.	.	.	.	.	12,661
So-called MIRJAT	.	.	.	.	.	.	.	.	.	4,000
So-called Mardari	.	.	.	.	.	.	.	.	.	1,000
Totals										17,661

This total is considerably above the mark. The corresponding figures of the last Census of 1901, were as follows:—

<i>Asuri</i> —										
Chakrapur	.	.	.	.	.	.	.	.	.	223
Ranchi	.	.	.	.	.	.	.	.	.	1,412
Palamau	.	.	.	.	.	.	.	.	.	44
Chota Nagpur Tributary States	.	.	.	.	.	.	.	.	.	47
										1,626

<i>So-called MIRJAT of Chakrapur</i>										
<i>Asuri</i> —										
Chakrapur	.	.	.	.	.	.	.	.	.	1
Ranchi	.	.	.	.	.	.	.	.	.	118
Palamau	.	.	.	.	.	.	.	.	.	101
Chota Nagpur Tributary States	.	.	.	.	.	.	.	.	.	42
										262

<i>Mirda</i> —										
Chakrapur	.	.	.	.	.	.	.	.	.	8
Ranchi	.	.	.	.	.	.	.	.	.	12
Palamau	.	.	.	.	.	.	.	.	.	1,004
Chota Nagpur Tributary States	.	.	.	.	.	.	.	.	.	104
Chakrapur	.	.	.	.	.	.	.	.	.	80
Wardha	.	.	.	.	.	.	.	.	.	1
Chakrapur	.	.	.	.	.	.	.	.	.	38
										1,223
Totals										4,294

It will be seen that these forms of speech are rapidly dying out, and their total disappearance can only be a question of time.

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Several specimens of Asuri have been received from Ranchi and from the Jashpur State.

Language.

Most of them are more or less mixed with Mardari. One specimen, however, a version of the Parable of the Prodigal Son, has been kindly prepared by the Rev. Fred. Hahn who has made a special study

of the dialect. It will be reproduced, together with one of the Jastrow specimens, in the ensuing pages. No specimens have been forwarded of the so-called *Agrif*. This dialect is, however, stated to be the same as ordinary *Azari*. The same is also the case with the so-called *Bafja*. A list of Standard Words and Phrases in that dialect has been received from Palaman. It will be referred to in what follows. It represents the same form of speech as ordinary *Azari*.

In addition to the list of words two specimens purporting to be written in *Bril* have been forwarded from Palaman. They are very corrupt and represent a mixed form of speech. A short account of it will be given below on pp. 143 and ff. In this place we shall deal with *Bril* as represented by the list of words, i.e. as identical with *Azari*.

Like *Tati*, *Azari* is a dialect of the language which we have called *Kharwari*, the two principal forms of which are *Sasili* and *Murghari*. *Azari* is more closely related to the latter than to the former, though it, in many respects, agrees with *Sasili*.

Pronunciation.—The pronunciation mainly agrees with *Murghari*. The palatal *š*, however, does not become *s*, but is retained or also changed to *r*: thus, *šai*, *see*; *paš*, *gā*.

An *š* is sometimes changed to *r* in the specimens prepared by Mr. Hahn; thus, *ošā*, *vilaḡ*; *reḡ-a(N')*, *come*. This must be due to Dravidian influences. An initial *r* or *re* is, e.g., unknown in *Sasili*. An *r* is, in the same specimens, occasionally changed to *r*, as is also the case in *Kharwari*; thus *etā*, to return; but *āy*, a man.

Mr. Hahn does not mention the semi-consonants. He speaks of 'the shock which often occurs after a vowel and especially when two vowels stand together.' This remark can only refer to the semi-consonants, and I have, therefore, added them in the specimens within parentheses. The Jastrow specimens mark the semi-consonants, though in a very inconsistent way. As in *Murghari* and *Hi*, the corresponding soft consonants are often substituted for them.

Mr. Hahn usually writes a long vowel instead of a final semi-consonant. In other cases he uses the corresponding soft consonant. Spellings such as *oḡ* and *gōd*, *diḡ*; *reḡ-šā*-*š*, *has come*; but *reḡ-a(N')*-*ā*, *come*, however, point to the conclusion that the phonetic system of *Azari* in this respect agrees with *Sasili* and *Murghari*, and I have therefore added the sign of the semi-consonants. Thus I write *daband-āḡ*-*ā*, *aid*, instead of Mr. Hahn's *daband-re*-*ā*; *reḡ-raḡ*-*ā*-*it*, for this reason, instead of his *reḡ-re*-*ā*-*it*, lit. from that of this; *aiḡ*-*ā*, *come*, instead of his *aiḡ*-*ā*; *reḡeḡ*-*ā*, i.e. probably, *reḡeḡ*-*N'*, *burning*, instead of his *reḡeḡ* and so forth.

Soft consonants are apparently sometimes substituted for hard ones; thus, *dab-ā*-*ā*-*ā*, *was, corpse* (though; *diḡāḡ*-*ā*-*ā*; *paḡā*-*ā*-*ā*, *he said to him, and so forth*. Note also *ā*-*ā*-*ā*, *Sasili* *ā*-*ā*-*ā* and *ā*-*ā*-*ā*, *give him, and so forth*.

Vocabulary.—Mr. Hahn mentions several instances where *Azari* differs slightly from ordinary *Murghari*. Thus, *āpa*, *Murghari* *ā*, *child*; *šai*, *Murghari* *šā*, *type*; *šarag*-, *Murghari* *šay*-, *oil*; *tāḡā*, *Murghari* *tā*, *to-day*; *ā*, *Murghari* *ā*, *solid*; *āḡā*, *Murghari* *āḡā*, *share*; *gā*, *Murghari* *gā*-*ā*, *three, and so forth*. In all the cases mentioned, and in several similar ones, *Azari* agrees with *Sasili*. It should, however, be borne in mind that such slight divergences do not represent different words but different forms of the same word. Thus *Sasili*, and also *Murghari*, possesses both the singular *ā*, *child*, and the collective *āḡā*. Similarly *āḡā*, to arrive, to approach, which Mr. Hahn

consider as a genuine *Amer* word, is the same word as *Santhali* *aei*, and so forth. It is very unsafe to base any conclusions on such facts so long as we do not know more of *Amer*, and of the formation of words in the *Mindi* languages in general.

According to Mr. Hahn there are many words in *Amer* which he cannot identify in connected languages. It would be risk to infer anything from this fact. Some of the words mentioned by him are good *Mindi* words. Thus, *hi-yi*, hawk (*Santhali* *hi-yi*); *hi-ra*, i.e. *hi-pi*, untamed rice (*Santhali* *hi-pi*); *ja-ae*, gather (*Santhali* *ja-ae*); *aei*, high (*Santhali* *aei*); *ae-ae*, this (*Santhali* *aei*, so much); *aei*, this year (*Santhali* *aei*); *aei*, angry (*Santhali* *aei*), and so on. Some of these words are, of course, originally *Igni*-words, but they are not peculiar to *Amer*. The case with the other words mentioned by Mr. Hahn is probably similar, and all words in *Amer* which are not true *Mindi* words are probably borrowed from some *Aryan* or *Dravidian* form of speech.

Nouns.—The inflexion of nouns is quite regular.

The suffixes of the dual and the plural are *hi*, *hi* (or *hi*), respectively.

The *dativus-constructivus* is sometimes formed by adding the *Aryan* suffix *hi*. Usually, however, the *dativus* and the *constructivus* are indicated in the verb.

The suffixes of the *genitive* are *i* (i.e. probably *ai*'), *ai* (i.e. *ai*'), *ae*, *aei* (i.e. *aei*').

Numerals.—The first numerals are 1, *ai-ai*'; 2, *hi-ai*'; 3, *pi-ai*'; 4, *ae-ai*'; 5, *ae-ai*'; 6, *ai-ai*'; 7, *ai-ai*'; 8, *ai-ai*'; 9, *ai-ai*'. For five, six, however, the Hindi numerals are commonly used. Note *ae-ae*, both, as in *Santhali*.

Pronouns.—The personal pronouns are regular. 'I' is *ai*; and 'you two,' *aei*. There is some confusion in the use of the suffixed pronouns in the specimens. Thus we find *aei-ai*, my father, instead of 'his father.'

The demonstrative pronouns are *ai*, this; *hi*, that. *hi-ai*, plur. *hi-ai*; *hi*, and *hi*, that. Besides we also find *ai* and *aei*. *ai*, this very, is probably written for *ai*'. The same forms are said to be used for inanimate nouns as well. We also find, however, regular forms such as *ai*, *ai*, *hi*, *hi*. The Hindi list from Palawan has forms such as *ai*, *ai*; *hi*, *hi*; *aei*, *aei*. 'What?' is *ai-ai*, i.e. probably *ai-ai*.

'What?' is *ai-ai*, i.e. probably *ai-ai*. In other respects the pronouns are apparently quite regular.

Verbs.—There is a verb *ai-ai*, (to) is, which is often used as an impersonal verb; *ai-ai*, *ai-ai*, then art. In the Hindi list from Palawan we also find the ordinary *ai-ai*. The base *ai*, to remain, is used like *Santhali* *ai*; compare *ai-ai*. We also find forms such as *ai-ai-ai* or *ai-ai-ai* (*ai-ai*) and *ai-ai-ai* (*ai-ai* of Palawan), was. In *ai-ai* we also find the *Aryan* *ai*, is. Compare *Khasi*.

The *passive* is formed by adding *ai* or *ai*, to *ai*. Thus, *ai-ai* (*ai*)-*ai*, I shall go; *ai-ai* (*ai*)-*ai*, reduplicated future of *ai*, be, and so on.

The tenses are, as far as we can judge from the materials, formed as in *Mindi*. Note the prefixing of *ai* (i.e. *ai*) before suffixes beginning with a vowel; thus, *ai-ai* (*ai*)-*ai*, divided in three tenses.

The future does not take any suffix. Thus, *ai-ai* (*ai*)-*ai*, I shall go; *ai-ai* (*ai*)-*ai*, I shall write.

The suffix of the present is *ai*; thus, *ai-ai* (*ai*)-*ai*, he goes.

In the past I have noted the following suffixes, *leś*, *leu*, *lei*, *le* (*li'*), *lei*, *leu* and *pa*. Thus, *deś-deś-ma-d-a*, he said there; *pi-li* (*pi'*) *-deś-a*, slept; *seu-ta-d-a*, went; *deś-leś-le* (*li'*) *-a*, he said; *vi-leś-le-a-le*, I struck him; *deś-leś-a*, he was; *seu-seu*, he went. In other specimens we often find *seu*, *seu*, *seu* and *seu* instead of *pa*; thus, *seu-se-d*, went; *leś-le-seu-a*, came; *leś-le-seu-a*, began; *seu* (*li'*) *-se-a* and *seu-seu*, he went, and so forth. The suffix *seu* is especially common in the Jashpur specimens. Note also forms such as *leś-le-le-a*, gave to him, Santāl *seu-seu-seu* and *seu-seu-seu*.

The perfect ends in *seu*; thus, *seu-seu-seu*, i.e. *seu-seu-seu-a*, he has come.

There is a verbal noun ending in *leś-a*, i.e. probably *leś'* or *leś'*; thus, *seu-leś-a*, to eat.

The noun of agency ends in *seu*, i.e. probably *seu'*; thus, *seu-seu-seu*, an eater.

The negative particles are *le*, *le*, and *le-le*. 'Not to be' is *le-le* or *le-le*.

The causative particle is said to be *pi*; thus, *deś-pi-pi-leu-a-le*, I cause to sit.

It can however be doubted whether this *pi* is not the ordinary intensifying particle *pi*.

In other respects Santāl seems to agree very closely with Mungahet and Santāl.

[No. 25.]

MUNDA FAMILY.

KHERWARI.

Aryal.

SPECIMEN I.

(Rev. F. Rahn.)

(DURGUT RANCHI.)

Nihā' hōy-stōl(oh') hōhē hōpōn-hiā dōhō-lōn-ā. I-kh-ōh hōy-ā hōn-ā
 Our man-of two near-they-two were. Then-two-from small he
 āpōn dōkōmā lō(k'), 'as bāhā, in-ā hōhē lōn-ā, hōd cōlōhōm.' Nihō
 father said, 'O father, my short is, that give-to-me.' Then
 hōd hōmā hōhē-cōt-ān-ā. Nihō dōhē hōyōm-ō hōpōn hōpōn cōhō
 he hōd shōr-yeer-to-they-two. Some days after small we all
 jōmō-hōd-ā mōhē dōm-ā mō-yōn-ā ēpō hōd ēh-ō hō-pōhē hōd-ā
 collected-having distant country-to went and that place-to not-good work-with
 cōhō dōhō-hōd-ā. Sōhō dōhō-hōd-ā hōd dōm-ō hōhē mōt-yōn-ā,
 all wanted. All finished-having that country-to want female-brother,
 hōd hōd mōt-yōn-ā. Nihō hōd mō-hōd hōd dōm-ō mōt' hōy
 and he finished-he. Then he gone-having that country-of one man
 mōt' dōhō-lōn-ā. Hōd mōt' ēh-ō mōt-ō hōd-ā hōd-ā. Nihō
 near stayed. He him field-to near are-to sent-him. Then
 hōd mōt' hōy jōm-dōhō-lō(k')-ā hōd-ā in-ā(mō) pōhē pōhē-ō(k')-yōn-ā,
 he pig had eating-meat-he that-with his belly filling-was,
 hōd hōd cōhō hō mōhē-ā. Nihō hōd m-yōn-ā dōhōm-lō(k'), 'in-ā
 and the anyone not gave-him. Then he someone-having-brother said, 'my
 āpōn-mōhē hōhē hōhē lōn-ā. Hō-kh mō hōhē jōm lōn-ā,
 father-of-they many servants are. Then near much food is,
 hōd is mōt-ō pōhē-ō(k')-yōn-ā. In hōd-ō(k')-in ēpō āpōn-ā mōt'
 and I longer-with flying-am. I shall-order-I and father-my near
 mōhē(k')-in hōd dōhōm-ō. "as āpōn-ā, in dōm-ō hōd mō-ā
 shall-go-I and shall-ay-to-him-I, " O father-my, I heaven-is and ther-of
 mōhē-ō pōhē-hōd-ā. Hōd-ā mōhē-ō mōhē hōpōn-ā dōhōm-y-ā
 before send. Hence in-future thy son-I shall-ay
 hōd hōn-in-ā. In mō-ō mōt' hōd-ā hōhē ēh-ā-mō." Nihō hōd-ā
 go not-am. He thy one servant-of like appoint-me thou." Then arisen-having
 hōd āpōn mōt' mō-yōn-ā. ēpō mōhē-ō dōhō-lōn-ā, hōd hōn-ā hōd-ā
 he father near went. And distance-of was, ēh-ā hō
 āpōn hōd hōd-ā, hōd mōhē-hōd-ā ēh-hōd-ā mō-ō ēpō dōhōm-lō-ā,
 father him saw-him, and piled-having run-having embraced-him and kissed-him.

Nho hapen dahum-h(k'), 'as apen-is, utuk-wi had am-i magi-eh
Then am said, 'O father-my, leave-is and then-of before
pāp-had-i-i, ap magi-eh and hapen-is dahum-h(k') lūh' han-in-i.' Pāp
saw-I, and future-in thy am-I shall-say fē not-am.' But
apen hi-i-k' hi-i-k' dahum-h(k'), 'mam-eh lūh' gadi-p(k') ugi-i-pā
father his servants said, 'all-from good robe bring-you
ap mam' jidari-i-pā, hē-i mān-i ū-i mākam ap hi-i-re jūh
and his clothes-belong-you, also his hand-on ring and foot-on shoe
jūh-i-pā. Oye jū-rah' hachē, gā-i-pā, had abē jom-had-i-eh i-k' i-k',
showing-you. And father calf kill-it-you, and we enter-bury front-will-us,
gi-k' m(k')-i-i, i-i hapen-is gē-dōh-in-i, ahi jōd-hē-i; am
this-of-from, my am-my dead-had-burn, we rest; be
ad-dōh-in-i, ap rā-pam-had-i.' Han-i hē-i-eh ū-i-pā-k'
last-had-burn, and again-burn-was.' So they feared.

Pāp hi-i-k' hapen-eh ū-i dōh-hē-i. Oye vej vej-i op(k') ahi eader-hē.
But his also-our field-in was. And coming-in house towards approached-
to ū-i-k' mam-k' apen-h(k')-i. Han-i hi-i mān-i hi-i-k' i-i māt'
among musician dancers heard. Therefore he his servants-from am
hey ū-i-k' had-i eader-hē-i, 'ahi dōh-in-i.' Hi-i dahum-h(k'), 'am-i
mam called-bury called-him, 'his what-is.' He said, 'thy
hōh-i vej-hē-i. Han-i am-i apen jū-rah' hachē gē hi-i-i, mē-
young-brother-is come-his. Therefore thy father father kill-it, dōh-
m(k')-i-i, hē-i hapen-in-i vej-pam-h(k').' Pāp hi-i mān-pā-k' ore op(k')
reason-for, he safely come-found.' But he angry-become and house
hi-i-re hi-i hōh-pam-hē-i. Han-i mān-i apen ū-i-k' i-i
house-in not-he to-enter-wished. Therefore he father outside-bury-our
hē-i hachē-pā-hē-i. Pāp hē-i apen-i-eh ū-i dahum-h(k'), 'hē-i, dōh-
him entered-him. But he father-in replied, 'ay, so-many
hē-i am-i hē-i-h(k'), ū-i and dahum-hē-i hi-i hi-i-k' i-i. Namere
prove-from thy service-doing, am-i thy word not-I lifted. That-much-is
am hē-i mam hē-i hi-i eader-i-i, ū-i hē-i, i-i gā-i-k' i-i mē-i(k').
Then small good am not-they prove, this saying, my friends with might-front.
Pāp am-i mē-i hapen hē-i-k' i-i am-i jom jom-hē-i, hē-i mam vej-pā-k'
But thy this-very am reason with thy living deceived, he then come,
mān mān-i jū-rah' hachē eader-i-i-m.' Pāp hē-i dahum-h(k'), 'as hapen-i,
then here-for father calf good.' But he said, 'O am-my,
am mē-i i-i ahi dōh-hē-i. Hē-i dōh-in-i' i-i mē-i, mam am-mē-i' hē-i-k'
then always me-of with ay. And what more, all this is.
Pāp ū-i dōh-hē-i hē-i dōh-hē-i, mē-i(k')-i-i, mē-i' am-i hē-i
But we should-front and should-be-happy, this-reason-for, this-very thy younger-
a gē-dōh-in-i, ap hē-i jōd-hē-i; ad-dōh-in-i, ap rā-pam-hē-i,
brother-is dead-had-burn, and again-enter-burn; last-had-burn, and again-found-was.'

FREE TRANSLATION OF THE FOREGOING.

STATEMENT OF TWO WITNESSES.

I.

To-day I went out in the morning to find iron. I went towards the mountain but did not find any, and so we came home. My brother was then sleeping. A snake had bitten him. I applied many drugs and roots, but in vain, and in the evening he died. There were many men in the village, and they all went and saw him. We went to the police station and gave information, and the Sub-Inspector came and saw the corpse.

II.

Yesterday I went to cut rice, and he came there likewise, with a stick in his hand. I was sitting under a mango tree. He saw me and said, 'why are you cutting my rice?' I said that it was my rice, and then he struck me with his stick on the forehead. Much blood came out, and I tied my cloth round my head. At the time he struck me, two persons were present, the Gadja and the Kotvil. I fell down, and the Kotvil gave me voice. After having become somewhat restored I went home.

It has already been remarked that some corrupt specimens of the so-called Brjja dialect have been forwarded from Palawan. I am not able to make anything out of them, and I therefore simply reproduce the beginning of the first of them, a version of the Parable of the Prodigal Son.

Very little can be said regarding the inflection of nouns and pronouns. There is apparently a locative suffix *on*; thus, *diññat-on(sic)*, in the country; *baññ-on*, in *baññonon*.

Siñ is translated 'my', 'thy', and 'his'. For 'his' we also find *si*. *Siñ* therefore probably means sometimes *add*, my, and sometimes *add-on*, his.

The conjugation of verbs is, if we can trust the specimens, very confused. We find *am-a*, I will go, and, he went; *baññ-it a*, he said, and, I shall say. There are regular forms such as *agiden-bet-a*, i.e. *agiden-bet'-a*, agitated, *aññ-um-a-t-a*, i.e. *aññ-um-a-t'-a*, he divided to him, side by side with forms such as *janñ-a*, he collected; *aññ-a-a*, he revived; *añ-a-a*, I broke. Consecutive participles end in *on*; thus, *baññ-on*, having arisen, and so forth.

It would, however, only be waste of time and paper to try to reconstruct the grammar of the specimens. If they really represent the dialect of surprise, it must be that of such Brjja as have forgotten their own language.

[No. 27.]

MUNDA FAMILY.

KHERWARI.

JAGAI (MUNDI) DALLAW.

(DISTRICT PALAMU.)

Qiso ley haki sangoh' tho-i. Hant-ohai hanti apu-in
 One man two son were. Them,from-coming younger father-his
 hanti-h-i, 'o haki, hapi-oh (3) thian hihhah' hant-i hoi th iin.
 said-he, 'O father, rice-field which my share may-be that we give.
 Tait hant hant-i th-i hapi hapi-wat-i-i. Pait iin rohah' hant-i
 Then he him-to his property divided-to-him. Many days not (he) passed
 hanti sangoh' ohhah' jawa-i pait sangh' wat-ah-i, iapija hanti
 younger son all collected very shamed went, and there
 hahhah' di hahhah' hah' hant mihhah. Shaha hanti th-i-oh' mihhah-hah-i
 richly days spent his property wasted. When there all wasted-had
 hah' hant hahhah'-en hapij hant-ah-i, hapij hant sangh-hah-i, iapija
 then that country-to hapij famer-are and he poor-become, and
 hant wat-ah-i hant diin thian-i-oh' mihhah hant-ah-i, string hant hah
 he went that country inhahhah' aw-to lived, who him is
 hahhah' ahant hah-hah-i-i hah.
 field under son-him apt.

Speakers of Khorwá have also been returned from the Rajgarh State. According to local estimates there were 3,000 speakers of Mundá, and 4,000 whose dialect was returned as Múáji in the State. At the last Census 20 speakers of Brijá and 20 speakers of Múáji were returned instead. It is therefore probable that the Mundá originally reported is in reality Brijá, and that that dialect as well as the so-called Múáji are now practically extinct. The specimens forwarded for the purpose of this Survey point to the same conclusion. They are extremely corrupt and mixed with Aryan forms and words.

The so-called Múáji has hitherto been classed as Santál; Múáji is, however, not a dialect at all, but a title which the Santál as well as the Asur, Korwa, and other tribes are fond of applying to themselves. One specimen of the so-called Múáji, a version of the Fable of the Prodigal Son, has been forwarded from Rajgarh. It is not written in Santál, but in a form of speech which is much more closely related to Mundá. It represents the same dialect as a list of Standard Words and Phrases in the so-called Kol or Múáji, forwarded from the same place. We are therefore justified in considering both as the same form of speech.

It is extremely difficult to classify the dialect in question. It is not pure Mundá, but more closely related to dialects such as Thá, Asur, and Korwá. Forms such as *laupá-lar-a*, having collected; *at-lar-a*, left, show the same change of the *r* in the suffix *lar* as Korwá. The negative particle, on the other hand, is *so* as in Asur. What *?* is *lei*, which corresponds to Asur *sho*, and so forth. It seems therefore to be most correct to class the dialect as a form of speech between Asur and Korwá. The figures have been shown under Asur.

It would be waste of time and paper to go further into detail. It will be sufficient to print the first few lines of the Fable of the Prodigal Son in order to give an idea of this very corrupt and mixed form of a dying language. I give the text almost as I have received it, with only a very few corrections.

[No. 27.]

MUṄḌA FAMILY.

KHERWĀL.

SO-GAISED MĪSĪHĪ FABLES.

(STATE KANAR.)

Mīn tē-t hūyā hīn-kīg tē-kān-kīg. Kōp hīn tū-g.
One man-g' two men-they-two more-they-two. Small (s.c.) son father-to
 kīj-kī-t-t, 'a hā, do hūy-k pāl-k hāh-sāng.' Tū hā
 māt-hā, 'O father, give curries pite dīdī-sar-dū' Then father
 hūy-k pāl-k hāh-sāg, Tūyō-t hūy-g tīkīn kōp hīn jārā
 curries pite divided. afterwards few days small son all
 hūy-k hā-t ān sūg ān sūg. Hā phār hīn-t hūy pāl-k
 collected-having upon distant village son. Then son doing-in carry-pite-them
 m'k. Jūh māt hīn-k pāl māt, māt, māt rā-ot hāh dīdī
 lot. When he had-in money not-remained, that country-in big farming
 pāt-yūn-t. In māt-gī-māt-gī hīn phār-t hūy tū-yūn. In hīn
 fell. He one-one farmer's house-in labourer stayed. That farmer
 tūyō-g hāh chār-g-t tūy-k hīn-t. Hāh jārā (s.c.) hāh,
 son pipe feeding-for away-and-him. Made six wine.
 Pāt hīn jārā-t hāh, hīn jārā-n māt hāh. In jārā-hāh hī
 twice eating-ly? still eat-in mind son. He in way-way eat
 yūn-j-t-t.
 gets-in.

KORWA.

The Korwā dialect is closely related to Asuri, and is spoken by about 20,000 individuals.

The word for 'man' is *kor*, i.e., *M̐*, as in Santāl. The name Korwā does not therefore appear to have anything to do with that word.

which in the west has the form *kor*. It is perhaps connected with names such as *Kākorwa*. We do not, however, know anything about the original meaning of either of these words.

The Korwā use the same humble title to denote themselves as the Santāl, viz., *M̐k̐m̐*.

The Korwā are sometimes also called *kōpā-kā*, young man, from *kōpā*, a boy. The use of this denomination has given rise to much confusion. In the first place the Korwā have been confounded with the Kōrbi, the most important Māp̐h tribe of the Central Provinces. However, *kōpā-kā* is also the plural of *kōpā*, another form of *kōpā*, a digger. Now the Kōrbi are a different tribe, but Korwā and Kōrbi are constantly confounded, and it is not always possible to say if the speakers returned from the districts in reality speak Korwā or are Kōrbi. The Kōrbi have been separately dealt with above. See pp. 167 and 9.

The Korwā are found in various parts of Chota Nagpur especially in Palaman, Jashpur, and Sarguja. They also occupy a tract of country in Mizapur, to the south of the river Son, and along the Sarguja frontier. The Mizapur Korwā assert that they have come from Sarguja within the last two or three generations. Some Korwā are also found in Hazaribagh. The number of speakers in that district was originally estimated at 2,000. The local authorities have, however, since then reported that there are no speakers of Korwā in Hazaribagh.

Korwā was also returned from Bardham and Manbhum. At the last Census, of 1901, the corresponding figures have been shown under Kōrbi. In the case of Manbhum this agrees with information kindly supplied by the Rev. A. Campbell, who further remarks that the Kōrbi of Manbhum speak Mundari. I have therefore given the figures for both districts under Kōrbi. It is probable that the 300 speakers of Korwā who were returned from the Santāl Parganas at the last Census, of 1901, in reality speak Santāl. The principal home of the Korwā tribe is, accordingly, Palaman and the tributary States of Jashpur and Sarguja. In Palaman, they are almost exclusively found in the south, on the Sarguja frontier, and in Jashpur most of them reside in the table land of Kōrbi.

The hill Korwā of Sarguja believe that they are descended from a canoe-crew set up to frighten wild animals by the first men who entered the State. The same tradition is also current among the Asuri. The Korwā claim to be the original inhabitants of the country they occupy.¹ Mr. Risley remarks that this claim 'is in some measure borne out by the fact that the priests who propitiate the local spirits are always selected from this tribe.' Mr. Driver, on the other hand, states that they have traditions about the Mahadeo Hills.

¹ The boundary between the State of Jashpur and a Korwā.

According to the latter authority, 'they are in various states of civilisation, from the tribes-Korwa of the jungles to the cultivators on the plains who profess to call himself a "Khatu,"'

'In Palamau they call themselves Korwa-Munggha rather than Korwa, and in Nigruja and Jashpur they like to be called Paharia, the name Korwa being looked upon as a term of reproach . . . The Korwas are divided into several sub-tribes, the Palauki or Bar-korwa, the Birhija-korwa, the Bickur-korwa, the Korwa-korwa, and the Korwa-Munggha. All live amongst the hills and jungles and speak dialects of the Kolarian language. The Dand-korwa or Dha-korwa and the Agaria-korwa live on the low lands, and speak only a dialect of Hindi.'

The so-called Khipikhi Korwa are sometimes also called Kip-ki. Two hundred and seventy-five speakers of Kip-ki have been returned from Surguja. They will be included in the Korwa figures from the State.

According to Mr. Crooke, the various sub-tribes of the Korwa do not appear to exist in Mirzapur. The Korwa of that district state that there are only two sub-tribes, viz., Korwa and Khipikhi.

The language of the Korwa is not the same in all places. Many Korwa now use a form of speech which is very closely related to Mundari and Santali. They are apparently gradually abandoning their old speech. Specimens of their more refined form of the language will be given below on pp. 188 and ff.

The most Mirasatic Korwa is spoken in Jashpur and Surguja, in the south of Palamau, and in Mirzapur. In the latter district the dialect is known under the name of Korwadi. The Birgh sub-tribe of the Jashpur State use a slightly different dialect which is known as Birgh or Singh.

According to local estimates and the returns of the Census of 1901, Korwa was spoken as a home tongue in the following districts:—

Number of speakers		spoken as a home tongue in the following districts:—	
Bengal Presidency—			
Banshi	4,218		
Palamau	2,850		
Jashpur	5,000		
Surguja	6,128		
Wajpur	228		
		Total Bengal Presidency	18,424
United Provinces—			
Mirzapur	22		
		Grand Total	18,446

At the Census of 1901 Korwa was further returned from Jalpaiguri and from Assam, where it was spoken by non-resident immigrants from Chota Nagpur. The details were as follows:—

Jalpaiguri	900
Assam	201
Total	1,101

The estimated number of speakers of *Braj* in Jaipur was 900. By adding all these figures we arrive at the following estimated total for *Korvi* :—

<i>Korvi</i> spoken at home	100,040
<i>Korvi</i> spoken abroad	704
<i>Braj</i>	900
	<hr/>
Total	100,744
	<hr/>

At the last Census of 1891 *Korvi* was returned from the same districts, and also from the St-Pargana, Dinajpur, and the Southal Pargana. The figures returned from the two former districts were small and the speakers are probably non-resident immigrants from Chota Nagpur. From the Southal Pargana 395 speakers were returned. There are no corresponding returns in the caste table, and it is therefore probable that the language figures are due to some misunderstanding. The number of speakers of *Korvi* returned at the last Census were then as follows :—

Bengal Territories—	
St-Pargana	40
Dinajpur	14
Dajpurgul	60
Southal Pargana	395
Racool	841
Palamu	8,567
Chota Nagpur Tributary States	7
Chota Nagpur Tributary States	9,746
	<hr/>
Total Bengal Territories	10,079
United Provinces—	
Mirzapur	300
Azamgarh	77
	<hr/>
Total	377
Braj district	179
	<hr/>
Grand Total	11,456
	<hr/>

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- COOPER, W.,—*A Vocabulary of the Korvi Language*. *Journal of the Asiatic Society of Bengal*, Vol. III, Part 1, 1881, pp. 123 and ff.
- DAVIES, E. T.,—*The Korvi*. *Journal of the Asiatic Society of Bengal*, Vol. III, Part 1, 1881, pp. 130 and ff. Contains a short *Korvi* Vocabulary.

It has already been remarked that some *Korvis* use a form of speech which is closely related to *Mirzapuri* and *Sanskrit*. That form of the dialect will be dealt with later on; see pp. 157 and ff. I shall now turn to the most characteristic form of *Korvi*, which is spoken in Jaipur and Barga, the south of Palamu, and in Mirzapur.

The specimens printed below are far from being satisfactory. They are, however, the only foundation for the remarks on *Korvi* grammar which follow.

Pronunciation.—The pronunciation is in several particulars the same as in *Awari*. Thus the initial *p* is retained, or else changed to *g*. Compare *dim* and *pam*, *gōl* and *āṭ*,

rua. A *r* sometimes corresponds to an *ś* in Sanskrit and Mughel; thus, *stōf-jen-d*, he came; *stō*, village. The semi-consonants have only been marked in the Jashpur specimens, and even there in a very inconsistent manner. I have written them in the usual way when there were indications to show their existence. I have not, however, ventured to aim at consistency with regard to the marking of them or to the spelling generally.

'Give him' is *se-af-me*, as in Asuri. Compare also *stōn-d*, is, etc.

Note also the insertion of a *w* in forms such as *stōn-wōf-d*, he said to him; the use of the infix *a* in words such as *anewāl'*, thy; *hewān*, last year, etc.; and the common tendency to change the semi-consonant *f* in verbal forms to *ś*, *r* and *r*. Compare *stōn-d* *stōn-d*, I stood (Jashpur); *paś-d* *paś-d*, put (Parsana); *stōn-d* *stōn-d*, said (Parsana). Compare the remarks under the head of *ś*, on p. 118 above.

Verbal forms in the Jashpur specimens frequently end in *s*; thus, *stōn-wōf-d*, he said; but *stōn-wōf-d*, he said; *stōn-d* *stōn-d*, he said. It is impossible to decide whether this *s* is a suffixed particle or represents a change of *ś* or *r* to *s*.

There are several other parallelisms and inconsistencies in the spelling. They cannot, however, be classed according to definite rules, and I shall therefore only draw attention to the fact. The details will be ascertained from the specimens.

Nouns.—The inflexion of nouns is, usually speaking, regular. Nouns such as *stōn* *stōn-d*, in few days, in the Jashpur specimens, apparently contain the same *s* as the verbal forms just mentioned. Postpositions such as *stō* (Jashpur), *stō* (Parsana), *stō*, and *stō*, in (Mirzapur and Parsana), are borrowed, and the dialect is, on the whole, no more pure. Note also the *ś* or *st* in words such as *stōn-d*, the father; *stōn-d*, the son. Compare Sanskrit *stā*.

Numerals.—The numerals 'four' and following are borrowed. Instead of *stō*, four, we also find the Aryan *stō* in Jashpur.

Personal.—The personal pronouns are apparently regular. Thus, *stō*, *stō*, and *stō*, I; *stō*, we (exclusive); *stō*, we (inclusive). Note forms such as *stōn*, my; *anewāl'*, thine, and so on.

In the case of demonstrative pronouns we find the same forms beginning with *stō* as in Asuri. Compare *stō*, mine and *stō*, he; *stō*, that, and so forth.

In the Mirzapur list we find *stōn-d*, who? *stōn-d*, whose? *stōn-d*, from whom? They lack the Dialectal *stōn*-words. An initial *stō* does not appear to belong to the Mughel languages. What? is *stōn* or *stōn*, compare Sanskrit *stōn*.

Verbs.—The verb substantives is *stōn*, past *stōn-d*, as in Asuri. In Parsana we find forms such as *stōn-d*, then act.

The infinitive future tense is regularly formed. Thus, *stōn-d*, he is eating; *stōn-d*, he is sitting; *stōn-d*, he is standing; *stōn-d*, I shall go.

The usual present tense is formed as in Mughel. Thus, *stōn-d*, they sent and out. In Jashpur *stō* is commonly used instead of *stō*, and such forms often have the meaning of a future. Thus, *stōn-d*, I am dying; *stōn-d*, I shall say to him. Compare Khapli. The suffix *stō* in Jashpur sometimes also has the meaning of past tense; thus, *stōn-d*, was; *stōn-d*, entered.

The various stages of past time are denoted by means of the same suffixes as in Sastik and Mirzapur, though we cannot, of course, expect to find instances of all the various forms in use in these languages.

In the first place we have the simple past formed by adding the suffixes *ep*, *ep*, or (*gā*), as. Thus, *am-ep-d*, went; *am-ep-d*, gave to him; *am-ep-d*, joined; *am-ep-d*, I am better; *am-ep-d*, he has come.

Such forms frequently have the meaning of a present; thus, *am-ep-d*, I die; *am-ep-d*, he gives; *am-ep-d*, goes.

The Khasari suffix *let* occurs in *let*, *let*, *let*, and *let*. Thus, *am-let-d*, I have missed; *am-let-d*, I have missed him; *am-let-d*, he was hungry; *am-let-d*, I have walked; *am-let-d*, he called. In Palamu we find forms such as *am-let-d*, he caught sight of him. Compare the forms ending in *it* in Jashpur mentioned above. Note also forms such as *am-let-d*, collected (Jashpur). In Palamu we also find *am-let-d*, he went, and so on.

The suffix *let*, *let*, etc., occurs in forms such as *am-let-d*, he has married her; *am-let-d*, said; *am-let-d*, got; *am-let-d*, he came to his senses; *am-let-d*, he died; *am-let-d*, he has come, and so forth.

Forms such as *am-let-d*, I have taken; *am-let-d*, he got, and so forth, apparently contain the suffix *let*.

The remoter past is formed by adding the suffixes *let*, *let*, etc. Thus, *am-let-d*, I. *am-let-d*, he saw him; *am-let-d*, he went; *am-let-d*, he had died, and so forth.

Note finally forms such as *am-let-d*, he was found; *am-let-d*, he went; *am-let-d*, he was eating, and so forth.

The imperative is regular. Thus, *am-let-d*, give him; *am-let-d*, divide to me, etc. In Palamu and Mirzapur we find forms such as *am-let-d*, keep me; *am-let-d*, eat.

The noun of agency is formed as in Asuri. Thus, *am-let-d*, the younger.

The negative particle is *et* in Jashpur, *et* in Mirzapur, and *et* or *et* in Palamu. Compare Khasari. We also find *et* in forms such as *am-let-d*, he did not enter.

It will be seen that Korwā is closely related to Asuri, and there can be no doubt regarding its classification as a form of Khasari. For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son received from Jashpur; the second is a popular tale from Palamu; and the third is the statement of an accused person to the Korwā or Korwā of Mirzapur. All the specimens are rather corrupt. They are, however, quite sufficient to allow us to judge as to the general character of the dialect. A list of Standard Words and Phrases from Mirzapur will be found below on pp. 182 and 183.

[No. 23.]

MUNQA FAMILY.

, KHERWIRI.

KORWI.

SPECIMEN I.

(JAMRAN STATE).

Mi(?) haq-efinak' ha ha-hin doko-ñ. Hoññag-ñi bea-t ap-t
 Our man-of has man-they-two were. Small-like was-his father-like
 mags haki-ter-ñ, 'o haka, ññ, ñññ hiling-wi-ñg-mñ.' Lññk' ñu
 near said, 'O father, please, like-all divide-to-me-they.' To-the-one (ññ).
 hiling-af-ñ ap-ñ. Laca ñi-t halingil-yò jamak' (haci-ter-ñ sur
 divided-to-them father-like. Few days-in small-like-also all gathered and
 jahar haki-o me-af-ñ sur jamak' haling-thak-ge(?) toq-ñ. Jamak'
 great distance-to went and all to-distribute-gathered-quickly. All
 chak-ñ(k')-to hñi. rij-ñ hapi akil-m-ñ, magsch'-ñi-y-ñ. Hñi hñi
 finished-being on that country-in heavy fumes-arose, it-burned-him. He that
 rij-m(k') mñ(?)-haq haq mags me-er-ñ. Tak hñi hñi-yò haki-ter-y-ñ.
 country-of one-man was with joined-man. Then he him-to said-ñ,
 'do-mñ, maki-kñ maki-kñ-mñ haping-hap.' Tak maki-kñ jam-ter-ñ hñi hñi
 'go, mine feed-them-they field-ward.' Then mine ate they hñi
 hñi-kñ-er-ñ hñi jam-kñ-ñ. Man mñ-i hñi-gu-ñ. Hñi hñi mñi-ter-ñ,
 getting-them-if he mñi-would-have. That not-he yet. Then he mñi-became,
 maki-kñ' ap-kñ-o haki-yi, 'king hñi-m(k')-ñu jam-ñ haping-hñi maki-kñ' hñi-m;
 this mñi-er said, 'my father-of-they ate around this much;
 hñi-ñ mapi-ing gu-ñ(k')-ñ. Ing rim-ñ(k')-ñ-ñ. hñi-kñ-ñg
 I-to-the-other-land hanging-I die. I shall-arrive-I, father-to-I
 me-ñ. ñu hñi-kñ-ñg hñi-ñ-ñ. "Bagaññi mñ-er haki-ter-ñ-ñg, me-ñ
 ye-shall, and him-to-I say-to-him-shall. "God was named-I, then-to
 hñi. Am hapi ñ-ñg mñ-ñ. Ing-ñ-kñ hñi hapi-hñi mñi-ñ-ñg." Hñi
 also. Thy son was-I not-am. He-also was arrived hapi-mñ." He
 chaci-m-ñu ap-ñ-ñ ter-yi. Hñi apñ jahar haki-o hñi ññ-ñ-ñ, ñu
 mñi-ter-ñg father-was went. His father very for him was-him, and
 haki-ter-ñ-ñ, 'ing hapi mñ(ñ)-ñ-ñ, mñi-mñ." Ri-ter-to hñi-ñ hñi-er mñi-ñ
 said-ñ, 'my son has-come, ñ." Evening he mñi-m mñi-ter-ñ
 hñi-ñ ñu mñi-ter-ñ ñi-ñ-ñ-ñ. Am ap-ñ hapi-ñ hñi-ñ-ñ, 'ing
 became and afterwards named-him. And father-like was-his said-ñ, 'I

Hingwin op(k')-ching kuan-kuang, heu au mau-tā. Iru ah-lā au boi-lag
God's house-to-I door-own-I, and thy sight-in. And now thy own-I
visit. Tab kə-wāh-lā ap-t kə-tə-tā, 'nāpə nāpə wāhəp wāhəp-gə-tā
not-own. This servants father-lā said, 'good good station visit-own'
māi k'ə-tā wāhəp wāhəp-gə-tā iro kə-tə-tā jai wāhəp-gə-tā. Dā ahā
lā kə-tə-tā rāp pət-tā and foot-on-there that put. Come on
jən-tā-tā, iro nāpə kə-tā-tā. Dohā-tā-tā kə-tā kə-tā-tā, kīn-tā
at-thā-tā, and well shall-make-us. Because-own son dā-tā-tā, au
jū-tā-tā; iro kə-tā-tā, kīn-tā kə-tā-tā.' Mā-tā mau-tā nāpə-tā-tā.
visited; and kə-tā-tā, now found-tā. Then they finding-visit-own.

Hā-mā kīn-rā(k') mau-tā kə-tā kə-tā-tā. Hā-mā kīn-rā(k')-tā
That-time lā big son find-in own. That-time is house-to
wāhəp-gə-tā, kīn-tā mā-tā-tā kə-tā-tā. Iru kə-tā-tā mā-tā kə-tā
own, then door-owning heard. And servants-g' own mau-tā
kə-tā-tā iro kə-tā-tā-tā, 'mā kə-tā-tā-tā.' Hā kə-tā-tā, 'au
called and called-lā, 'this what-to-visit-own!' He said, 'thy
wāhəp wāhəp-gə-tā, iro nāpə nāpə kə-tā-tā, kīn-tā-tā au ap-t
younger-brother come-lā, and well well is-own, therefore thy father-lā
jən-tā.' Tab hā mā-tā-tā iro kə-tā-tā-tā mā-tā-tā. Tab hā-tā-tā(k')
said. Then he empty-become and house-in not entered. Then lā

ap-t mā-tā-tā iro kə-tā-tā-tā kə-tā-tā-tā. Kə-tā-tā ap-t kə-tā-tā-tā
father-lā not-come and afterwards entered-lā. Son-lā father-to said,
'mā-tā kə-tā-tā kə-tā-tā kə-tā-tā; kīn-tā kīn-tā au kə-tā-tā kə-tā-tā
'no-much poor-I thy-I service-did; any day at thy order not-I broken
aga-tā. Hā-tā-tā mā-tā-tā kə-tā-tā kə-tā-tā kə-tā-tā kə-tā-tā, mā-tā
lā. That-to-own one-time past young not-they parent-to-own, that friends
aga-tā kə-tā-tā kə-tā-tā jən-tā-tā. Mā-tā kə-tā-tā wāhəp-gə-tā kīn-tā kə-tā-tā kə-tā-tā
with finding-I not-mā-tā. This one-day come that they found-dread;
au kə-tā-tā kīn-tā kə-tā-tā au jai jən-tā-tā-tā.' Tab hā hā-tā
thy own son kə-tā-tā thy kə-tā-tā kə-tā-tā.' Then kīn-tā
kə-tā-tā-tā, 'o kə-tā-tā, mā-tā kə-tā-tā kə-tā-tā kə-tā-tā, iro kə-tā-tā-tā-tā-tā
said, 'O son, thou all-days we will sit, and mine that
own-tā-tā. Dā kə-tā-tā kə-tā-tā, kə-tā-tā-tā au wāhəp kə-tā-tā-tā-tā,
thine. It's so satisfied, because thy younger-brother dā-tā,
kīn-tā jū-tā-tā; iro kə-tā-tā, kīn-tā kə-tā-tā-tā.'
and find; and kə-tā-tā, and found-own.'

[No. 29.]

MUŃĀ FAMILY.

KHEWĀRI.

KAWĀ,

SPECIMEN II.

(DISTRICT PALAMU.)

A POPULAR TALE.

O Māi, chāi-ā kahm-ā. Thāi lāi chāi kām(l') in bar-ā. hē
O brother, what I shall say. To-day each fear fear I fear that
 jhāt hāt nāi tākā-ā. Chāi-kām-ā, hē hāi tātā-ā
what-of description not can. What-happened, that yesterday now-I
 bār dākh'-dākh' māi mār-ā. Bār-āg kī hāi-gāi
mountain towards house went. Mountains-on after very-loudly
 ātām-ā. In bāram hāi-kā dāh-tā-ā, māh kām(l') hāi-ā-ā-ā-ā-ā. Tām
ceased. For many now were, not fear caught-me. But
 tātā bār hāi-ā in pātā māh-ā gāi tātā mī-tāy mār-ā. Jāhām
to-day that night I was(?) made-my village now too-much went. When
 bār dākh' nāi āi mār-ā chākh' bāram kār-kār-ā-ā hāi mār
mountain towards river bank went suddenly very loud-noise forest side-on
 mī mār ātām-ā. Māi nāy mār-ā-ā-ā hē kī rok'-ā-ā, mār
river side-on heard. I then thought that tiger come-see, and
 in hāi-ā-ā. Tāi-ā tārā dāh-tā-ā, mār mār dāh-ā-ā hē
me caught. Head-my sword was, not opportunity use-for-me that
 kār-kār-ā ātām-ā. Jāg chāi-pātā-ā-ā, kār(k')-ā-ā-ā; hāi āi in
upward-from look-out. Start-my startled, feared; wood like I
 ātām-ā, kī hāi yāi-ā-ā kār-kār-ā. Jāhām dākh' ātām-ā in
stood, after without seeing anticipated-became. When Māi disappeared I
 kār ātām yāi-ā-ā-ā, tākām in yāi-ā-ā, mār-āi hāi hāi hāi
that side looked, then I was, was old Small fear
 yāi-ā-ā mī dākh' tārā dāh-tā-ā, māi bār-āg hāi-ā-ā-ā-ā-ā.
to-hill river water swimming was, which hill-top-from falling-was.
 Tāi-ā-ā in dāi ātām-ā ātām-ā-ā, ātām dāi hāi hāi hāi
Therefrom which stone below was-threatening, then stone twenty cubits from
 kār-kār-ā ātām-ā ātām-ā-ā. Jāhām hāi yāi-ā-ā, tākām hāi-ā-ā-ā;
standing ground-on falling-look-see. When this was, then was-comforted;
 dāi pātā-ā-ā, in hāi ātām-ā dāi-ā-ā-ā hāi ātām hāi hāi-ā-ā-ā.
again become-active, I myself this matter remembering my storage at laughed.

FREE TRANSLATION OF THE FOREGOING.

What shall I say, brother? To-day I have had such a shock from tales four that I cannot describe it. What happened is this.

Yesterday I went to the hammer in the direction of the mountain, and heard the roar of a tiger from the mountain. We were many men together, and so I did not fear. But to-day at noon, I went alone by the same road to my uncle's village. When I approached the river near the mountain, I heard a very loud noise from the same direction. I thought that the tiger had come to catch me. I had a sword in my hand, but had no time to draw it from the scabbard. My heart began to beat violently, and I was so terrified that I stood like a stock and became quite motionless, though I did not see the tiger. After some time I looked in that direction, and I saw an old hunter, who was damming up the water of the river that came from the top of the mountain, to catch fish. He was therefore throwing stones down, and they were falling with a loud sound at a distance of twenty cubits. I was then comforted and came to myself, and laughed at my own courage.

[No. 90.]

MUNDA FAMILY.

KHERWARL.

Kanva,

SPECIMEN III.

(DUMONT MURDER.)

STATEMENT OF AN ACCUSED PERSON.

Rupya Ullagi *wint* th-gad-i. Chik-laga th-th ? Na mamla *poli*
Suppose Ullagi *not* took. *What-for* should-take ? *This* matter *police*
 jachai-kid-a. Na *hey* adhi hahai-ra. In marl *not*ay-yan *has*
judged. *There* *man* *false* *tale-in.* *I* *old* *accused-being* *went*
 nay-da *achaiha* hama-kia. Pa-kho *rupya* pa-ma-a. In
this-year (i.e. always) *well* *did.* *Three-times* *money* *got.* *I*
 haki chak-ha *ach-tai-a.* In-ma-da *ipa-gi-da* *ahi* *ach-ha,* *Kandam*
many *silver* *took.* *Me-like* *other* *not* *waitman.* *Last-year*
 downa *hul-thi* *rupya* *owad-i-a.* Noma-da *hant* *adhi* *rupya* *not-ya.*
Down *has* *rupya* *gave to-him.* *This-year* *him* *is* *rupya* *asked.*
 Ha *hey* *rupya-thi* *wint* *in-ya-a,* *nema* *khath* *noti-kid-a.* Na-a
This *man* *repaying* *not* *will-give,* *this* *only-for* *complained.* *This*
cri-to *him* *hey* *wint* *noti-gad-i-ya.* *Ha* *dik-ma-ha* *hey* *hama-*
way-da *any* *man* *not* *complained-made.* *This* *place-of-they* *man* *may-*
be-as. *Ha* *dik-ma-ha* *hey* *pa-gid* *hey* *ma-an* *vi(ch')-kid-a,* *or*
be-asked. *This* *place-of-they* *man* *three* *man* *here* *come-down,* *and*
mipal *gharico* *mipal* *hey* *wach-a.* *Na* *hey* *are* *adhi* *chikan*
not *moment-in* *one* *man* *will-come.* *This* *man* *there* *is* *the-fact*
there.
tell-one.

FREE TRANSLATION OF THE FOREGOING.

I have not taken Ullagi's money. The matter has been tried by the police, and these men bear false witness. I am an old servant and always did my work well. I have got rewarded three times. I have sired many silver, and there is no village watchman. He no. Last year I lent the Downa two rupya, and this year I asked him for them. He, however, would not pay, and therefore he filed this complaint. Such a complaint has never before been made. My fellow-villagers may be asked. Three of them are present here, and one more will be here in a moment. He will be able to tell you the truth.

It has already been mentioned that some Korwa speak a dialect which is much more closely related to Mundari and Santali than is the case with the specimens printed above. Two versions of the Parable of the Prodigal Son in this more refined Korwa will be printed below. The first has been prepared by the Rev. J. Defmet, and represents the dialect as spoken in Sengaja and Jachgar; the second was taken down in Hamaithagh by Messrs. Shaw and Rajay, and is stated to have been written in the so-called *Kyrtiki jekel*, i.e., the language of the Kyrtiki. The word *jekel* is commonly used in the dialect of the so-called Tulu, a sub-tribe of the Hirtzi Korwa. See below. There are now no speakers of Korwa in Hamaithagh. I have, however, printed the specimen because it is a very good one. The word-accents are marked with much more consistency than in the specimen prepared by Mr. Defmet where I have retained them from Mundari and Santali. Thus I have written *tefel* instead of his *tef*; *amek'at* instead of his *amek*, *thine*, and so on.

Though the two specimens in question do not possess all the peculiarities of the other Korwa specimens there can be no doubt that they represent a closely connected form of speech. Thus we find *amek'at*, *thine*; *ipen-ri*, *thosen*; *thlen-a, h*; *hupit-met-hin-a-a*, he divided to them; *hene-a-a*, they do; *hupit-utjel*?, the younger, and so on. Mr. Defmet states that "you two" is also so in Santal. In his specimen we find forms such as *mek'-ene-het-hi-a*, he caused them to kill. We have no instances of a causative verb in the other specimens.

According to Mr. Defmet the negative particles are *bat* and *ba*. The Hamaithagh specimen, on the other hand, has *meat*, *me*, as in the other Korwa specimens.

For further details the specimens themselves should be consulted.

[No. 31.]

MUNDA FAMILY.

KURUWARI.

Korwa.

SPECIMEN IV.

(Rev. J. H. Bodman, *Ms.*, 1888.)

(HARRIS MANUSCRIPTS.)

Hli' ho-pen har ho-pen-kia kha-kia-k. Haris-(i)ch' ho-pen-to apa-to
One man-of two was were-they-ten. Small-the son-the father-like-to
 met-at-oa, 'aha, it same-oa kharji hali-oti-oa.' Apa-to-do hali.
said-to-him, 'father, I shall-get property divide-to-me.' Father-like divided-
 wal-kia-oa. Haris ha-re kapi (i)ch' ho-pen-to amama(k') jawar-hal-to
to-these-ten-oa. Five days-to small-the son-the all collected-having
 mli' ha-re-o wa-pun-a. Ha-re mli'-a(k') kharji ekan kani-to dha-parchi
distast country-to went. There his property had divide-to divided-coun-
 ked-oa. Ar amama(k')-a dha-to-oa ha-re dha-re maw' reiga-kia-o,
pleased-to. And, all divided-having that country much farming-districts-was,
 ar mapi(ch')-ot-oa. Ar-o dha-re-oa na ha-re dha-re-m mli' kag tha-re-o
and it-larger-to-him. And-he went and that country-of one man place-to-he
 dha-re-oa. Hali-do ach'-a(k') ot-re akri gapi-kai-ked-oa. Ar akri-ko
stayed. He his field-to seeing to-field-he sent-him. And seeing
 jowar-o-a(k') ho-pen-to kuh' bi-o(k')-a-o kam-ha(k')-o, ar dha-re kuh-ko
seeing lands-with fully shall-to-filled-to wished, and anyone not-they
 amad-oa. Ar-o upa-kanta-a man-kia-a, 'apa-ti-a(k') opa(k')-re thin
give-to-him. And-he reflected-having-to said, 'father-up-of house-to how-many
 dal-to-a(k') pun kuh' ma-a, bi-do ot-re mapi(ch')-ti' gah'-ma-a. Hali-ko(k')
amounts-of much bread is, I here longer-will-I display-on. Display-shall-
 a-ki opa-ti ha-re-ki am-a(k')-a ar, "o ha-ha," met-at-a-ki, "dharma-
I father-up place-I go-shall and, "O father," say-to-him-shall-I, "accor-
 ma(k') ar am. Tho-re eka-ked-a-ki; wala-to-do am-mal(ch') ho-pen kuh
of and thy presence-to stand I; long-forth that-of are like
 bi-do mapi. Am-mal(ch') dal kuh-to dha-ka-ki-ma." Ar-o
I-liked not-at-all. There-of amount like keep-me-thus." And-he
 hili-pun-a ar apa-to am-tam-ked-oa-o. Opa pun mli'-re apa-to-o
area and father-like-he went-found-him-to. And great distance-at father-like-he
 kol-tam-ked-oa, opa dha-mal-oa, opa di-dama-ked-o-a-o opa kam-hal-ked-o-a-o, opa
see-got-him, and killed-him, and see-not-him-to and and-went-him-to, and
 cha(k')-cha(k')-ked-o-a-o. Ho-pen-to ho-pen-to, 'o ha-ha,' met-at-o-a-o, 'dharma-m(k')
repeatedly-there-dim-to. CHIEF-the say, 'O father,' said-to-him-to, 'longer-of

ar am than-on aha-kad-a-ki; ikim-to-do am-rud(a?) hopen toka hi-do na-haga,
and thy presence-is absent-I; howforth thou-of am like I not-at-all.
 Ipa-to-do ahi-am dai-ko-a mai-ad-aka-a, 'akata bugi Ija(k?) aga-tai-ya
 Father-the his servant-like said-to-them, 'at-from good cloth bring-quickly-ye,
 oyo Ija(k?)-e-po; oyo hi-en mitam, oyo kate-ro jata tsutirod-ya, oyo
 and cloth-kim-ye; and hand-on ring, and foot-on shoe put-on-tim-ye, and
 hopen-shi-o bakura aga-e-po, ma(k?)-go-e-po; jom-to-ta-to-bua mata-a.
 fastened self bring-hope, eat-dread-th-ye; when-dread-kim-ye-as dance-shall.
 Ni hopen-ki koya gosh'chim-a, oyo jiri-rang-kun-a-e; ad-ka-a-e, am
 This child-my lap did-hold-he, and shoe-returned-ha-he; hat-war-is, and
 hair-rang-kun-a-e.' Ar-ko jom-to-mata-kad-a.
found-again-he how-he' And-they ate-dread-dread.

Harai-ai(ch?) kupa hopen-do mata-a dekan-kun-a. Oyo-a rang-kun-a oyo(k?)
 Great-the boy still fold-in-he was. And-he returned home
 jopi(k?)-ro hi-ja(k?)-kun-a-e, oyo aro-kan mata-kun-he-a(k?) ayo-ai-kan-kun-a.
 near came-he, and singing dancing-mat-of sound-he heard.
 Huri-do mit' daire ma(k?)-kad-a-ya oyo, 'shai-ko kama-om-a.' mata-a
 He was servant-like called-him and, 'what-they do?' saying
 kuli-kad-a-a. Daid-do, 'boku-m kupa kuchi-kama-a,' motad-a-a.
 asked-him-he. Harai, 'younger-brother-thy boy come-here-he,' said-to-him-he,
 'apan-do mai-tikan bakura-o mit'-aka-wad-a-a; boku-m bugi-bugi
 'father-thy father self-he called-him-for-him; younger-brother-thy well-wish
 tam-rang-kun-a-a, mata-a.' Mama-ai(ch?) hopen-do kin-yuu-a-e oyo oyo(k?)
 found-again-to-he, saying, 'Big-the was angry-become-he and home
 hole(k?)-is he-a tam-ha(k?). Ipa-t-do aro-kihon-to hi-e. Mit-ad-a-a.
 enter-to not-he wished. Father-he come-and-having him-he remonstrated-to-him.

Huri-do ayo-ko motad-a-a, 'dohime, hi pama shime-ro ama(k?)-to kumi.
 He father-the-he said-to-him, 'now, I many years-is thy-I work
 agata-a, oyo ama(k?) mit' kaji-to ka-ki yaman-kad-a. In-ya-e hi
 carried-on, and thy one word-ones not-I transposed. That-is-even I
 gaki-to tsuchi' hi kinama mata-a mit', norem hopen ku-m am-ad-a-a.
 friends with I might/faint saying was good young not-they parent-to-me.
 Ni hopen-mo-do ekan kaji-to tsuchi' mit'-a(k?) Morji jom-chika-kade
 This now-thy had women with was property eat-divided-having
 kuchi'-kun-a, mit' ayo-ko-kad-i bakura, hi mata-on ma(k?)-ama-kad-he-a.
 come-having-in, was fatted self him saying-they to-did-reminded-them.
 Ipa-t-do, 'o hopen,'-o motad-a-a, 'ma-to osh dzo hi than-on-ma dekan-a,
 Father-the, 'O now,'-he said-to-him, 'then all days my place-is-they not,
 oyo mit' ita(k?)-a(k?) mit' ama(k?)-a(k?). Harai jiyama(k?) kama oyo
 and all mine all time, Big found to-prepare and
 kintai-ki(k?)-do kuchi'-kun-a. Ni boku-m gosh'chim-a-e, oyo ji-
 to-first was. This younger-brother-thy did-had-he, and shira-
 viki-rang-kun-a-e; ad-ka-a-e, oyo tam-rang-kun-a-a, mata-a.
 returned-here-he; hat-war-he, and found-again-to-he, saying.'

[No. 32.]

MUNDA FAMILY.

KHEEWARI.

KHOWL.

SPECIMEN V.

(MUNDA, A. P. Shaw and A. Rajmug, 1888.)

(Distant HARRINGTON.)

Hia(i')-hoy hoy haw-gya kya chandich' hoya-wa-a. Hahin-to
 One-person man too boy children one-more-ly-him. Their-two-to
 hachich' hoya-to apa-tai'-a hahj-wad-a-a, 'apa ha, anak' than-
 small-the you father-his-the-he said-to-him, 'father O, thy property-
 me-to is-ak' him hach-wad-ma' haw-wari-to aach-uk' than-a
 is-from my share divide-to-me-thou' Then self-of property-he
 hach-wad-him-a. Hoya din-do wadi dala-ga-a, hach-wad' hoya-to
 divided-to-them-two. Many days we passed-for-thin, small-the we
 tamed jama-hoi-to achip dawa chakoyon-a, aur hanta-ha holpa-
 all collected-having distant country-he went, and there rikomam-
 to dhaq-ho-do-ye upa-to-a. Tama- than-a upa-hai-to-a, hana-
 with property-his-he spent. All property-he spent-much, that-
 wari-do him, dawa shai-to-a-a, aur wadi parib-ga-a. Aur man
 after that country-to finished-in, and he death-to-became. And he
 mha(i') hoy than ma-ha-to dala-ha-a-a. Mani hoi-do aach-wa(k') hahin-
 we men place gone-having stayed-he. That man self-of field-in
 mhai chawra hai-to-a-a. Aur wadi hoi-do mhai jama-ha-wa hana(p')-to
 voice is-ful said-him. And that man voice eating-from hands-the
 jua gi mwa-al-a-a. Aur hana hoi man-ha wa-a-ha-a. Hana-
 to-not with-said-him. And my man not-they giving-to-him-more. That-
 wadi hani hoi-do chaf-do paipo-ma-a aur wadi hoi-do hahj-to-a-a, 'hahj'
 after that man mind caught and that man said-he, 'ay
 aya-ha-ha-tin timi mhar-ha jama(h') wad-do adit-to-ha haw-ga-a,
 father-mg-of-they too many accounts feed from more-they got,
 aur it-do mhaich'ad-g gajik'-ha-a. It din-hak'-to apa-i-tha it wadi-a
 and I keeper-to-I dying-am. I arise-having father-mg-place I go-shall
 aur it ipag'-a-a, 'apa ha, it-do hāgwā mwa-p-a aur am mwa-p-a-
 and I say-to-himself, 'father O, I God before and then before-I
 gup-ha'-a, aur it-do am hoya gahle-do mwa-i hahach'-ha-a. Aur it-to
 stand, and I thy son worthy not-I feel-mg-ful. And we also

nokar-ko hai-to nokar-tot-ti-ma," Hana-wari rin-kou-to apa-ti Hana-
 arounds like keep-us-thus." That-after arisen-having father-his place-is
 wa-ma-a. Aar nighi-wari tok-tam-kot-i-to apa-ti-doo uch/
 went-he. And distance-of is-see-not-having-him-on father-ti-to himself
 wak-wa-ti-to, aru tir-un-kou-to kuyik'-to-m khar-i-kot-i-to uch/
 joined-him, and run-poor-having such-on embraced-having-him-on himself
 shik'-pal-ou-a. Aar hopen apa-ti khar-wat-a, 'aga ho, ti-do Haganen
 kissed-him-he. And now father-his said-to-him, 'father O, I God
 mapu-ro aru wa mapu-ro-in pap-kot-a, aru ti-do ara hopen ghala-do man-a
 before and their before-I showed, and I thy am hopen ghala-do man-a
 bapshak'-tan-a.' Hana-wari-do apa-ti-do nokar-ha-ta khar-wat'-hou-a, 'aga chink'
 feel-myself.' That-after father-his arounds-his said-to-him-he, 'all clothes
 wat chikana chink' nira-kate shoke-to shak'-yo-pe; aru mani ti-ro
 from good cloth taking-out bringing put-on-him-pe; and his hand-on
 nighi aru kate-to panhi tash-wa-pe; aru shi-do-to jatak'-a, ar-ho
 ring and feet-him-on shi put-on-him-pe; and we-we shall-wat, wat-we
 kash'-a, shi-do-ingit, ti hopen-do gash'-ya-a, phin shi-chak'-
 shall-wat-we-merry, what-for, we am shall-for-me, again-he shi-chak'-
 han-a; ar ho-a, phin han-koyen-a.' Hana-wari-do agro-to kash'-ya-a
 because; but-not, again-he found-ha-han-a.' That-after all-they merry-wat,
 Bapa-wi,ti') hopen-ti-do khar-ou shi-ha-a. Hana-wari khar'-tan-a
 After-the am field-to-he am. That-after-he came
 apak'-i khar'-kash-ha-kat'-a, hana-wari-do khar-a shi-jen-kat'-a, ar-ho manit'-
 hana-he now-came, that-after music-he heard, and-they dancing-
 tan-a, hana gabi shi-jen-kat'-a. Aar manit'-manit' mih(i') hopen nokar-do-c
 were, that sound heard. And self-of we man around-he
 rik'-shak-i-to uch' khar-wat-pal-ou-a, 'man-do-ho shi-jen-a.' Hana
 called-him-having him asked-him-he, 'these things what-are?' He
 khar-wat'-a-a, 'manit'-shik') khar-do-c mo(dh)'-han-a, aru manit'-shik') apa-m-do
 said-he, 'thy brother-he came-han, and thy father-ty
 jhar jhar khar-ma shi-kot'-a, on-to mani-do kash'-pa-kot'-a-a.' Hana-
 good good found-he called-him, this-for him said received-he.' That-
 wari-do khar-ma, aru khar-do, manit' khar-ga-a. Hana-wari-do
 on-he sang-become, and found not-he entered. That-on
 apa-ti hana-ro apak'-han-to manit'-pal-ou-a, Mani apa-ti-tot'-a khar-
 father-his outside came-out-having embraced-him-he. He father-ti-to said-
 wat-a, 'shik'-ou apa, manit' khar-do-hi ara-pal'-ou-a, aru khar-
 to-him, 'look-at-me-thus father, so-much poor-I were-then, and now-
 manit' khar-do manit' khar-gat'-a. Aar on-do khar, mih(i')-tan manit'
 thy word not-I broken-han, and then ever one good
 hopen-hi manit' manit'-ou-a. Je gabi-he manit' khar manit'-
 pump-are not-then given-had-to-me that friends with-I merry night-to,

Nei hopen-mo-do, ohnari-ke wulla wook' *Shun-do-o* jom-kot'-a, tli
 This one-day, looks with thy property-ke dreamed, At
 mojuk'-mojuk'-to ohhien-ohhien' khaen-en hilyar-kot'-a, 'Ayo-i mini
 coming-coming-on good-good fast-then prepared? Father-ke Mo
 kha-i-wi'-a, 'a beja, mawa shu is kha-en dohen-ken-a. Jar jo
 said-do-ken, 'O me, so-many days we will-then art. And what
 ish-ah' khaen-do wawa-ak'-a. Hama-wari-do jary-en kot-kot'-to-en dohen-a,
 mine it thing-is. That-on proper-then merry-making-then should-be,
 chele-logh', wook' kha-do-o goch'-ken-a, phin-o jawa-ken-a; wih' ni'-
 mist/er, thy brother-ke died-kad, apala-ke shon-bome; he kot-
 ken-a-a, phin-a kha-ken-a.
 kad-kaw-ke, apala-ke found-mo'

ERÁŦŦ OR SINGĪ.

The ErāŦŦ are a sub-tribe of the KōrāŦ. In Nagpūr they are stated to be divided into two sub-castes, the HiraŦŦŦŦ and the TāŦŦ.

ErāŦŦ has only been returned as a separate dialect from the Jashpur State. Local estimates give 604 as the number of speakers. At the last Census of 1901, 179 speakers were returned, etc., 23 in Bānchī and 156 in the Chota Nagpur Tributary States.

The specimens forwarded from the Jashpur State are not good enough to allow us to arrive at certainty about all details. This much, however, is certain that the ErāŦŦ of Jashpur is essentially identical with the so-called KōrāŦ of that State. We find the same use of *ā* instead of *ā* or *i* in verbal tenses, and the same change of *r* to *ḍ*, *ḍ*, *ḍ*, *ḍ*, and *r*. Thus, *maḍ-na-ḍ-pā*, he joined; *maḍ'-maḍ-ḍ-ḍ-pā*, he has given a treat for him; *maḍ-ḍ-ḍ-ḍ*, I stared; *ḍḍḍ-ḍḍ-ḍḍ-ḍ*, *ḍḍḍḍ ḍḍḍ-ḍḍ-ḍḍ-ḍ*, I became thirsty; *maḍḍ-ḍḍ-ḍ-pā*, he placed him. Compare further *maḍ'*, come; *maḍ*, village; *ḍḍ*, run; *ḍḍ*, get, etc.

The inflection of nouns and pronouns is the same as in KōrāŦ. Compare *maḍ'* *maḍ'-maḍ*, one man-of; *maḍ-ḍ*, in the country; *maḍ'-maḍ'* and *maḍ'-maḍ'*, thy; *maḍ-ḍ*, his father; *maḍ'-maḍ*, thy father; *maḍ-ḍḍ*, their sister; *maḍ-ḍ*, the father, and so forth.

With regard to demonstrative pronouns we may note *maḍ*, this; *maḍ*, that; *maḍ*, this thing; *maḍ*, that, etc. "Who?" is *maḍ'*, and "what?" *maḍḍ*.

The conjugation of verbs is the same as in KōrāŦ. Thus we find the same dropping of the final *a* of verbal tenses. Compare *maḍ-ḍ* and *maḍ*, is; *maḍ-ḍ*, was. *maḍ* is further abbreviated to *ḍ*, when used as a copula. Thus, *maḍḍ maḍḍ maḍḍ-ḍ-ḍ*, how far is Kāḍḍ? *maḍḍ maḍḍ-ḍ maḍḍ maḍḍ-ḍ-ḍ*, how many men are there in your father's house? The suffix *maḍ*, *maḍ*, is commonly used to form a present or future. Thus, *maḍ-ḍ*, I go. I shall go; *maḍ-ḍ-ḍ*, I shall not. A form such as *maḍḍ-ḍ-ḍ*, I shall be called, seems to contain the conjunctive suffix *maḍ*. *maḍ*, and is the well-known Aryan connective suffix.

The various suffixes denoting past time are used as in KōrāŦ. The set of, *maḍ*, *maḍ*, occurs in forms such as *maḍ-ḍ*, he went; *maḍḍ-ḍ-ḍ*, he washed him; *maḍḍ-ḍ-ḍ*, i.e., *maḍḍ-ḍ-ḍ*, he divided; *maḍ-ḍ-ḍ*, he joined; *maḍḍ-ḍ-ḍ*, he got angry; *maḍḍ-ḍ-ḍ*, he was consumed; *maḍḍ-ḍ-ḍ*, he died.

The *ḍ*-suffix is likewise in common use. Compare *maḍḍ-ḍ-ḍ*, he came; *maḍḍ-ḍ-ḍ*, I am thirsty; *maḍḍ-ḍ-ḍ*, he is sitting; *maḍḍ-ḍ-ḍ*, he got; *maḍḍ-ḍ-ḍ*, he entered. The initial *ḍ* of each suffix is, however, perhaps often reduplicated for *ḍ*.

The following are instances of the *ḍ* suffix, *maḍḍ-ḍ-ḍ*, I have stared; *maḍḍ-ḍ-ḍ*, *maḍḍ-ḍ-ḍ*, he said; *maḍḍ-ḍ-ḍ*, he collected, and so forth.

Compare further forms such as *maḍḍ-ḍ-ḍ*, he arrived; *maḍḍ* and *maḍḍ*, he went; *maḍḍ-ḍ*, they went, etc.

The imperative is regular, but no suffix is added in order to indicate the subject; thus, *maḍḍ-ḍ*, keep me; *maḍḍ-ḍ*, seek for me. Note forms such as *maḍḍ-ḍ*, let us eat; *maḍḍ-ḍ*, put on him.

Different verbal bases are apparently formed as in Bānchī and Mundārī. Compare *maḍḍ*, eat; *maḍḍ* and *maḍḍ*, cover, etc.

The negative particle is not as in KōrāŦ.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Fable of the Prodigious Son. The second is a popular tale. I have corrected obvious mistakes and tried to introduce consistency in the spelling. In other respects I have left the specimens as I got them.

{ No. 84.]

MUŊŊĀ FAMILY.

KINSHAWĀI.

Kawī,

SPECIMEN II.

Tutēl on Sister's Deceit.

(SHAW JASTUPH.)

A POPULAR TALE.

Māh bātā-kū dōhō-mā. Tō bātā bātā akl māk mō-mā, 'In-ko
 Father sister was. Then father-the things they spread, 'will-be
 pākā, bā-pākā-kū m. Hām-bā dōh'ā-kū jām.
 mountain, brother-mountain-on stuff-go. Spread-on gather-stuff-on to-act.'
 Dōh'ā-kū-rō jām-kū dōh' pōrōk'ān. Tō māh bātā-rō mī'āy ān.
 Gathering-to sit basket were-filled. Then brother sister-to one-person child-
 rō dōhōm. 'Dōh' mākā dōh'ā-kū dōhō. Tāh'ā māk dōh'āy mām.
 with was. 'W'ill-on now know-on stuff-go. Then was basket-on ruler.'
 Chōhōh bātā-bātā-rō jām-jām-mām. Akā mām. 'Ing dōh'āy
 Youngest sister-their/female was-distributed. They go. 'By basket-go
 mām-gō. M. Hām mām. 'Nīst rōm kō-dō dōh' kōhōhō. 'Y
 rule-quickly, sister. Have ruler. 'Now ruler that pour-off' said. 'Then
 hōh'āy gō(k'ā-b-kām-rō-dō hāy jām-mām-āy. Fāh'pō bātā jām-āy
 spread-I carry-if I eat-stuff. This young lady-I
 gō(k'ā-b-kām-rō-dō māh'āy gājāh'ā. Hōh'āy-bātā-rō-dō kōh'āy-āy.'
 carry-if keeper-I ate-stuff. Spread-bātā-on stuff-over-eat-if-I'
 Tū-tū-bān mām-kū. Fāh'ā mī dōhō-ā. Tō mī kōh'āy-āy.
 Carrying-it-sister went-day. Food-to have was. Then have said.
 'mām rō pāmā rājā, mām'ā dōh' mām'ā' Fāh'ājām-mām-ā, m
 'kind-kind O mind king, hear what sound?' Grand-apprentice-did, then
 āyām-dōm-āy-ā, 'mām'ā hōm rō mām. Lām-mām-āy gōh'āy-āy. Fāh'āy
 to-hear-go, 'now child like O. Marvellous I carry-stuff-I. Now-I
 said-I' Fāh'ā-rō māh'āy-tū-rō-pā-dō, mī mām-mām-pā. 'Tām'ā mām-kōh'āy-ā
 will-keep-it. Child-go-to put-it, Now grass-went. 'Mām'ā mām-mām-mām
 mām āyā. Mām-mām mām. Kōh'ā kōh'ā māh'ā jām'ā gōh'āy mām
 O mother' Childen fate. Mām'ā mām-mām mām mām mām mām mām
 dōhō-mām mām gōh'ā jām'ā gōh'ā mām-mām-ā, māh'ā pākā dōh'āy mām-āy.
 child brother place mountained grass to ground, brother pond' water dream,
 mām-mām-ā, jām'ā-kā dōh'āy-āy. Mām-mām-ā. Mām gōh'āy-āy. 'O āyā.
 was, child said, He grow-up. Mother said, 'O mother,

KŪRKŪ.

The Kŭrkŭ are the westernmost Marjŭ tribe. Their dialect is spoken by about 100,000 individuals.

The word *Kŭ-kŭ* is the plural of *kŭd*, a man, which word is identical with *Manjŭd* *kŭd*, *Manjŭd* *kŭd*, a man. The dialect is occasionally called
Name of the dialect. *Kŭd jŭd*, the Persian (i.e. non-Indo-Iryan) language) of the *Kŭd*.

The home of the Kŭrkŭ are the Sulaym and Mahadev Hills. Proceeding from the west we find them in the south of Nimar and in the Kabbhit and Rajahmud forests in the north-west of Hishangabad, and further in the district of Betul, where they are most numerous in the western portion on the Tapŭ. Further east they are found in the Mahadev Hills in the north of Chhindwara. From the south-eastern corner of Betul the frontier line crosses into Bham, where Kŭrkŭ are thinly scattered in the Marjŭ taluka of Jamsul, while they are found in considerable numbers in the Maljŭd Taluka of Ellichpur and the adjoining parts of Akola. There are only very few speakers found outside this area. Some Kŭrkŭ were originally returned from the Gungja State in Ghata Nagpur under the name of Kŭrkŭ. It has already been mentioned that Kŭrkŭ is, in this case, a miswriting for Kŭp-kŭ, one of the names used to denote the Korwa.

There is only one sub-dialect of Kŭrkŭ, the so-called *Marjŭd*, spoken in Chhindwara. It does not differ much from ordinary Kŭrkŭ. The *Nabŭl* dialect of Nimar is now a mixed form of speech. There are, however, some indications which point to the conclusion that the original base of the *Ghat* was related to Kŭrkŭ, and *Nabŭl* will therefore be dealt with in connection with this language. It is different from *Nabŭl*, a broken form of *Halŭt* spoken in the Kanher State, and from *Nabŭl*, a *Wŭd* dialect spoken in Bham and Sulaym.

The number of speakers of Kŭrkŭ has been estimated for the purpose of this

Number of speakers.		Survey as follows:—									
Central Provinces—											
Bhindrapet and Nairi	12,000
Nimar	2,700
Betul	11,000
Chhindwara	2,500
Total Central Provinces											28,200
Bham—											
Jamsul	600
Akola	1,400
Ellichpur	26,000
Total Bham											28,000
GRAND TOTAL											56,200

The Nimar figures include the speakers of *Nabŭl*.

The Murvid sub-dialect was referred from Chhindwara. The number of speakers has been estimated at 4,000. By adding that figure to those given above for Kōrkū we arrive at the following total:—

Kōrkū proper	107,684
Murvid	4,000
Total	111,684

The corresponding figures of the last Census of 1901 were as follows:—

Central Provinces—		
Bastar	54	
Bilaspur	19,059	
Chhindwara	17,680	
Raipur	51,815	
Seoni	5,096	
Surgur	10	
Udaipur	1,664	
Total Central Provinces	95,880	
Bihar—		
Arrah	928	
Patna	504	
Sehore	17,050	
Teoga	1	
Total Bihar	18,483	
Central India—		
Chhapra Agency	41	
Chhota Nagpur Agency	2	
Total Central India	43	
Amraoti	280	
Murvid of Chhindwara	5,410	
Total	117,813	

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Kikich has no written literature, but many old songs have been preserved. The Gospel of St. Mark has been translated into the dialect by the Rev. John Dooley.

Khariti is a dialect of the same kind as *Khariti* and *Jahagi*. It has not, however, been influenced by Arjuna dialects to the same extent as those forms of speech, and is more closely related to *Kharwari* than they are.

Since the appearance of Mr. Teske's grammar *Kirke* is a comparatively well-known dialect, and I shall therefore only draw attention to some few characteristic points. For further details Mr. Teske's book should be consulted.

Pronunciation.—The phonetical system is, broadly, the same as in Santali. *h* and *a* have two sounds each, as is also the case in Santali. Thus, *hə* / *ə*-*h*-*ə*-*h*, coming from, after the last case; *hə*-*h*, a man; *u*-*h*-*u*, a woman. In these examples *ə* denotes the open sound of *a* in 'pair', and *u* the sound of *a* in 'table'; *ə* is the *a* in 'all', and *u* the *a* in 'house'. There is also a deep guttural *ə* which apparently corresponds to the neutral *ə* of Santali. It is represented by the sign ə ; e.g., *ə*-*h*, *ə*-*h*, *ə*-*h*.

Short and long vowels are often interchanged, and it is said to be frequently difficult or impossible to decide which should be considered correct.

There does not appear to be anything like the law of harmonic sequences observed in Spanish. There are, however, some forms which seem to show that Kúrtch has none, in this respect, agreed with Kharokri. Compare *gínt'* and *gíntsh'*, die; *kír-lá*, man, from *kír*, a man. The form *kír* closely corresponds to Mundari *kírd*, man. Instead of 3 we find 4 in *shá-shí*, one man, someone.

The class contrasts are the same as in Spanish. In addition to the palatal the dialect possesses the sounds *g* and *g'*; then, *ch*, how much? (*g*), to prick. This class of affricates is probably due to the influence of Mexican.

Karls further possesses a *st*, an *p*, an *st*, and the same set of voiced consonants as Stenlill. The semi-consonants have the tendency to be replaced by the corresponding soft consonants that has been observed in connected dialects. Thus, *chick**, what? *gnative* *edige*; *black**, rising, *gnative* *edige*; *black**, to live, present *edige*-*ig*, and so forth. In many cases, however, the semi-consonant is no more heard and is only observable before vowels and consonants when it has been changed to the corresponding soft consonant. Thus, *bird*, *house*; *bird*-*g*, of the house.

A *hōtten* corresponds to an *i* in Kharosthi. Thus, *hōt*, Mungghal *hōp*, man; *hōn*, Mungghal *hōn*, son; *hōrō*, Mungghal *hōrō*, share; *hōra*, Mungghal *hōra*, way, and so forth. It will be noticed that the Kōrky form is more closely related to Mungghal than to Shanshi.

Dental and cerebral sounds are very commonly interchanged. Thus sandal are very difficult to distinguish. Other specimens incorrectly write / and g instead of f. Drake's t and d, and so forth.

Sp. affinis *hirsutum* ex *hirsutum* 2; *thym.*, *linat.*, *rocl.*; *thym.-lin.*, *lin. rocl.*

Nouns.—There are two genders, one denoting animate beings, and the other denoting inanimate objects. The two genders are, however, often confounded.

The natural gender is indicated in the usual way, by means of different words, or by adding words meaning 'male' and 'female' respectively. In *hōw-pā*, daughter; *hōmō-pā*, younger sister; and so forth, we have apparently a female suffix *pā*. Compare Sanskrit *prī-tā*, his younger sister.

There are three numbers, the singular, the dual, and the plural. Number is only marked in the case of animate nouns. The suffix of the dual is *hōp*, and that of the plural *hā*. In *Alaka* we find *hā* instead of *hōp*, and in most specimens there is a tendency to replace the dual by the plural. This state of affairs is due to Aryan influence.

CASES.—The cases of the direct and indirect object are often left unmarked. Usually, however, the postposition *hōw* is added; thus, *hōw-hōw*, to the son. Instead of *hōw* we also find other forms such as *hā*, *hōwa*, *hōp*, *hōm*, *hōm*, and, in Hlongmshad also, *hō*. There can be little doubt that the use of this postposition is due to Aryan influence.

The suffix of the genitive is *ā*; thus, *raupāw'*, hunger; *raupāw-ā*, of hunger. According to Mr. Drake *ā* is used instead in such cases where a final *h'*, which is no more sounded, becomes *y* before the genitive suffix. Thus, *hōp-ā*, of water, from *hā*, *Māpāhāi hōp'*, water.

The suffix *hā* (in *hōpā-hā*, of glass; *popā-hā*, of the hole, etc.) is probably Aryan. The genitive suffix is commonly dropped after vowels. Thus, *hōp*, of the father.

The suffix of the oblique is *hōw*, which is usually added to the genitive; thus, *hōw-ā-hōw*, from the son. Instead of *hōw* we also find *hō* and *hā*.

A locative is formed by adding *hōw*, or after vowels, *ā*; thus, *pōw-hōw*, in the village; *hōmō-hā*, in the field.

The suffix *hā*, which probably corresponds to Sanskrit *āt*, is apparently used as a definite article. Thus, *hō-hā-hōw*, to the father.

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is effected by putting the compared nouns in the oblique. Thus, *hāi hōw dī hōw-hōw hōw hā*, the road that road-from straight is, this road is straighter than that road.

Numerals.—The numerals are given in the list of words. Higher numbers are created in twofold; thus, *epāw* ten, eighty; *mōw* ten, five twenties, hundred. Aryan forms are, however, commonly used instead.

Pronouns.—The following are the personal pronouns:—

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person, nom.	<i>hōp</i> .	<i>hā-hōp</i> .	<i>hā-hōp</i> .	<i>hā-hā</i> .	<i>hā-hōp</i> .
" gen.	<i>hōp-ā</i> .	<i>hā-hōp-ā</i> .	<i>hā-hōp-ā</i> .	<i>hā-hā' (yā)</i> .	<i>hā-hōp-ā</i> .
" suffix	<i>hōp</i> .	<i>hōp</i> .	<i>hōp</i> .	<i>hā</i> .	<i>hōp</i> .
2nd person, nom.	<i>hōw</i> .		<i>hā-hōp</i> .		<i>hā-hōp</i> .
" gen.	<i>hōw-ā</i> .		<i>hā-hōp-ā</i> .		<i>hā-hōp-ā</i> .
" suffix	<i>hōw</i> , <i>hō</i> .		<i>hā-hōp</i> .		<i>hā-hōp</i> .
3rd person, nom.	<i>hōm</i> .	<i>hā-hōm</i> .	<i>hā-hōm</i> .	<i>hā-hā</i> .	<i>hā-hōm</i> .
" gen.	<i>hōm-ā</i> .	<i>hā-hōm-ā</i> .	<i>hā-hōm-ā</i> .	<i>hā-hā</i> .	<i>hā-hōm-ā</i> .
" suffix	<i>hōm</i> .	<i>hōm</i> .	<i>hōm</i> .	<i>hā</i> .	<i>hōm</i> .

The suffix forms of the personal pronouns are used in order to denote the direct and indirect object with verbs. See below.

The suffix *shí* can be added to the personal pronouns in order to emphasize; thus, *shí-shí*, I myself.

Demonstrative pronouns are *shí*, this; *shí-éng*, these two; *shí-shí*, these; *shí'*, this (animate being); *shí*, that (inanimate object); *yíqí*, this very; *shíqí*, that very. Other forms are *shí*, this; *shí*, that, both recorded from Akoh. *Shíshí*, dual *shí-shí*, plural *shí-shí*, is commonly used as a suffix in order to form relative participles and nouns of agency; thus, *shí-jen-shí*, the hot one; *shí-jen-shí-shí* *shí-shí*, house-in men, the men in the house. Instead of *shíshí* we often find *shíshí'* or *shí'*; thus, *shí'-jen-shíshí'*, one who has risen; *shíshí' shí-shí'* *shí*, he has-risen was, he was here.

Interrogative pronouns are *shí*, who? *shíshí'*, what? *shíshí'* (animate), and *shí* (inanimate), which? *shíshí*, how much? how many? and so forth. *Shíshí*, who? and *shíshí*, who? have been recorded from Beich. Indefinite pronouns are formed by adding *shí* to the interrogative ones; thus, *shíshí'-shí*, someone; *shí-shí*, anybody.

There are no relative pronouns. The various tenses and the means of agency are used instead.

Verbs.—The conjugation of verbs is simpler than in Kherokri. Thus there are no traces of the categorial *u*; the direct and the indirect objects are not distinguished, and, in a similar way, the same form is used to denote the passive and middle voice; the number of inflectional forms is more restricted; and the subject of the verb is not indicated by means of pronominal suffixes. On the whole, however, the conjugational system is the same as in Kherokri, and even the common suffixes are easily recognizable.

The subject of the verb is not usually indicated in the verb, but in *shí shí-shíshíshí* and *shí shí-shíshíshí*, I am, *shí* is commonly added as in Kherokri. Similarly the number of the subject is indicated by adding the usual dual and plural suffixes in the case of the verb *shíshí'-shí* or *shí-shí*, to be; thus, *shí-shí shíshí'-shíshí*, they are. According to Mr. Drake such forms are only used in the third person. Other examples also give forms such as *shíshí shí-shíshí*, we are.

The direct and indirect objects are usually, but not always, indicated by adding the suffix forms of the personal pronouns. No suffix is added if the object is an inanimate thing. The suffixes are usually dropped in the reduplicated form of the base, and there is apparently a strong tendency to discard them altogether.

In such forms as and in a vowel a consonant is inserted before suffixes beginning with a vowel. Thus the suffix of the first person singular in such cases becomes *shí*, and that of the dual person *shíshí'* or *shíshí'*. *Shíshí'* is identical with the full form of the pronoun. The initial *shí* is, however, probably due to the existence of an old final *f* in such forms, which has been preserved under the influence of the pronouns. The *shí* which is inserted before *shí* and *shíshí'* is perhaps also derived from an old *f*. Compare the tendency stated to exist in Hupari to pronounce the semi-consonants through the nose. It is, however, also possible that the use of a in such cases is due to a confusion between the transitive and intransitive forms of the verb.

A few examples will be sufficient to show how the pronominal suffixes are used in Kherokri. Compare *shíshí shíshí'-shí*, he thinks thus; *shí shíshí'-shíshí'-shí*, I think him; *shíshí shíshí'*

Am *sh-sh-n-tap*, he bound me; *shsh* *sh-sh-n* *shsh* *sh-sh-n-tap* *shsh*, the which gave me a present; *sh-sh* *shsh* *sh-sh* *shsh* *sh-sh*, show him thy shoes, and so forth.

Conjugational bases.—The active and passive voices are distinguished as in Kharvāt. The suffix of the passive base is *a* or *ya*; thus, *pay-a*, to enter; *sh-sh-yā*, to be sent; *sh-sh-yā*, to be bound. Forms such as *sh-sh-yā-n*, into appending; *sh-sh-yā-n*, of the binding, and so forth, show that the final *a* has originally been followed by a guttural semi-consonant *h*. Compare Kharvāt *sh'*, *sh'*, *sh-sh'*.

Reduplicated bases are of frequent occurrence. Thus, *sh* and *sh-sh*, to fill; *sh* and *sh-sh*, to cut; *sh* and *sh-sh*, to send; *sh* and *sh-sh*, to rise.

The use of the infix *g* in order to form reciprocal bases is less common than in Kharvāt, thus, *sh-sh-g*, to share; *sh-g-sh-g*, to quarrel.

Causative bases are formed by prefixing *sh* or by suffixing *sh*. Thus, *sh*, to drink; *sh-sh*, to give to drink; *sh'*, to rise; *sh'-sh*, to raise.

A transitive base is usually also attached to the *h* which is often added to the original base; thus, *sh* and *sh-h*, to write. Compare, however, *sh'* and *sh'-h*, to rise; *sh* and *sh-h*, to come, and so forth.

Inflectional bases.—The various inflectional bases can be used as nouns, as adjectives, and as verbs. No such thing as a categorical *a* exists to show that such forms are used in the function of a verb.

Future and infinitive present.—The simple base is used as a kind of subjunctive. Thus, *sh-sh'* *sh'*, he may, or should, rise; *sh-sh'* *shsh*, he may go. A suffix *sh* is usually added in order to form a present or future base. Thus, *sh-sh'* *sh-sh-sh*, *sh-sh'* *sh-sh-sh*, *sh-sh'* *sh-sh-sh-sh*, he then, he will rise. In Haskangshah we find *sh*, *h*, or *sh* instead. Thus, *shsh* *sh*, I shall say; *shsh* *h*, I shall strike; *shsh* *sh*, he sees, and so forth.

Past tense.—As in Kharvāt, there are three different sets of suffixes denoting past time, one beginning with a vowel, another beginning with *h*, and the third beginning with *t*. The *t*-suffix only occurs in forms such as *sh-sh*, *t-sh*, went; *sh-sh*, brought, and so forth. It can therefore be left out of consideration.

According to Mr. Drake the *h*-suffix has the same significance as the suffix beginning with a vowel. The latter suffix begins with *a* or *ya*, instead of which some specimens have *ya*. *Sh* is sometimes substituted for *ya*, especially after consonants. Thus, *sh-sh* and *sh-sh*, follow.

The past suffixes have one form ending in *sh*, which is used with an intransitive or passive sense, and another form ending in *h*, which corresponds to Kharvāt *sh'*, and is used with an active or transitive meaning. It has already been remarked that an *a* is added to *h* before suffixes beginning with vowels. Compare *sh-sh'* *ya-sh*, he died; *sh-sh* *ya-sh*, it was good; *sh-sh'* *sh-sh*, he was bound; *sh-sh'* *sh-sh*, he rose; *sh-sh'* *sh-sh-sh*, I killed them; *sh-sh'* *sh-sh-sh*, he struck me; *sh-sh'* *sh-sh*, he ran; *sh-sh'* *sh-sh-sh*, he bound you two, and so forth.

The specimens printed below are very inconsistent in the spelling of these suffixes. Thus we find *sh*, *sh*, *sh*, *sh* instead of *sh*, and so forth. Compare also *sh-sh* (*sh-sh-sh*), he binds we bound, in the third specimen.

Compound forms are formed by combining the inflectional bases with auxiliaries. The most common auxiliary is *sh-sh'-sh* or *sh-sh*, *is*. It has already been noted that suffixes denoting the subject are sometimes added to this form. The simplest form of

the copula is *is*, past *was*; compare Swedish *han, är, äro* I-*är*, *äro*, and so forth. Other auxiliaries are *can*, which is used like *is*, and *lay-lan* or *lay-lan*, began. Thus, *diel' hi'-lan is*, he has risen; *diel' hihi'-lan*, he was rising; *diel' dii'-wa*, he has been; *diel' hi'-lay-lan*, he is rising. Instead of *lan* we sometimes find *ja*; thus, *gi'-giu-ja*, and *diel' ja*.

The various bases are also used as imperatives; thus, *hi'*, *hihi'-s*, *hihi'*, *lan*; *hi'gi*, be bound; *hi'-hi*, bind; *i'-hi*, give, and so forth. The suffix *s* is very common in the imperative, not, however, in the middle and passive voices. In the case of transitive verbs, *hi* is preferred.

The negative imperative is formed by prefixing *hah* to the base; thus, *hah hihi'*, do not bind.

The negative particle is *hah* or *hi-hah*, which sometimes precedes and sometimes follows the principal verb. Thus, *diel' hah hi*, he does not bind; *diel' hah hi'-lan*, he was not binding. *Hah can*, of course, is indicated as a verb; thus, *hi'can* *hah-h*, that is not good; *hi'-can*, was not; *can-gu hah* or *can hi'-gu*, it was not good, and so forth. In the past tense, however, it is more common to add *lan* to the base; thus, *diel' hah hi'-lan* or *diel' hi'-lan*, he did not rise.

For further details the student is referred to Mr. Dudgeon's grammar and to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Hinkhpar for which I am indebted to the Rev. J. Dudgeon. The second is a short tale in the Kikhi dialect of Niam; the third is the deposition of a witness, forwarded from Akola, and the fourth is a short tale from Hoshangabad. The fourth specimen is rather corrupt. A list of Standard Words and Phrases from Amarsi will be found below on pp. 145 and ff. It did not originally contain all the forms printed below. The missing ones have been supplied from other lists, and they have been printed within parentheses.

[No. 35.]

MUNDA FAMILY.

KUREU.

SPECIMEN I.

(Rev. John Druce, 1891.)

(Dewan Ransowra.)

Mā kūr-kos kūr kūr-kīng dā. Dē shāi-thāich' hō-jā hā-tā-kos
Our man-to two was were. And younger-the son father-his-to
 mād'-wā-ach', 'ah, mād'-ā hā dīggh' kūr-kā, d' hō-jā hā'
said-to-him, 'father, property-of where my shall-be, that we-to give'
 Dāh' hō-jā mād' hō-jā-gā. Ghātāh' dā dā-dā d' shāi kō
He was property divided. Many days become-not then young was
 shāi-kā gā-kā, d' hō-jā-gā dā-dā i-kō. Dē dā hō-jā mād'
all-whenever fathered, and distant country-in was. And there was property
 hō-jā, shāi-kō hā-kā. Dē dāh' shāi shāi-kā-gā, d' dā-dā
and behavior-in squandered. And he all spent-from, that country-in
 hā hā bōch'-kō, d' dā-jā hā-jā mād'-kō. Dē d' dā-dā
keep family left, and him-to to-stay began. And that country-of
 mād' hā-jā-gā mād' dāh' mād'-gā i-kō; d' dāh' hō-jā hā-jā
was dweller-of near he to-joined went; and he was field-in
 shāi-kā-kō gā-jā mād' dāh'-kō hā-jā-gā. Dē shāi-kā jō-jā
was tending for him was. And near was
 dā, d' mād'-kō dāh' hō-jā hā hā dā, d' dāh'-kō jō-jā
was, then back-from he hō-jā to-join mād'-kō was; and him-to appear
 hō-jā hō-jā dā. Dāh' mād'-kō, gā-jā dāh' mād'-kō, 'hō-jā
giving-his not was. He become-wealthy, then he said, 'my
 ah mād' shāi hō-jā-kā-kō d' hō-jā gā-jā-kā, d' mād'-gā hā
father was age-many amount-to enough bread to-put, and to-be-need as-much
 gā-jā-kā, d' hō-jā gā-jā mād' gā-jā hō-jā. Hō-jā hā-kā, d'
to-put, and I keeper-of as-accuse dying am. I shall-see, and
 ah mād' shāi-kā, d' dāh'-kō mād'-kō-kā, "ah, agāi mād'-kō
father-of near shall-be, and him-to shall-say-to-him, 'father, leave before
 d' mād' mād'-kō hō-jā hō-jā dā-kā. Dē mād'-kō mād' hā mād'-kō
and then-of before I am did. And hereafter thy son to-be-called
 hā-jā hō-jā hō-jā. Hō-jā mād' mād' hō-jā hō-jā." Dē dāh'
worthily I not-am. He thy son named like keep-am." And he
 hā-jā, d' hā-jā mād' hā-jā. Mād' dāh' hā-jā dā, d' hā-jā
am, and father-his near was. But he for was, that time

'kōn, mē shāhō-kh dīa īng gōlōn pōhō-kh lōp-kōn, dō īng-yā shāhō-kh
 'mē, īhōw all dōpō mē gōhō stōpōng wōl, and mē all
 mē-w kh. Aiyā-w dō īng-yā wōl dīa. Jōw-w hōhō-kh gō-w
 īhōw is. Tō-mōhō-mōw and hō-hō-gōl pōd mē. Thē yōungw-brothēr dōd
 dīa, dō shō jhō-w; dō lō-jōw dīa, dō ghōhō-w.
 mē, and wōgōw hōw-wōlōw; and lōw mē, and wōw-fōwōl.'

[No. 38.]

MUNQA FAMILY.

KURUKU.

SPECIMEN II.

(DORMANT NARR.)

THE HISTORY OF BAN-JI OF GOGAIFUR.

I-yē jnō Ban-jī q̄ lāg Janipānt Barar-on pōlāken q̄n. lāg I-yē unar bāng
My name Ban-Ji and I Janipānt Barar-on born was. I my age not
 kōjō. Mōjan lāg-khōn. pōlōn q̄lāh, I-yē āh lāg-khōn mīyē kōpōn nāpōl-q̄n,
know. But now-to memory-in ā, my father now-to one time-at will,
 lāg kōh kōpōkō manay ānō jōvon q̄lōn-ān.
I lāg meeting jōr place kōtōd born-was.

Pōlōn-q̄ lāg gōl ānō q̄n, I-yē āh lāg-khō I-yē kōtō nīn kōh-kō.
When I ten years was, my father me my two small younger-brothers,
 nōnō āh kōkō-jō-kō q̄ I-yē mīyē kōpō-q̄ gōn. āh ānōkōh mīyē
three small younger-sisters and my mother leaving died. Our ancestral one
 nīnō-nāg (kōh kōh) q̄n. Mōjan kōh I-yē āh mīyē kōh I-yē kōh q̄n. Mōkō
small plot land was. But āh my father one Bōhōd my big brother marriage
 nōn, q̄ I-yē āh gōjōgō kōtō āl nōnō mōrōn gōn, nōpō kōhōn kōh
for, he my father(-of) death-of two years before children-in died, money raising for
 gōvō q̄-kōh-q̄n. Bō gōn-kōh kōh (kōh kōpō pō q̄
mortgage done-had. Father died-after Bōhōd immediate debt payment demanded.
 I-yē mīyē kōpō nōpō kōh kōh, āh kōh kōhō kōhō kōhō kōh q̄n; q̄-
My mother debt paying able not, and cultivation doing able not was; there-
 gōhō q̄ q̄-kōn kōh nōnōkōh. Mōjan āh pōlōpō kōh kōhōn. Bōhō yā
fore the ānōnō field to-into-allowed. But we support able not-were. Services
 q̄ jōpōn gōhōhō nōnō gōvō kōhō hōhō-kōn. Pōhō āh Kōhō jōnō gōvōn
and feeding getting for village to-into fall. First we Kōhō named village-to
 kōpō-kōn. Pōn lāg q̄ I-yē mīyē mīyē gōhō (kōh-on kōhōpō q̄-on, q̄hō
visited. There I and my mother one Good will servants ānōnō, ānō
 q̄nōnō āh pōhōg āpō-on. I-yē nōhō (nōhō kō gōl) kōhōh q̄n;
we we to-support began. My master(-of) three-servants able-huffolōn were;
 q̄nō q̄hō-kōhō I-yē kōhō q̄n.
their leading my duty was.

Bōnō nōhōgō kōtō āl kōhō ānōnō kōhō pōhōpō q̄-on. I-yē kōh
Here arriving-of two years after we-upon big wife-brother ānōnō. My two
 kōhō-kōhō mīyē nōhōhō q̄hō gōn, kōhō mōhō āh q̄-kō
younger-brothers-by-two one month within died, and ānō we ānōnō(-of)

ba-khi-tsu dzu, I-gi shi-to-jen shai hui-to-jai-ken shi-to-jai-ken kua shi-yi dzu
mourning-in were, my all-form small younger-older mourning tiger one day
 tsai-jen-to shai tsu-shai-ti shi ghu shai-to men-to shi phuan ba-hi
carrying-away was, therefore that village had saying we at-once to-leave
 tsai-to-ken. Hui-jen shi shai ghu-on hai-on, shi-jen shi shai.
decided. Then we this village-to came, where now live.

FREE TRANSLATION OF THE FOREGOING.

My name is Hui-jen, and I was born in Janspan in Born. I do not know my age, but I remember my father telling me that I was born five years after the great meeting. My father died when I was ten years old, leaving me, two younger brothers, three younger sisters, and my mother. We had inherited a small plot of land, but this had been mortgaged by my father to a Bohai in order to raise money for my eldest brother's marriage. He died of cholera two years before my father. The Bohai demanded immediate payment of the debt after my father's death. My mother was neither able to pay nor to carry on the cultivation, and therefore she allowed him to take the land. We were now left without any means of subsistence, and we had to leave the village in search of employment and food. We at first settled in a village called Kaku, where I and my mother got employment under a Ghori, and were thus able to support ourselves. My master had several buffaloes, and it was my duty to tend them. Two years after our arrival there a great misfortune befall us. My two younger brothers died within the interval of a month, and while we were still mourning for their loss, a man-eating tiger one day carried off my youngest sister. We therefore thought that the place was unlucky and decided to leave it at once. We now lived in the village where we are at present residing.

[No. 37.]

MUNĐĀ FAMILY.

KŪRKŪ.

SPECIMEN III.

(THIRTY-SEVEN.)

DEPOSITION OF A WITNESS.

Isin-ten ing mēp-ti-kā kī sūti-jen pūtham dū dā-yen, Śakar-wān mē,
 Out-on I say that about fifteen days hence, Friday night,
 ing jūp-yā kīd jūp-ti-kā gāi-ken. Hāi pā mē sūti-jen t-yā jūp-yā ing-kāi
 I wife two children slept. Two watches night about my wife me
 tūp-ti-yen mēp-ti-tūp-ken kī, 'uig-tā tūn-tā tūp-ti-kāgāt mē-ken. Hāen
 awake sleeping-one that, 'house-of middle-in women awake and
 ken sūti sūti-mē-kā: dīkūn-tā kī-tā' kī-tā-kāi ing kī-jen; dīkūn dīgā.
 men-(g') awake be-heard; therefrom get-up.' Thereupon I arose; well towards
 ing dā-kā, mē-kāen kī-kāi pāp dā-ken. Isin-tūi t-yen tūp-tā kī
 I am, then me-to late appeared. Then me-to was-thought that
 mē pāp-ti-kā, uig-tā tūn-tā tūp-ti-kāgāt kē-m. Uig-tā tūn-tā
 house broke, house-of middle-in someone came. House-of middle-in
 dīkūn tūg-tā. t-yā kīd-tā tūn tūp-ti-pāp tūp-ti-kā. Dīkūn tūp-ti-tā tūp-ti-pāp
 lamp not-one. My bed under watch-lan placed-one. That time-of watch-lan
 wāp-kāi nē kīp-kāi. Isi chā dīkūn pāp-kāi mēi sūti-tūp-ken. t-yā nāp dī-jen
 took-out and lighted. This thing-well late-to near tūp-ti-gāen, my sight that-in
 dū, dē ing dī-kā uig-tā-yen dī-yā 8 uig-tā; ing mēp-ti-m-ti-kā, 'chā
 went, and I then awake-looking his head caught; I said-to-him, 'thing'
 kē tūg-tā mē-kā?' Dī-jen t-yā kīp tūp-tā dī-yen. Ing uig-tā-yen kīk-tā
 then where gone?' His-with my heavy wringing became. I house-from shook
 dī-yen. Sūti-kā dē Vīkūn dīkūn kē-m. Dīg-tā t-yā jūp-yā dīkūn
 made. Sūti-kā and Pūthā then came. Then my wife lamp
 kīp-kāi uig-tā tūn-tā mēp-ti kī-kāi; Isi kīd uig-tā tūn-tā
 lighted house-of middle-in chair unfurnished; there men house-of middle-in
 kē-m. Mē-tā tūn jūp kē-m, Isi chā-tā mē-tā dī-kā; mē-tā
 came. Then me-to strength came, this thing-of near me; few
 kē-mē wā-ken. Isi kē-mē uig-tā rāp-tā mēi tūp-ti-kā. Isi t-yā
 place came-out. Then place there rāp-tā mēi were. Then men
 tūp-ti-kā; jūp-tā tūp-ti-tā tūp-tā. Isi tūp-tā jūp mēi kī-kāi mēi
 were; wife-of middle-in is. That house-well near pad near
 dī-ken. Isi-jen jūp mēi mē-dūn. Isi tūp-tā dī-yā 8
 was-got. Therefrom more properly went-not. He three-men his head

tōh-kho. Dōjōgen pōjō-k mōh-n sh-pō-n-o(dh'). Mōma di mōshō Pōjō-kho
 sound. Then Pōjō-k of near brought-him. Then that tale Pōjō-k
 shōh-hōn-t Mōma pōjō shōshōhōhō sh-n shōh-kho i-kho-n(dh'). Bōdō-shōjō
 told. Then Pōjō Ghoshōhōr-of head-in shōj' pōr-hōn. Mōrōng-dōn
 pōh shōhōn Bōdō-Tōhōhō (sh-kho-n(dh')). Chōh tōh-khō ghō-k dōj-k
 police station-to Bōdō-Tōhōhō sent-him. Thōj' which village-of his
 jama lōg lōg shōhō. Di hō ghō-k lōg. Bōh hō-shō shōhō tōpōr-hōhō
 name I not know. Hō our village-of not. Lamp lighting for match
 wōh-hōn. Di-khōhō pōjō-khō mōhōn chōh shōhō. Di-shōhō shōhō lōg hō-shō-khō
 raised. That-time late-of near thōj' nō. Thōrōfōrō lamp I lighted-not.
 Pōjō-hōn pōjō-hōn hōhō hōhō mōhōhōhō shōhō. Kachōhōn shōhō
 Fall-from hole-from man great difficulty-from comēnt. Court-to brought
 khōhō di khōhō-hōn dōjōhōhō pōjō-khō. Di tōpō pōjō-khō mōhōn mōhōhō
 spōhō shōhō spōhō-shōhō mōhō-to hole-made. That mō-to late-of near hōhō
 jōhōn ghōhōhōhō.
 rōm-to found-man.

FREE TRANSLATION OF THE FOREGOING.

I declare upon my oath, that on a Friday night, about a fortnight ago, I was
 sleeping with my wife and my two children. About midnight my wife roused me and
 said that she heard a sound of jara in the house, and that she also heard a man moving
 about. She therefore asked me to get up. I did so and looked at the wall. I saw a
 hole and concluded that some one had broken into the house. There was no lamp
 burning, and I therefore took a match-box from under my bed and lighted a match.
 I saw this thief close to the hole and I seized his hand and asked what he was about.
 He began to struggle with me and I raised a cry. Then Shikōn and Vīshōhō came.
 My wife had now lighted the lamp and unlatched the chain of the door, and the man
 entered. I got courage and examined the thief. I found five pieces of cloth, worth
 three rupees. They belong to me, and had been kept in a bundle belonging to my wife,
 in a pot near the flour mill. I did not find anything more. We then bound his hands
 and brought him to the Pōjō, and informed him of the matter. He handed the thief
 over to the Ghoshōhōr, and the following morning he was sent to the police station at
 Bōdō Tōhō. I do not know the thief's name and village. He is not of our village.
 I rubbed a match in order to light the lamp, and then I saw the thief. I did not, therefore,
 light the lamp. The hole in the wall had been made with the iron spike which has
 been produced in court. I found it in the bath-room near the hole.

{ No. 38.]

MUNQA FAMILY.

- KÜRKÜ.

SPECIMEN IV.

(Dialect of Hakkari.)

THE KING AND THE FOUR PRISONERS.

Miyê di rîjê jêlê-kêlê qêrê e-lan, Uphon kê-kê kîmê e-lan
One day king prison seeing went. Four men work-on went.
 Rîjê eê amêkê fêrêkêkê an kumêrê kî-jê, 'kîrêlê qêrê e-lan.'
King them before-himself placed and asking-to, 'prison what-for went?'
 Miyê kîdî mîqêlê, 'mîkêlê, kîrê kîm qêl-jên. Kîrêkê kumêrê gawêlê
One prisoner said, 'No, evil deed did-not. Men false officers
here and me entangled.' Second prisoner says, 'unity-from
hêlê wêrê-kîmê.' Aqêrê kîdî mîqêlê-wê, 'tîg kumêrê kîrêlê wêlê-kî.
prison came.' Third prisoner says, 'I other-of instead was-caught.'
 Aqê kîrê-kê kîrêlê an-kê-kê. Rîjê aqê kîrê-kê jêrêkê e-lan, an uphon
Four men issue wanted-they. King three men answer gave-not, and fourth
known-unknown-to, 'an qêrê e-lan kîdîkê?' Kîdîlê mîqêlê-kê, 'aqêlê
an-qêlê-kêrêkê, 'then why wanted prison?' Prisoner said, 'your
 qêrêlê rîjê jêlê kîrê-kê-kê. Rîjê jêlê-kêrêkê kîrê-kê wîrêkê, kîrê-kê kîrê
are money gave not.' King jêlêlê order gave, his handcraft
 mîkêlê-kê-kê. Jêrêkê mîqêlê-kê-kê qêlê pîpê kîrêlê-kê-kê.
known-not-free. False said-not then fault increased-not.'

FREE TRANSLATION OF THE FOREGOING.

One day a king went to see the prison, and he saw four men going to work. He had them put before him and asked them why they had come into prison. The first said, 'I have not committed any fault, I was sentenced on false evidence.' The second said 'I came into prison through the intrigues of my enemies.' The third said, 'I was caught for another.' All the three wanted to be set free. The king did not return any answer, but asked the fourth why he had come into prison. He said that he had stolen his piece of money. The king then ordered the jailer to release him, because he had not increased his fault by telling lies.

MUWĀŠĪ DIALECT.

A considerable number of the Kākāis of Chhindwār have been returned under the head of Muvāṣ. There are also Muvāṣis in Hoshangabad, where they live in the Nerbudda valley about Balī and Parghāt. The Hoshangabad Muvāṣis have given up their native tongue and claim to be Rajpūts. In Chhindwār, on the other hand, they speak Kākāi. The number of speakers is estimated for this Survey was 4,000. At the last Census, of 1901, 8,412 speakers were returned.

The Muvāṣi dialect is almost identical with ordinary Kākāi. The vocabulary sometimes differs, and the Aryan element is stronger than in the parent Kākāi. In most other respects, however, the dialect is the same.

The tendency to contraindicate dental sounds does not appear to exist. Compare *de*, he; *de-hā*, did.

de *e* is commonly used in suffixes where most Kākāi dialects have *a*. Thus, *mal-de*, from the property; *de-wā*, in a day; *de-wān*, now. The same is also the case in the Kākāi of Hoshangabad. There are no traces of the semi-consonants in the specimens. Compare however writings such as *chō*, i.e. *chōl*, what? *pe* and *peh*, to die, etc.

The inflexion of nouns and pronouns is mainly regular. The plural is, however, very commonly used instead of the dual, and we even find *de-hā*, two. Forms such as *de-wā*, to the father, are due to Aryan influence. *de-hā*, his, is perhaps derived from *dehā*. *deh*, you, is also used in the meaning of 'thou' and 'thou and he.'

The conjugation of verbs is almost the same as in the Kākāi of Hoshangabad. The suffix of the present and future is *at*. It is apparently also used in the past tense; thus, *mal-at*, did. This form is, however, identical with *mal-at-wā*, said.

The verb substantive is *de*, past *deh*. The form *dehān*, is, should be compared with *dehān* *mal-at-wā*, was.

The only point in which Muvāṣi really differs from Kākāi is in the formation of the negative verb. Forms such as *mal-dehān*, I am not, are also found in ordinary Kākāi. In most cases, however, the negative verb is formed by adding *to-de* or *dehān* to the stem. Thus, *de-hān-de*, cannot not; *mal-dehān*, did not go. It seems probable that the use of *to-de* is the Dravidian negative *dehā*, in which the verb substantive *de* is added. If this explanation is the right one, we can perhaps infer that Kākāi *deh* is also a Dravidian form. Compare Kākāi *dehā*, and *deh* in the Dravidian Dialect of Banar.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

[No. 32.]

MUNDA FAMILY.

KURKO.

MUNDAL DIAMON.

(NORTHERN CHINESE-INDIAN.)

Miyē dhahe biē gaqē di-tan. Mān-tan di atē gaqē shō-i
One man-of two sons were. Therefrom that small son his
 bi-tan mādī-wi, 'hē hē, 'mā-tan t-yā itē wā-khān, di-khān ill.'
father-to said, 'O father, property-from my share is, now-to give.'
 Mā-tan di hāt di-khān shō-i mīl kīkhā-khē. Thawā di-tan atē
Then that man share-to his property divided. Five days-in small
 gaqē shō-i mīl mīl jū-jū-yā nō dāt dā-khān hē-yā, nō dā di
was his all property collected and other country-to went, and there he
 shō-i mīl khaēb chā-tan hātā di-khā. Mā-tan di nō khaēb
his property still he-taken-with wanted made. Then he all what-ever
 hātā di-khā mī-tan di dān hāt kīl hātā-tan, nō di khaēb-tan
wanted made then that country-in his former felt, and he wanted-became
 nō di di dān kī-kū mīnā dāt-tā-yā, nō di kha di-khān shō-i
and he that country-in now near he-tay-tay, and that man his his
 khaēb a shāt chā-khā kī-khā. In hāt khaēb tāyā-yā kī shāt chā-khā
field-in mine to-felt was. That man want he-went that mine field
 yānā-tā-yā t-yā hāt. Mā-tan di hāt-tan t-yā kī jū-jū-i-tā-yā t-tā-kī.
asking-for ready was. And that man-to expect asking-for gave-not.
 Mā-tan di shō-i hāt hāt-yā nō mādī-wi, 't-yā hāt-tā mīnā hāt hāt
and he his name-in came and said, 'my father now he-may now
 wā-khān kī di-khān khaēb-tā-yā t-yā hāt-wi, nō t-yā tāyā-yā
are that them-to enough bread to-get, and I hunger-from
 gā-tā-yā.' Nō di shō-i mīnā mādī-wi kī, 't-yā hāt-tā mīnā māt-wi
dī-yā-m.' And he his mind-in said that, 'I my father now shāt-to
 nō mādī-wi kī, 'hē hē, hāt-tā mīnā nō Pānān mīnā t-yā hāt-tā
and shall-say that, 'O father, there-of before and God before you both
 t-tā t-yā pā dā-khā, nō t-yā hāt-tā gāqē chā-khā t-yā hāt-tā. di-khān
between I am did, and I t-yā am to-may worthy mī-tan. He
 miyē mājān hāt-tā dān-dā-wi." Nō di hāt mādī-wi shō-i hē mīnā
and arrived-of like to-tay-made." And he so said his father now
 hē-yā. Mā-tan di gā-tā shō-i hāt, nō-tā t-yā hāt-tā nō mīnā nō di mādī-wi
went. And he very for was, and his father now and now and he meeting
 di-tan, nō di gāqē hāt-tā mādī-wi kī, 't-yā hāt-tā mīnā nō Pānān
made, and that son father-to said that, 'I there-of before and God

manan jôp di-kha, nê lîn-ê gupê mândi lîyêk ha-khian.' Mî-tan hê shôk
left in his bed, and they are to-morrow not-see. And father his
 mananê-tan mândi-wê hî, 'nêkê nêkê shî-l nê di-khan urî-kê. Chêkê diya
servants-to said that, 'good rule bring and him-to good. They his
lyan urî-kê nê diya jûgan peshê urî-kê. An-tan nêkê-tanê-shê jûganê nê
hand-on put and his foot-on also put. And good-may-to shêl-out and
shêkê-nêkê-wan. Lîyê gupê gî-an dan, mî-tan di hîlêrî-yun; di ad-jan dan,
well-happy-shêl-ê. Mî yan shêl was, and he after-become; he shêl was,
nê mî-tan di ghatî-yun.' Nê di-kê hêkê hîlêrî-wan.
and then he was-found.' And they much happy-wan.

Inhi bakhet diya hêpê hîlêrî hîlêrî dan. Mî-tan di wê mîlêrî hîlêrî-wan.
This time his big was found-to was. And he have near come,
 mî-tan di-khan shêkê shêkê diya hîlêrî-wan hîlêrî-wan. Diya mîyê mîlêrî-khan
and him-to much-of sound his ear-to come. His ear arrived-to
 bakhet nê mândi-wê, 'inê shêl hat êy?' Di mîlêrî mândi-wan hî, 'lîn-ê
called and said, 'this what matter is?' That arrived said that, 'they
shêl shêl hîlêrî-wan, nê lîn-ê hî mîlêrî shêkê, mî-tan di di-khan
small brother come, and thy father foot made, and he him
shêkê-gupê ghatî-wan.' Mî-tan di-khan gupê ê-yê nê di hîlêrî mîlêrî-kê.
said found.' And him-to answer came and he double was-not.
 Diya hîlêrî bakhet hîlêrî-wan nê di-khan êyê-tan mândi-wê. Mî-tan di
his father outside come and him-to out-speakish spoke, And he
 shôk hê-tan mândi-wê, 'hê hê, êyê shêl lînê diya shêkê, nê lîn-ê
his father-to said, 'O father, thy service to-morrow days shêl, and thy
bakhet shêl-lîn-kê. Mî-tan êyê mîyê shêl pîlê mî-tan lîyê shêl mîlêrî
order broke-not. And you are good young was-to my friends with
hîlêrî-mîlêrî lîn-kê. Mî-tan êyê di gupê hîlêrî, mî-tan êyê êyê
playing-for given-not. And your that are come, then you great
mîlêrî shêkê, hî mî-tan êyê shêl shêl jûpê-kê shêpê mîlêrî-kê.
foot made, that then your all small women with appeared.'
 Diya hê mândi-wan hî, 'jê-lînê lîyê mîlêrî mîlêrî-wan, nê lîn-ê hî
his father said that, 'whatever my ear is, that shêl
 wê, hîlêrî-khan shêl bakhet hîlêrî-mîlêrî-wan, mî-tan lîn-ê di shêl
is. This time then merry-shêl-made, that-for thy that small
 shêl gî-an dan, nê ghatî-yun; di ad-jan-dan, nê ghatî-yun.
brother dost was, he was-found; he lost-wan, he found-wan'

Kheretel' māt', one. Compare *Kheret' māt', māt', māt'.* Sir George Campbell gives *āt', one*, from the *Lekadeng Khassé dialect*. The remaining numerals are Aryan.

Present.—The pronoun *jo*, I, is peculiar to the dialect. *Apel, and āt', my*, seem to be Muské forms. *Māt', thou*, on the other hand, is Dravidian. The first *me* in *hankar-āt'-māt', preparedst*, on the other hand, looks like the suffixed form of the Muské pronoun of the second person. Other pronouns are *ko*, *hoyfard', there*, he; *āh, āhāh, that*; *thāp't, own*; *ādet and ādet', who? whose, what?*

Verb.—The verb substantive is *āt'* as in Kùrkù. In the third person *tādet'* is recorded. It is perhaps the same word as Sanskrit *tadāt'-ten*. The past is given as a, third person *āhāt'*. In the specimens, however, we find *āt', was, were*. The distinction between the first and second persons on the one side and the third on the other is probably articulated.

The present tense of finite verbs is formed by adding *pāt'*; thus, *apāhāt'-pāt', I'ven*; *hāpāt'-pāt' and hāpāt'-pāt', strikes*. Instead of *pāt'* we also find *āt'*; thus, *pāpāt'-āt', it is got*. Compare also *tān-āt', he is*. Compare Kùrkù *āt'*, *is*.

A present definite is formed by adding *āhādet'* or *āhādet'*; thus, *hāpāt'-āhādet', I am beating*; *āhādet'-āhādet', he is grating*. This form is, however, also used as a part; thus, *āhādet'-āhādet', they made merry*.

The future seems to be identical with the present. The suffix *pāt'* or *āt'* also occurs as *pāt'* or *āt'*. Thus, *āpāt', I shall go*; *hāpāt'-āt'-āt'* and *hāpāt'-āt'-āt'*, *will strike*; *āt'-āt'-āt'*, *we shall eat*; *apāt'-pāt', we shall become*. Note also *hāpāt'-āt'*, *I shall say*.

The past time is expressed by means of several suffixes. In the case of transitive verbs there is a tendency to introduce the passive or impersonal construction usual in Aryan languages. Thus, *hāpāt'-ān' āhādet'-māt' apāt'*, *him-by property was divided*. The suffix *pāt'* in *hāpāt'*, *was done*; *apāt'*, *was divided*, is perhaps also Aryan.

The most common suffixes of past time are as follows:—

āt' or *āt'* is used in forms such as *pāt'-āt', came*; *māpāt', said*. It is apparently identical with Kùrkù *āt', am*. If this suffix originally ended in *a*, it is perhaps identical with *am* or *at* in *āhā-ma, hāt'-at', said*. Compare the common *a* suffix in Hindi and Kùrkù.

A suffix *jan* or *jāt'* occurs in *māt'-pāt'-jan*, *he became dissatisfied*; *hāpāt'-jāt', he got angry*, and so forth. It seems to have a passive or intransitive force. Compare Kùrkù *am, jan* and *jan*, Muské *jāt'* *jan* and *jan*.

A *āt'* suffix is used in forms such as *apāt'-āt', spent*; *āhāt'-āt', came*; *pāt'-āt', blessed*. Similar forms are common in Kùrkù and other Muské dialects.

Other forms with the meaning of a past tense are *pāt'-pāt'*, *they were eating*; *hāpāt'-āt', he was lost*; *pāpāt'-āt', he was filling*; *hāpāt', he had died*; *āhāt', he reached*; *pāpāt'-jāt', he was found*; *hāpāt'-jāt', I had beaten, and so forth*. Note also *hāpāt'-hāt'-māt', preparedst*.

The imperative is formed by adding the suffixes *pāt'* or *āt'*; thus, *hāt'-āt', go*; *hāt'-āt', give*. *Pāhādet'-āt', put on*, looks like a future. Note the telescoped form *hāt'-āt', give*.

The various tenses are apparently also used as participles. Compare *pāhāpāt'*, *having collected*; *hāt'*, *spending*; *hāt'-pāt'*, *running*; *pāt'-hāt'-āt'*, *while coming*; *hāt'-āt', having arisen* (Sanskrit *hāt'-hāt'-āt'*); *apāt'-hāt'-māt', when he had spent, and so forth*.

Verbal nouns are *chais-ai*, to make sorry ; *chagñi-ai*, to order to tend ; *chagñi-ai*, to say.

The **negative particles** are *ai*, *aiñi*, *aiñi*, and *aiñi* ; thus, *aiñi*, no ; *aiñi-ai*, did not give ; *aiñi-aiñi*, I am not ; *aiñi-givai*, did not give. In *aiñi-aiñi-aiñi*, did not give, the negative particle is probably *aiñi*, and *aiñi-aiñi* perhaps means "any more."

The preceding remarks will have shown the peculiar character of the dialect. It gives the impression of a mechanical mixture of Marathi, Dravidian, and Aryan elements. The same impression is left by the vocabulary which contains words belonging to all these families, and also some which cannot with certainty be identified.

For further details the student is referred to the specimen, which follows and to the list of Standard Words and Phrases on pp. 242 and E. Both have been printed as I have got them.

[No. 40.]

MUNDA FAMILY.

Serial Discant

(EXTRACT NIGAR.)

Bili munda-ki re hnd. sh. Hoytari-pi-kun bichra-n shak-ki
One munda two son were. Then from the younger-by father-to
 kyma, 'ye shi, ayal mil-kun. ingh bichak ladh mi.' Bhiya
if-accusant, 'O father, good property from my share we-to give.' Then
 hoytara hoytari kingi dhan-mil apya. Ghant dha kach-jat
him-by them for wealth was-distributed. Many days became not
 bichak-giti sh dhan-mil-na goya bhiya dach-ki yada, kachhoyti
possess-acc all property being-collected distant country-to went, there
 hoytara achhach-ki dha hach bhiya dhan vachhiki. Bhiya
him-by richly days spending his-own property was-gave. Then
 hoytara sh achhach-mi li dach-ki hoi chach, hoytari machh-
him-by all spent-in that country-to found came, he distribute
 ja. Bhiya ho hach dach-ki munda-mil-ki bhi munda-ki arpi-ki
know, Then he that country-to distribute-in one man-of house-in
 apyapya. Hoytari hach-ki chaganya chach-ki pad. Tien jay ma
found. He paid-to water prayag-for went. Which water
 Hgoda tika chhagya-ki ingh pipi agya-ki kachhiki. Bhai
asking-were these bank-with his help fire to-ask-for-wanted. Him-to
 munda munda bhiya. Bhiya chach-ki shal pati de start kachi, 'achh
argued anything not gave. Then him-to want came and he said, 'my
 shi-ki ghant hai-kun papa-cha ghant chachhian jat-ki, jo chach-ki
father-of many servants-in help-from much food got-in, I hunger-of
 bhiya. Jo hai-ki ingh shi-pai-ki ar-gh chach-ki bhiya, 'i shi,
die. I arise-leave my father-own shall go him-to shall-ay. 'O father,
 jo Bhagwin-bhai-chhago re shi chach pip-kun kachhiki. Jo re
we-by God-against and father before sin was-did. I thy
 palloroghi machh-mag jach bhai hoi. Jo ni bhagwin-ki hoi chach,"
am say-in worthy not am. He thy servants-among one consider."
 Bhiya hi chach ingh shi-chach chachhiki. Hoytari chachhiki chach
Then arising he his father-own went He far-own his
 shi-ni arpi-ka kuru phidi, chachhiki shi-ki tel do baki.
father-by having-been pity was-felt, having-own went returned and found.
 Lach hoytara machh, 'i shi, jo Bhagwin-bhai-chhago de shi chach
Son him-to said, 'O father, I God-against and father before
 pip-kun kachhiki. Bhiya jo re palloroghi machh-mag jach bhai hoi.
is did. Then I thy am in-my worthy not-am.'

To the spot mother-huge kind, 'with-her small kept place
and father the servants-to said, 'with-from good cloth taking-out
first-her pillow-folds, there like-to mind to knock-at kitchen with,
him-to from, his hand-on ring and feet-on shoes put.
To when with sighing, long pillow brought down, happy
He will not merry will-be. My son dead was here, last-ear
ghost-jest' Ghost brought down-kind.
found-in' Then they merry made.

Then knock boy kind-to to The-kindl under-hat skin brought
He after me found-to was. Coming house-to reached he
died-kid to dressed dressing dinner. Start short bringing-his-her
dress-of and dance-of maid heard him-by his servants-of
kiss-in miri-to clothed kitchen, 'who-kind?' Heysted kind, 'sin
said-to now new-kind asked, 'what-is-going-on?' He said, 'they
dinner put, we sin-to eat-in kitchen hand-in, but-her small
younger-brother come, thy father good food prepared, his good
small' Start with-her under-her was had. There-ghost start she
found' He got-angry under not went. Therefore his father
kiss-her put start small. Start with she-not kind, 'what,
not come him asked. Him-by his father-to it-was-said, 'no,
jo kissat was not kissat kind, na jo to to with kind.
I merry years thy stroke did, and what you said was-true.
Na kissat-kind with-her pillow-kind kitchen-kind to-her brought down-kind
Then me-to sleep-of young say-not-put my friends-with
kind-g. Na kissat sleep-kind with-her small jo to to put with-kind
might-put. And who kissat-kind with merry she he coming all-of
small kind kind-kind-kind' All-to with, 'I pillow, to long
good food prepared' The-father-by it-was-said, 'O son, this me
kissat, jo kissat to to-kind. Na kind-kind small with-her
new-put, what say-put to kind-kind. Then to-put to-male-merry small,
kind-kind to kissat kind, down; jo kissat, ghost-jest'
kissat thy brother dead-was, here; who last-was, new-kind'

B.—Spoken abroad—

Assam—

Darrang	:	:	:	:	:	:	:	:	:	:	:	300
Lakhimpur	:	:	:	:	:	:	:	:	:	:	:	400
Total												700
GRAND TOTAL												73,179

Of the 3,500 speakers enumerated in the Jashpur State, 500 were reported to speak *Bichhly*. See above. The 128 Khasias in Bankura have now abandoned their native tongue and speak a corrupt Bengali. This fact escaped notice when the Bengali section of the Survey was carried through the press, and the figures have therefore been shown in this place. No speakers were returned from Halduah.

The corresponding returns at the last Census of 1901 were as follows :—

RURAL PROVINCE—

Bastar	:	:	:	:	:	:	:	:	:	284
Bilaspur	:	:	:	:	:	:	:	:	:	125
Chhindwār	:	:	:	:	:	:	:	:	:	8,779
Deogarh	:	:	:	:	:	:	:	:	:	127
Bagpur	:	:	:	:	:	:	:	:	:	1
Bagri	:	:	:	:	:	:	:	:	:	309
Central Provinces	:	:	:	:	:	:	:	:	:	8
Amul and Khondmah	:	:	:	:	:	:	:	:	:	17
Rasul	:	:	:	:	:	:	:	:	:	42,514
Stephens	:	:	:	:	:	:	:	:	:	300
Kash Bihar	:	:	:	:	:	:	:	:	:	1
Chota Nagpur Tributary States	:	:	:	:	:	:	:	:	:	23,799
Total Rural Provinces										71,424

CENTRAL PROVINCE—

Bilaspur	:	:	:	:	:	:	:	:	:	1,318
Rasengarh	:	:	:	:	:	:	:	:	:	2
Bhamb	:	:	:	:	:	:	:	:	:	108
Balukhal	:	:	:	:	:	:	:	:	:	124
Patus	:	:	:	:	:	:	:	:	:	41
Total Central Province										2,192
Andaman and Nicobar	:	:	:	:	:	:	:	:	:	1
Assam	:	:	:	:	:	:	:	:	:	1,877
GRAND TOTAL										85,560

Some of the speakers in the Chota Nagpur Tributary States probably speak Kurukh and not Khasi. The same is probably the case with those returned from Bhamra, Balukhal, and Patus. The returns from the districts in the Bengal Presidency where no mention of Khasi was made in the local estimates should probably be shown under Bengali. No further information has, however, been available, and I have therefore simply reproduced the Census figures. I have only excluded the Khasis returned from the Orissa Tributary States, because they certainly speak Kurukh.

AUTHORITIES—

Census, Six Census.—*The Ethnology of India. Journal of the Asiatic Society of Bengal*, Vol. xxvii, Part II, 1905. Supplementary Memoirs. Appendix F contains a Kurukh vocabulary, by Lieut-Colonel Dalton, on pp. 329 & 3.

- [Linnæ, (55c) A. 1].—*Report of the Ethnological Committee on Papers left before them, and upon consultation of specimens of aboriginal T-See brought to the Anti-Slavery Exhibition of 1833-34.* Singapore, 1835. Part vi, pp. 58-68, contains a Kham vocabulary.
- BURNS, R. T.,—*Descriptive Dictionary of Nepal.* Calcutta, 1872. Contains Kham vocabulary by Richard Ross Walker.
- DAVIES, W. D. P.,—*Notes on some Kolarian Tribes.* *Journal of the Asiatic Society of Bengal*, Vol. lxi, Part 2, 1898, pp. 12-48. (The Khambya); and Vol. lx, Part 1, 1897, pp. 28-48. (The Palakya-Khambya.)
- GRACE CHURCH TARRANT, R. L.,—*Introduction to the Kham Language.* Calcutta, 1894.

Kham grammar has all the characteristics of a language which is gradually dying out and being superseded by dialects of quite different families. The vocabulary is strongly Aryanised, and Aryan principles have pervaded the grammatical structure. Kham is no longer a typical Munda language. It is like a palimpsest, the original writing on which can only be recognised with some difficulty.

A full account of the dialect has been given by Mr. Burnes in the work quoted under authorities. It has been used for the researches which follow, and it should be consulted for further details, though it is far from being satisfactory.

Pronunciation.—The semi-consonants are not systematically marked in any specimens, and I have only been able to restore them in a few places. Mr. Dalton often marks them by means of a ' after the preceding vowel, and Mr. Burnes by means of a ' above the vowel. Thus, *o'e* and *o*, a house. I have written *o'*. The genitive is *o'ya*, of a house. The change of the semi-consonant to *g* shows that, in this case, it is a *g*. The same is the case with *sho'*, written *sh*, water, ablative *sho'-et*, and so on.

The semi-consonant *o'* can be restored in words such as *mo*, i.e., *mo'o'*, man; genitive *mo'-ya*; *ho*, *ho'o'* and *ho'*, i.e., *ho'o'*, distribute; *oro*, i.e., *oro'o'*, a cow; *ho*, i.e., *ho'o'*, a belly; *po'*, i.e., *po'o'*, die, and so forth.

The semi-consonant *e'* is probably marked in words such as *mo*, or *mo'e'*, i.e., *mo'e'*, eye; *mo*, *mo'e'*, *mo'e'*, *mo'e'*, one; *ho'o'* and *ho'o'*, i.e., *ho'o'*, longer.

The semi-consonant *p'* is probably marked in words such as *ho'o'o'*, *ho'o'o'*, or *ho'o'o'*, *ho'o'*, and so forth.

It will be seen that Kham uses these sounds in the same way as other Munda dialects. They have also the same tendency to be changed to soft consonants or else to none, which we have observed in the case of the various dialects of Khorviri. I have not, however, ventured to make any attempt at restoring them. They are marked in the Jaintia specimens, but in a very arbitrary and inconsistent fashion. I have therefore in this respect left the specimens as I have got them, and have only corrected obvious mistakes.

In many cases a *h* corresponds to an *k* in Khorviri, as is also the case in Eark, Jaintia, etc. Thus, *ho'o'o'*, Munda's son, small; *ho'o'o'*, Munda's son, small; *ho'o'o'*, Munda's son, small, and so forth. *Kor*, which occurs in pronouns such as *u-ko*, this person, is perhaps identical with Sanskrit *kā*, a man.

Gender.—Kham has apparently given up the distinction between the animate and inanimate genders. There is, so far as I can see, only one gender, and there is no difference in the verb if the subject is inanimate. The natural gender is distinguished in the usual way. Thus, *ho'o* is a dog; *ho'o'o*, a bitch; *o'*, an ox; *oro'o'*, a cow. This distinction, however, only concerns the vocabulary, and has nothing to do with grammar.

There are three numbers as in Kharwari, the singular, the dual, and the plural. The suffix of the dual is *āpār*, *āpār*, or *jār*, and that of the plural is *āi*. It is evident that the dual suffix is formed from the plural suffix by adding *ar*. *āi* is the old dual suffix.

(Case.—Kharjil has abandoned the Manjhi practice of expounding the cases of the direct and the indirect object in the verb. It has therefore become necessary to indicate these cases by adding postpositions to the noun. We have already seen how a similar tendency has begun to make itself felt in some forms of Kharvetia. It is due to the influence of Aryan and Dravidian remanences.

The usual case suffixes in Kharjil are :—

ar, for the nominative, dative, and locative;

at, for the ablative;

ā, for the genitive.

Thus, *lela-ā*, the man; *in the man*; *lela-at* or *lela-d-āi*, from the man, or from the man's. The accusative suffix is often dropped; thus, *stunwā* of-a, being fire.

The genitive suffix *ā* is often written *āi'* in the Jashpur specimens. It is identical with Manjhi *āi'*. Double genitives such as *stunwāi'*, of the father, also occur. Mr. Delfant also gives an accusative and dative suffix *pr*; thus, *stun-pr*, to the father. It is probably the Kurukh postposition *pr*.

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is expressed by putting the compared noun in the ablative. Thus, *apāi stāpār-āi* *stāi* *āi*, father child-from great is, the father is greater than the child.

Numerals.—The numerals are given in the list of words. It will be seen that the first six correspond to those in use in other Manjhi dialects. The numerals for 'seven,' 'eight' and 'nine,' on the other hand, correspond to Savara *gud-jā*, seven; *gam-jā*, eight; *āi-jā*, nine. Compare the remarks in the introduction to this volume, pp. 12 and 24 above.

The higher numerals are counted in twenties as in other Manjhi languages.

PRONOUNS.—The following are the personal pronouns :—

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person . . .	<i>āi</i>	<i>āpār</i>	<i>stāpār</i>	<i>āi</i>	<i>stāpār</i>
2nd person . . .	<i>ar</i>		<i>stāpār</i> , <i>stāpār</i>		<i>stāpār</i>

The form *stāpār*, thou and I, corresponds in Kharwari *stāpār*; and *āi*, they and I, in Kharwari *āi*. *stāpār*, you and I, corresponds to the inclusive dual *stāpār*, thou and I, in Kharwari. *āpār*, he and I, is formed by adding the usual dual suffix *jār*. *stāpār* or *stāpār*, you two, is apparently formed from *ar*, thou, by adding the numeral *stā*, two. It is therefore possible that Mr. Banerjee is right in explaining the dual suffix *jār* as derived from *stā*. The initial *st* of this word is an old prefix, and does not belong to the base.

The pronouns are inflected like nouns; thus, *stāpār* or *stā-ā*, my; *ar-ā* and *stāpār-ā*, thy; *stāpār*, yours; and so on. In Jashpur we find forms such as *āi*, my; and in the Banerjee specimens *āpār* is written for *āi*, i.e., *stāpār*.

For the third person the pronoun *ad* or *ad*, he, she, is used. The corresponding dual is *ad-bāde*, and the plural *ad-hi*. *Ad* is apparently a Dravidian loan-word. Compare Telugu *adā*, he; Kannāḍ *ad*, she.

Pronominal suffixes are used with verbs in order to denote the person of the subject. They are as follows:—

Form.	English.	Dual.		Plural.	
		Indefinite.	Indefinite.	Indefinite.	Indefinite.
First . . .	my	<i>je</i>	<i>adā</i>	<i>ad</i>	<i>adā</i>
Second . . .	thou		<i>ad</i>		<i>je</i>
Third . . .	it	<i>ad</i>		<i>ad, adā, adā</i>	

The pronominal suffix is very commonly dropped in the third person singular. Mr. Nanarjee mentions a suffix *ā* for the first person, and a suffix *ā'* for the second person singular which he says are added to the *a* of past tenses. Thus, *ad-a*, brought; *adā'*, I brought; *adā'*, thou broughtest. I have not found any such forms in the specimens.

Pronominal suffixes are also used after nouns of relationship. They are *my* and *adā* for the first; *adā* for the second; and *ad* for the third person. Thus, *adā*, my mother; *adā*, thy mother; *adā*, his, or her, mother; *ad ad*, adding, our father, and so forth. In the Jashpur specimens we find *je* instead of *ad*. The *ad* in *je*, *ad*, is probably another form of *je*.

There are no pronominal inflexions.

The demonstrative pronouns are *a*, this; *ad*, that; *adā*, that far off. They are used as adjectives. In Jashpur we also find *ad* and *adā*, this, and in Banaragurh *je*, this. Demonstrative nouns are formed by adding *je* to the demonstrative bases for animate and inanimate objects, and *ad* for persons. *Ad* is probably the same word as Sanskrit *ād*, a man. Thus, *a-je* *ā* *ad*, this which man is? *ad-je* *ad*, that one; *a-ad*, this person. The dual and plural of *a-ad* are *a-bāde*, *a-hi*, respectively.

The interrogative pronouns are *ad*, who? *adā*, which? *ā*, what? Thus, *ad*, *ad*, *ad*, who art thou? *ad* *je* *ad* *ad* *ad*, in what village do you live? *ā* *ad* *ad*, of what tree?

Ad usually remains unchanged in the dual and the plural. In the dual we sometimes find *ad-bāde* or *ad-bā* for the first; *ad-bāde* for the second; and *ad-bāde* for the third person. Thus, *ad-bāde* *ad-bāde* *ad-bāde*, who are you two? *Ad* apparently corresponds to Gujarati *ad*, who? The Gujarati *ad* is also indicated in parentheses. Compare the remarks under the head of Gujarati on pp. 488 and 489 below.

Verbs.—In the conjugation of verbs Kharṣi has been much influenced by its Aryan and Dravidian neighbours. The direct and indirect objects are no longer expressed in the verb; there is no particle which changes the base of a certain tense to a finite form, and the pronominal suffixes are usually added to the verb. Moreover, the language is no longer able to distinguish between the various stages of verbal action with the same precision as in the case of Kharwar. Kharṣi conjugation is, therefore, much simpler and more in accordance with Aryan principles.

PERSON.—The person of the subject is expressed by adding the pronouns mentioned above. They are often dropped when the subject is a personal pronoun. Final *s* and *t* of verbal tenses are dropped before the *i* of the first person. Thus, *she* will bring; *she*—*she*, I will bring. The final *s* of past tenses is, however, retained; *she*—*she*—*she*, I brought. There are two suffixes of the third person plural, *en*, *ed* and *ed* or *ed*. *Ar* or *al* is used after tenses formed by adding the suffixes *at*, *be* or *de*; *is* in the imperative; and in the present tense of *ar*—*ar*, to be. *Ar* is used in all other cases.

Vowel. The passive voice is formed by adding *gem* to the base. Thus, *for-gem-ai*, he was joined. Instead of *gem* we find *jam* in *so-jam-ai*, it is seen; *pij-jam-ai*, it is broken, and so forth. The base of such verbs probably ends in *ai*; compare *pij-ai*, break; *pij-ai*, he has broken. The original passive suffix accordingly appears to be one which can perhaps be compared with Kheroket *ai*.*

Transitive.—The forms of the various tenses sometimes differ in transitive and intransitive verbs. The passive voice, in such cases, is inflected like an intransitive

The future and indefinite present is formed by adding *e* to transitive, and *in* to intransitive verbs. Thus, etc. he will bring: *oñig*, I shall bring: *gwi-ñom-ul-ñig*, I am struck. The suffix *in* is perhaps connected with the *en* in *Murphyed*, *along-en-o-ing*, I walk onward.

The definite present is formed by adding *ti* or *ta*; thus, *al-tiip*, I bring; *al-to-ti*, or *al-to-ta*, they bring. The suffix *ti* corresponds to Mandarin *com*.

The simple past is formed by adding *a* to transitive and *ai* to intransitive verbs: *stata*, *stata-a*, brought; *skat-it*, went; *skat-it-ai*, went, they went. Before *a* or *i* becomes *ah*, and in some other cases *ah* or *ai* is inserted. Thus, *gaf*, an intensive auxiliary, past participle; *gaf, la. wof*, *luma*, past participle; *wand, wai*, past participle, and so on. It is probable that the base in such cases ends in a semi-consonant. Compare Smith's *gaf*, *gajet*, with the intensive verb *wof*.

The suffix *a* is perhaps connected with the suffixes *at* and *at'* in Khorwigi; *at* probably corresponds to Mandjil *aa*.

The perfect is formed by adding *at*, which often becomes *aif* before the prominent suffixes of the first and second persons; thus, *at-aif-ing*, I have brought; *shol-ri-mat*, they have gone. It is probably derived from *ai'*. It seems to be an auxiliary and is perhaps connected with Shilluk *ai'*, to be finished; thus, *filu-ai'-kol-o lu*, not-finished-they, they are on all.

The *ai* which is added in the perfect has a transitive past *ai* like and an intransitive past *ai*, which are added to the base in order to form a periphrast. Thus, *ai-ai-ko-ko*, I had bought; *ai-ai-ko-ko*, I had come.

The **imperative** is formed like the future; thus, *st-e, bring*; *stam-od, come*. In the third person *pa* is added; thus, *st-pa^hle, let him bring*; *st-pa^hle-khi^h, let them bring*; *st-pa^hle-mat, let them bring*; *stam-pa^hle, let him come*. Other forms are omitted from the future.

The verbal noun is formed by adding *ad*: thus, *akad*, to bring. Note *akad-ad*, to go; *qad-ad*, to cease, from the base *qad* and *qal*; *asur-ad*, to sleep, from the base *asur*, and so on.

The simple or reduplicated base is used as a post relative participle; thus, *ng-e* *sau-sau* *kon-kon*, my house was built by me; *doko-doko* *leba*, sitting man. The base of the

present tense is similarly used as an adjective; thus, *tsatšip-ai* *gai*, a milk-giving cow.

There are no conjunctive participles. As is also common in Kurok, the Kharſa say *ay qſi qſi ai-e qſi aſai-ai*, he this brought and went, having brought this he went, and so on.

Auxiliary verbs and verb substantives.—The simplest form of the verb substantive is *to be* *ai-ai*. Thus, *ai-ai Kharſi-gſi-ai-mai*, they are Kharſa. Compare English *am*. By adding this *ai* to *ai-ai*, to become, we get the common verb *ai-ai-gſi*, I am.

The present tense of *ai-ai*, to be, is formed as follows:—

Form.	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
First.	<i>ai-ai-gſi</i>	<i>ai-ai-gſi</i>	<i>ai-gſi</i>	<i>ai-ai-gſi</i>	<i>ai-ai</i>
Second.	<i>ai-ai</i>	<i>ai-ai-ai</i>		<i>ai-gſi</i>	
Third.	<i>ai, ai-e</i>		<i>ai-ai-ai</i>		<i>ai-mai, ai-mai</i>

The base is apparently *ai-ai*; compare the present *ai-ai*, *ai-ai*, in Kharviri. The past tense is regular; thus, *ai-ai-gſi*, I was.

Several suffixes are often added to the base, apparently without changing the meaning. Such auxiliary verbs are *gai* (imperative *gſi*), *gai* *gai-ai*; *hai*, *hai-ai*, *ſi*, and *ai-ai*. Thus, *hai-gſi-ai*, give, *gai-ai-gſi-ai*, be died; *ai-ai-ai-ai*, to bring; *ai-ai-ai-ai-ai*, he went, and so on.

Causatives are formed by prefixing *ai*, *a*, or the first vowel of a word, or also by inserting an infix *ai*. Thus, *ai-gſi-ai*, to cause to die, to kill; *a-gſi-ai* and *a-gſi-ai*, to cause to fall; *ai-ai*, to make distant (*ai-ai*), and so forth.

A prefix *a* is used in a similar way in Kharviri and Karkh. Compare above pp. 150 and 172.

Negative verb.—The negative particle is *ai*, to which the present tense suffixes can be added. Thus, *ay ai-ai-gſi* *ai-e*, I did not bring. The negative particle with imperatives is *ai-ai*; thus, *ai-ai ai-e*, don't bring. There is a separate negative verb substantive *ai-ai-ai-gſi*, or *ai-ai-ai-gſi*, I am not.

Interrogative particle.—An interrogative particle *ai* is sometimes used in the same way as in Davidson languages. Thus, *ai-ai ai-ai ai-ai*, are they bringing? *ai-ai-ai ai-ai ai-ai-mai* *ai-ai*, have they gone to fish striped or not?

For further details Mr. Beveridge's grammar should be consulted.

KNABIA BERLETON GRAMMAR.

The three first specimens which follow generally agree with the grammatical sketch given in the preceding pages. The first is a version of the Parable of the Prodigal Son from Ranchi, for which I am indebted to the Rev. J. M. Delfmont. I have printed it as I have got it. It generally uses dental sounds where other specimens have cerebral. The second specimen is the deposition of a witness from the Jashpur State. It distinguishes between short and long vowels, and apparently marks the semi-consonants, though in a very arbitrary way. I have corrected obvious mistakes. The third specimen is the version of a well-known tale from Banagpur. The beginning of a version of the Parable from Bankura will be added as a fourth specimen. It has no more anything to do with Khasi.

The dialect spoken in Raipur, Gangpur, and Udaipur is apparently the same as in Jashpur and Ranchi. No specimens are, however, available, but I have made use of short vocabularies which, in all essential points, agree with the dialect described in the grammatical sketch.

A list of Standard Words and Phrases, prepared by the Rev. J. M. Delfmont, will be found on pp. 343 and 35, below.

[No. 4L]

MUNDA FAMILY.

CHAPTER.

SPECIMEN I.

(Rev. J. M. DALLMAN, D.D., 1898.)

(DUMAZO RANER.)

Mai One	lobu-a man-of	haria two	kunda' son	su-to-kia. were-they-they.	Kawa Small	Kunda' son	
apo-don-to father-his-to	gana-o, said,	'apa 'father	in I	haling getting	kharij clothes	to-to me-to	su-a. you.
Ho Then	apo-don father-his	hai-hai-o(hai'-hai'-o). divided.		Thork Little	to-to after	hawa small	kunda' son
jari-to all	kapiho gathered	ro and	da very	ohol-ki, went.	Haw-to There	adi-a his	kharij-to clothes
su-ha not-good	hawi-to work-to	jari all	palmai-o, wanted.	jari-to All	palmai-o wanted	ro and	ha that
raji-to country-to	agot great	betof future	hai-ki arrow	ro and	u-hay-to him	hota'-in-to. to-hangar-hayen.	
Oyo and	shokki near	yo and	u-figa that	anda one	lobu-ato man-with	su-ki, stayed,	ro and
adi-a his	di-to field-to	adi-to-ga his	hawal noise	gapa-on feed-to	ding-a. and.	Oyo and	hawa rising
ha-to-ki not-they	kunda-hoig house-with	adi-a his	hai-o help-own	hawa-on gill-to	hawa-on-in-ki, to-must-hayen,	yo and	
haw-jo suppose	adi-to him-to	on-mai not-they	ter-a. gone.	Ho and	hai-o reflected	yo and	gana-o, said,
'apo-a 'father-son-of	o(k)'-to house-to	hi-to how-many	hangre-ki-a accompany-of	da much	halog bread	ad, I	
in-to I-on-the-other-hand	u-to have	hota'-hoig hangar-with	goh'-to-to die-I.	hawa-on-in die-on-will-I.	apo-a-to father-son-own		
sha-math go-with-I	ro, and,	'aga," 'father,"	gana-to, son-I.	'arha-on and	ro there-of	in I	
su-ha not-good	hawi-a, did,	hi-to hangar-with	su-a son	kunda' son	gana-on say-to	lobu movily	
su-hoig-hing; not-on-I;	su-a they	hangar servant	lobu the	hi-to the	su-a," put."	Oyo and	hawi-ki arrow
ro and	apo-don-ata father-his-son	shok-ki, went.	Ho and	da very	ding-to for	apo-don father-his	adi-to his

gam-o,	'o	branda'	am-ko	mi-dia	in-to-ga	an-in-m,	-ro
sold,	'O	was,	then	all-days	we-will-indeed	ari,	and
just	in-a	was-again...	Maka	haya-m,	ro	hwa	had-ki;
all	mine	thing-in.	By	asking	and	freely	became ;
hawa:	that-ron	gosh'-oi-ki,	ro	had-ki;		all-at-ki,	ro
was!	brother-ily	died-had,	and	come-also;		had-had-been,	and
	had-ki,	ho-a	gala.'				
<i>found-was,</i>	<i>this-if</i>	<i>take-for.'</i>					

time	Karnak	so-ki	ego	myself	him	Chandro	so-ki	Ogo
name	Karnak	was,	and	one-of	name	Chandro	was,	Ogo
ego	so-ki-and,	his-ki-i	him	was	knig-to-ki.	Thence-to-ki		
after	was,	thence-of	name	not	know-wa.	Thence-most-only		
yet'to-ki.	It-ki	him	Bandha.	Ipt-to-ki	him	Thence	so-ki	
now-wa.	My	name	Bandha.	Father-up-of	name	Thence	was.	
Hi	ja	Kharjil.	Kastur-to	so-to-ki.	Khatti-hari	haris-ki		
Our	name	Kharjil.	Kastur-to	live-wa.	Cultivation	doing-by		
land-to-ki.								
live-wa.								

FREE TRANSLATION OF THE FOREGOING.

Last Monday I went to my field to cut rice. My field is to the east of the village, and his field is to the north of mine. He was there with his sons, and the sons began to cut rice while the old one was sitting on a ledge. This Māhikr came from the fields to the old one and said, 'This is my field.' Said the old one, 'we have always cultivated it. How did it become thine to-day.' The Māhikr had a stick in his hand, and struck the old man three or four blows. Thereupon the sons came running, caught the Māhikr by the top-knot and threw him down. Then the Māhikr began to cry out loudly. On hearing his cries all the Māhikrs of the village ran up and collected there. There were about one score Māhikrs. We caught them here, but the rest escaped. The names of those five are Hish, Koko, Legah, Karnak and Chandro. I do not know the names of the rest who were there. I only saw this much. My name is Bandha, and my father's name was Thence. We are Kharjis and live in Kastur. We are cultivators.

[No. 43.]

MUNDA FAMILY.

KHAŚIL.

SPECIMEN III.

(STAVE PARAGRAPHS.)

A POPULAR TALE.

Mañ, (i.e. mat')		kaqpahe		laka		jaghai		boja		ao-ki-mai		Hin
Qwe		old		man-af		sternal		now		now.		Then
laka-ki	ipa-to	jaiyi		diao		ipa-ai		lak'-ki-mai.				Ipi
son	self+among	all		days		quarrel-to		begin.				Father
laka-ki-to	khih	manjhiy-a,		je-kachika		kim	na	ter-o.		Hin-kay		
them	much	adventured,		any		remot	not	para.		This-son		
lojhe	api-4	bat'-qam-ki-to		laka-ai		ter-o	ai-ai	qam-o		api-4		
at-last	he	son-to		order		para	bring-to	will		he		
ho-to	mai-j	lojhi	atqai,	re		tal	laka-ai	ter-o		Hin-ki-to		
promise-to	one	benefit	atide,	and		then	order	para		them-to		
mai-j-mai-j	achia	pipam	kar-ka	pich'-ai-tham		jaij				u-4		
one-one	good	strongly	making	breaking-for		each(f)				it.		
Jhi-pi-gi	pichka-ki,	je kachika	laka	na	ter-o,	lak-tham		atqai				
all	break,	any	remot	not	para,	because		atide				
gaka	tal'-qam-ki-laka-mai,		ao	Hin-ki-to	pich'-ai-tham		mai-j					
atlast	that-son,		and	them	break-to		one					
laka-a	pa-pa-4	them	laka-ai-lak'-ki.				api					
man's	force	for	impossible-one.		Lojhe		father					
Mañhi-to	laka(i.e. kach')-ai-tham		laka-ai	ter-o	ao		mai-mai					
benefit	son-to		order	para	not		one-one					
atqai	api-4	mai-mai	bat'-qam-ki-to	ter-o,	hin	ho-pi	u-4					
atide	he	one-one	son-to	para,	this	then	that					
pich'-ai-tham	laka-ai	ter-o.	Jhiyi	bat'-qam-ki-to	atqai-to		achika					
break-to	order	para.	all	son-to/for	atide		will					
pi-pi-ka.	Tal	api	pa-o,	'aij	bat'-qam-ka,	mai-j-aij-gi						
break.	Then	father	will,	'O	son,	will-aij						
pipam	pi-pa.	lak-tham	atqai-gi	ao-pa	aijhi-to	aijhi						
force	atqai.	Therefore	then	you	friendship-to	friend						
mai-pai	ao-ai,	ipa-to	lak-je	chika	na	ter-o.	Tha					
together	one,	you	comes	born	not	para.	that					
						will.	that					

kūlj-baig	šəpə	sləg-gə-ol-pə	əmpə	həv-rə-tə	šəpə
generals-ly	you	divided-became	your	enemies-to	you
təmələ-gəvə-ən-pə?					
every-one-will-be-you?					

FREE TRANSLATION OF THE FOREGOING.

A certain old man had several sons, who were always quarrelling among themselves. He tried to reasonate with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him. He then gave the bundle to each of them in his turn and asked them to use all their strength and break the bundle. They all tried, but in vain, because the sticks were tied very closely together, and it was beyond a single man's power to break them. Then the father asked them to untie the bundle and gave each son one stick, and asked them to break them. They now did so without difficulty. Said the father, 'behold the strength of unity. If you will live together in friendship your enemies will be unable to harm you. But if you quarrel and are divided, you will fall a prey to your enemies.'

[No. 44.]

MUṆḌĀ FAMILY.

KHAṢĪ.

SPECIMEN IV.

(DURRAT BAKSHĀ.)

Ek	other	rabāh	daip	bat	Dat	jaat	raha	sun
One	most(-of)	was	ten	was	Two	most-of	among	small
bāt	bāhānāgaya,	'e	bāh,	gharānā		je	mai	bāh
son	self,	'O	father,	property-of		which	I	share
piṅg	maḥar	hai	do,"	hāh	daḥ	bāh	bāh	bat
get	mine	that	give."	Then	his	father	share	having-made
dāt,								
gave.								

It has already been remarked that some of the speakers of Khaïl in the Fudjour State have been returned under the head of Shikî. I subjoin the beginning of a version of the Fable of the Prodigal Son in the so-called Shikî of the State. It will be seen that it is the same form of speech as that illustrated in Specimen II above.

[No. 45.]

MUŊĀ FAMILY.

KHAÏL.

So-called Shikî Dialogue.

(State Jambura.)

Muŋa la-bā uār la-bā uār-kī,	Komō bā-ran āp-ran-to pān-o.
<i>Our man-of two sons were.</i>	<i>Small son-like father-kind said,</i>
'e appi, māl-jā je agre tije itā hāp āp-to aē'	En-tā-ko
<i>'O father, property which all is my share we-to give.'</i>	Thereafter
āp-y-i jāt-to ā-kī-to uāk'-gotho.	Oyo thar'to dīn an bān-kī to
<i>His property then-to divided.</i>	<i>And few days not passed then</i>
komō bā-ran māl-k'agāk' kapthā-o	aro thar dā māl-k' chak-kī; aro
<i>small son-like all collected</i>	<i>and way for country went; and</i>
i-tā' mē-kī, hā-tiggi jākī dhan-to upā-gotho.	
<i>where was, there all property squandered</i>	

JUÁNG OR PATUĀ

Juáng is the dialect of a Misch tribe in the Orissa Tributary States. It is spoken by about 10,000 individuals.

The word *Juáng* means 'man' in the dialect, and the denomination *Juáng* as the name of a language is accordingly of the same kind as Ho, Káká, and so on. The tribe is also called Patuā, from their women's habit of dressing in leopards.

The home of the Juángo are the Dinkahal and Kacnjhar States. Some speakers are also found in the neighbouring tracts of Markhanj and Pal Lahara. The Juáng territory forms an inlet within the Orissá area, and that latter language has largely influenced Juáng and will probably in the course of time supersede it.

The number of speakers was estimated for the purpose of this Survey as follows:—

Number of speakers.	
Dinkahal State.	7,000
Kacnjhar State.	1,000
Markhanj State.	1,500
Pal Lahara State.	400
Total.	11,000

Four thousand five hundred and ninety-one speakers in Dinkahal and 17 in Markhanj have been retained under the head of Patuā.

At the last Census of 1901, 10,883 speakers were retained, 10,705 of whom were found in the Orissa Tributary States. The corresponding figure for the Juáng and Patuā tribes in the States was 12,474. Almost the whole tribe, accordingly, still retains its native tongue.

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The Juáng dialect is of the same kind as Káká. It has abandoned the most pronounced Misch characteristics, and its inflectional system is more closely in accordance with Aryan principles than is the case with the Misch languages proper.

Two specimens and a list of Standard Words and Phrases have been received from the Dinkahal State. They are not sufficient for giving a full account of the dialect. They are, however, the only basis available for the remarks which follow.

Pronunciation.—It is not possible to form a clear idea of Juki pronunciation from the materials available. A final short *a* is apparently omitted. Compare *Oygi*. Words such as *haki-re*, a tale, are, however, also written *hakiar*. The short *a* is often also pronounced as the *a* is 'all'. I have not, however, been able to decide if that is the case more than in a few words.

I cannot find any indication of the existence of semi-consonants. The word *šigi*, his own, is probably connected with *šadili ad'*, self. The future *šikaf-a*, I shall strike compared with *abak-re*, struck, seems to show that the *h* here is *abak'*. Such words apparently point to the conclusion that the semi-consonants do form a feature of this, as of other Muskat dialects.

As in *Khaš* a *k* corresponds in some words to an *h* in *Kharwari*. I have only noted *šak*, son, corresponding to *šadili*, *šupšad*, etc., *šak*.

Nouns.—There are several suffixes in use after nouns the meaning of which I cannot ascertain. A suffix *re* or *r* occurs in words such as *šir* and *šir-re*, hand; *šar-re*, stone; *šip-re*, lump; *šup-re*, mother; *šakir-re* and *šakir-r*, tale. It appears to add definiteness; compare *šakiršigahil* her.

A suffix *aye* is used in words such as *šakir-aye*, son; *šakir-aye*, son; *šakir-aye*, mother. It is possible that this suffix is originally the suffixed pronoun of the first person. It is however used in a general way without reference to the first person, and it can also be compared with the *Kai* suffix *šig*. Compare *šakiršig*, father.

A suffix *še* is used in a similar way in words such as *šir-še*, the belly; *šir-šir-še*, on his feet. It seems to be connected with *šadili šak'*, or else to be the pronominal suffix of the third person. Compare *Khaš* *še*.

The suffix *še* is often added to a suffix *re*. Thus, *šakir-re-še*, thy older brother; *šakir-re-še*, of the mother; *šakir-re-še*, the son; *šakir-re-še*; of the son; *šakir-re-še*, the property. The suffix *re* is used alone in words such as *šakir-re*, to the father. It should probably be compared with the pronominal suffix *re* of the second person in connected forms of speech.

All such suffixes are used in an arbitrary way, and if the explanation given above is correct, their original meaning has been forgotten.

There are no traces of the distinction between an animate and an inanimate gender.

The dual is not used in the specimens. The suffix of the plural is *hi* as in *Khaš*. It is often preceded by an *r*. Thus, *šakir*, a man; *šakir-r-hi*, men; *šakir-še*, a woman; *šakir-še-r-hi*, women; *šakir*, a mare; *šakir-r-hi*, mares. Compare the suffix *re* or *r* mentioned above.

The usual case suffixes are, dative, *re*; then, *šakir-re-še*, to the father; ablative, *še*, *ad'*; then, *šakir-šir-re*, from fathers; *re-šakir*, from him; genitive, *šir-re*, *r*; then, *šakir-še*, of the father; *šakir-re-še*, of thy father; *šakir-re*, of the rich man; *šakir-šir-r*, of fathers; locative *re*, *re*; then, *šakir-re*, in the village; *šakir-re*, near.

All these suffixes are well known from connected forms of speech. The genitive suffix *r* is probably derived from *re*. Compare also *Oygi* *re*.

The ablative is, as in other connected forms of speech, used to denote the accompaniment in comparisons. Thus, *šakir-re-še* *šakir-šir* *šakir-šir*, his older-brother brother much high, his brother is taller than his sister.

Numerals.—The numerals are given in the list of words. They are Aryan loan-words. Besides, however, the old Khasi words for 'one' and 'two' are also used, viz., *nia*, *nost*, and *niŋ*, one; *hna*, *hna*. Higher numbers are omitted in translation.

Personal pronouns.—The following are the personal pronouns:—

<i>ni</i> , <i>niŋ</i> , I.	<i>ho-ŋe</i> , <i>hoan-ŋe</i> , thou.	<i>de</i> , <i>deŋ</i> , <i>deŋ</i> , he
<i>niŋ-ŋe</i> , <i>niŋ-ŋe</i> , my.	<i>ho-ŋe</i> , <i>hoan-ŋe</i> , thy.	<i>de-ŋe</i> , <i>de-ŋe</i> , his.
<i>niŋ-ŋe</i> , <i>niŋ-ŋe</i> , us.	<i>hna</i> , you.	<i>deŋ</i> , they.
<i>niŋ-ŋe</i> , one.	<i>hnaŋ</i> , your.	<i>de-ŋe</i> , their.

I have not found any traces of the dual pronouns or of the double plural of the first person. In addition to *hna*, you, *deŋ* is recorded from Khasi. *de*, he, should be compared with Khasi *niŋ*, and probably also with Khasi *de*, they. Other forms are *niŋ*, to me, *de-ŋe*, to him, etc.

It will be seen that the suffixes *-ŋe*, *-ŋe*, and *ni* correspond to those mentioned above when dealing with nouns.

Personal suffixes and inflex do not appear to be used. Some traces of them have already been mentioned. *N*, *a*, and *h* are sometimes prefixed to verbal tenses in order to indicate that the subject is of the second person singular, the first person plural, and the second person plural, respectively. They are probably derived from personal suffixes added to the word immediately preceding the verb. Compare the remarks under the head of Verbs, below.

The interrogative pronouns are *niŋ*, who? *niŋ*, what?

Verbs.—The conjugation of verbs is of the same kind as in Khasi. I cannot find any traces of the categorised *a*, of the personal inflex, or of the rich variety of forms found in other Khasi languages.

The person of the subject is sometimes marked by means of personal prefixes. Thus, 'I go' is *niŋ deŋ*. The same form of the verb is also used in the third person singular and dual. In the second person singular, on the other hand, *niŋ* is sometimes prefixed, and similarly *a* is prefixed to the first, and *h* in the second person plural. These prefixes are probably originally personal suffixes added to the word preceding the verb. Thus, *niŋ deŋ*, *niŋ deŋ*, thou goest.

So far as I can judge from the scanty materials at my disposal the various tenses are formed as follows.

The future is formed by adding an *a* as in Khasi; thus, *niŋ deŋ-a*, I shall walk; *niŋ-a*, I shall say. Noun verbs add *niŋ*; thus, *niŋ deŋ-a*, it will be known.

The present is formed by adding the suffixes *-ŋe* and *-ŋe*; thus, *niŋ deŋ-ŋe*, he is going; *niŋ deŋ-ŋe*, he is making. In *niŋ deŋ-ŋe*, they strike, the personal suffix *niŋ*, they, is added. No similar instances occur in the specimens. *niŋ* apparently corresponds to the copula *niŋ* in Khasi.

There are various suffixes denoting past time.

In the first place the suffixes *a* and *niŋ*, which usually denote the future, are occasionally used to denote the past; thus, *niŋ deŋ-a*, thou hast; *niŋ deŋ-niŋ*, she stood; *deŋ-niŋ*, he came. They are probably not properly past tenses, but denote the indefinite time.

The most usual suffix is *a* or *a*, to which a *y* is prefixed after vowels. It probably corresponds to Khasi *a*. A nasal sound, commonly an *a*, is often added. Thus, *niŋ-a*,

paal and	dhapajj running	ava, went,	kanka sack	saka, retard,	ār-te him	maunja. kind.	Bā Then
kinkā son	ār-te him-to	gāh-ya, said	'a father,	bi, God's	Paṇṇasāwar the	am-ḥi side-of	pāpa sin
kāh-ā; did;	va-tā hence	am-ḥi thy	kān-dā son	hōi saying	jugga merely	jant. not.	Mātra-ka But
hōi father	chakkama-te sorrow-to	gāh-ya, said.	'ār-te ' him-to	ḥa good	sandā-ḥi cloth	ka-pala; put;	ār-ā his
lī-ra-to hand-on	avāḥa ring	ka-pala; put;	ār-ā his	ḥi-ā-ḥi-to foot-on	jōh-ra above	ka-pala, put.	ḥaḥ Good
chija things	bājine singing	maṇjoh-ā-ka; let-us-make-merry;	hāḥi my	kama-ā-ḥi-ge am	kaḥ-vaḥ, man-kind,	hama; Good;	
ha-jo-maṇa, was-kind,	ka-pā. was-kind.	h-āḥ Then	ār-ki they	kama-kaḥ to-foot	nāyā. begin.		
	Nāḥi Then	ār-ā his	kaḥ-kaḥ-ḥi-ge child-on	hā-ā field-to	kaḥ, was.	Pam Again	ḥi-ā- hama-to
ḥi-ā-ḥi singing	ni-ḥa-ḥi-kaḥ danta-maṇa	ā-ya, heard.	Chakkama-to Sorrow	ḥi-ka-ya called	gāh-ya, said.	'hāḥi ' then	
ka-to only	kaḥ-ā ? you-are ?	āyā He	gāh-ya, said.	'am-ā ' they	hama-ḥi young-brother	va-ḥa-ḥi, returned,	paal again
am-ḥi thy	hōi-ra father	ār-te him	āyā sister-and-mother	ka-pā, found,	maḥi first	kān-ā. make.	h-ā Then
ir he	ni-ḥi-ya get-angry	kaḥ-ka danta-to	ni not	am. was.	h-ā-ā Therefore	ār-ā his	hōi-ra father
ā-ka came	ār-te him	kaḥ much	gāh-ya, said.	Mātra-ka But	am he	kaḥ-ā-ḥi father-to	gāh-ya, said,
'jo-ya, ' son,	am-ḥi thy	gāh word	hāḥi made	jant. not,	kaḥ-ā was	kaḥ-ā-ḥi danta-for	am-ḥi thy
kāhā; did;	hāḥi himself	kaḥ-ā-ḥi to-foot	am one	am good	am-ḥi then	gāh-ā-ḥi good	jant. not.
ka-ḥi Thy	kaḥ-ḥi-ge son	hāḥi-ā sister	maḥi saying	ni all	kaḥ-ā-ḥi-ge properly	kaḥ-ā-ḥi, wanted,	ir he
kaḥ, came,	ār-te him-to	maḥi first	kaḥ ? made ?	ār-ā He	hōi-ra father	gāh-ya, said.	'a ' O
am-ḥi then	ni-ḥi-ā sorrow	hāḥi my	kaḥ-ā sister	am-ā not.	hāḥi My	kaḥ-ā-ḥi properly	kaḥ-ā-ḥi, what-for,
am-ḥi thine.	Mātra-ka But	hāḥi this	kaḥ-ā-ḥi-ge brother-to	kaḥ-vaḥ, kind-kind,	hama; Good;	kaḥ-ā-ḥi, was-kind,	kaḥ-ā-ḥi, was-kind,
kaḥ. came.	Nāḥi Therefore	maḥi first	ni-ā-ḥi-kaḥ. was-kind-kind.				

JUNG OR PATEL

(1) *Thymus serpyllifolius* L. *serpyllifolius* L.

Mal One	gñ cillage	tail one	thail rick	lala man	laka, one.	Arā Dine- of	lala one day
laka one.	lra That	gñ-m cillage-in	laka about	lala man	laka man.	laka That	laka-m with-in
gopala to-chose	man-m-laga, mild-to-male,	Neta So	man-m mild-in	upya man	pilohara, desire		Dhar-m Rich-man's
laga-to mother-to	gñya, with,	'laga ' thy	laga son	man-m, drunkard,	Net-to Night-on		lra So
lala mother	magiya swallow	net-hara, with-hara,	Korinda Son-to	gñya, with,	'laga ' thy		laga mother
laga great	lala with	lala, on'	laga So	laga-to mother-to	laga, explained,		laga At-just
laga day	laga, son.	Korinda Son	man-m mild-in	laga, thought,	'laga-m ' mother-of		laga tail
laga to day	laga-m, with-to-hara,	laga Mother	laga, thought,	'laga-m ' son-of	laga story		laga to-day
laga-m with-to-hara,	laga At-just	laga son	laga-m mild-in	laga-m mild-in	laga story.		laga So
laga long	laga not	laga, anticipating,	laga, Mother	laga coming-along	laga-m son-of		laga bed-time
laga near	laga good.	laga Next	laga on	laga man	laga making	laga son's	laga month
laga small.	laga But	laga son	laga, here,	'laga ' mother	laga with	laga on,	laga the-also
laga month	laga, small.	laga This	laga-to mother-to	laga-to son-to	laga quest		laga applied.
laga Then	laga that	laga mother-of	laga story	laga with	laga-to, son-to,	laga son-of	laga story
laga with	laga-to, mother-to,	laga poorly	laga choosing	laga with			

FREE TRANSLATION OF THE FOREGOING.

In a certain village lived a rich man with his mother. There was also a cheat in the same village who wanted to trick him out of his money. He thought out a way of doing so, and one day he said to the rich man's mother, 'your son is a drunkard. You will be able to ascertain the fact by smelling his mouth at night.' To the son he said, 'your mother is a great witch.' So he told both of them. When the day drew towards its close the son thought, 'to-day I shall know the truth about my mother,' and the mother thought, 'to-day I shall know the truth about my son.' At last the son pretended to go to sleep, without having extinguished the lamp. The mother came slowly and stood near his bed. She thought that he was asleep and smelt his mouth. The son, on the other hand, was convinced that his mother was a witch since she smelt his mouth. Thus he had discord between mother and son; and eventually tricked them out of their property by telling them tales about each other.

SAVARA.

Savara is the southernmost dialect of the Mayji family, and it is spoken by about 100,000 individuals.

Savara, or rather Savara, is the name of a cultivating and servile tribe of Orissa, Chota Nagpur, Western Bengal, Madras, and the Central

Names of the dialect.

Provinces. The Savara are usually identified with the Sabaras of India and Sankhali Savara, a wild forest tribe, who are supposed to be the same as the Sauri and Sabara mentioned by Ptolemy and Ptolemy. One of the most famous passages in the Bhagavad Gita of Tufi deals with a meeting between Rama and a Sabara with his wife.

The tribe is very widely spread at the present day. Their stronghold is the two northernmost districts of the Madras Presidency and the neighbouring districts of Bengal and the Central Provinces.

Names of the tribes.

Thus we find them largely spread over the Orissa division and the Orissa Tributary States, Singhbhum, Sankhalpur, Rajpur, Bilaspur, Palna, Kalkandoli, Sonapat, Rajgarh, and so on. Further to the north they occur in Sonpur and Durgah, and in former times they are said to have been settled in Shahabad. According to Mr. Risley, 'local tradition ascribes to the Savara the conquest of the Cheros, and their expulsion from the plateau of Shahabad, in about the year 421 of the Christian era, or A.D. 500. A number of ancient monuments in the Shahabad district are still put down to the Savara or Soria, who are supposed to have been driven north by the forces of Himgupta under the Bhogpur chief, which made an end of their rule.'

Most Savara have now become Hinduised, and speak Aryan forms of speech, generally Oriya. Mr. Driver remarks:—

'The parent-tribes of the race call themselves Sabara, and speak a dialect of the Khasia language which could be understood in Chittagong. These people are only to be found in the most jungle parts of the Tribes States of Orissa and Sankhalpur, and a few are also found in Sonapat.'

The so-called Sabara alluded to by Mr. Driver have not been returned as speaking a separate language at the last Census, and local information collected for the purposes of this Survey does not make any mention of the Savara dialect in those districts which are said to be the home of the Sabara. Mr. Driver publishes a short vocabulary which contains words from various sources, Aryan, Dravidian, and Mayji. The Sabara of Sankhalpur probably speak Khasia, and those of the Orissa Tributary States some form of Kharwar. Their dialect is no longer Savara. That latter form of speech is almost exclusively spoken in the hilly tracts of Ganjam and Vinayapuram. It is the prevailing language in the Ilokharapuram, Pochhimadi, and Sonapat taluks of the Ganjam Agency and, together with Telugu, in the Ganapat taluk of the Vinayapuram Agency. Elsewhere it is spoken side by side with other languages in the hills.

The Savara are divided into several sub-tribes and are, accordingly, known under various names such as Sarda, Savara, Jara Savara, Lada Savara, Arisa Savara, and Tarkhali Savara. Their dialect, however, is everywhere the same.

Owing to its being spoken only in the Madras Presidency, the Savara dialect does not fall directly within the scope of the operations of this Survey, and no local estimates of the number of speakers are

Number of speakers.

therefore available. At the Census of 1881, the number of speakers was returned as follows:—

Madras Presidency	101,000
Central Provinces	681
Total	102,681

The corresponding figures at the last Census of 1901, were as follows:—

Madras Presidency—	
Coimbatore	43,448
Chingleput Agency	65,609
Vijayanagara	149
Vijayanagara Agency	47,669
Central Provinces—	
Chanda	8
Total	157,834

The grand total at the last Census was 157,834. The remaining 55 speakers are found in the Mysore State.

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DARREN, W. H. F.—*Notes on some Tribes (and Tribes). Journal of the Asiatic Society of Bengal*, Vol. Lx, Pt. I, 1881, pp. 38 and 2. The Savara or Savaras, on pp. 38 and 2.

Savara has been largely influenced by Telugu and is no longer an unaltered form of speech. It is most closely related to Kharvi and Jukri, but in some characteristics differs from them and agrees with the various dialects of the language which has in this Survey been described under the denomination of Kharviel.

The notes on Savara grammar which follow are based on the materials printed below. They do not pretend to be more than a mere sketch of the principal features of the dialect.

Pronunciation.—There are no indications in the specimens of the existence of nasal-sounds. Such sounds are perhaps heard in *moat*, *eye*; *do* and *to*; *mouth*; *u* and *du*, *hair*; *di* and *din*, *water*, etc.

In those cases in which an *h* in Kharoid corresponds to an *k* in other Mundli dialects, Savara perhaps agrees with the latter. Hodgson's *jae-gwa*, road, seems to correspond to Kharōi *khēd*. In *ka*, Savāli *kān*, child, on the other hand, the initial *k*, *k* is an old prefix and does not belong to the base.

Note also the predilection for the cerebral *g* in words such as *gān*, country, etc.

In Ramagiri an *a*, *ā*, probably *ā*, is often written for *u*; thus, *paat* and *paat*, boy. A short *u* is, in the same locality, often added to words ending in a consonant; thus, *maŋ-a*, property; *si-a*, give. This latter peculiarity is, of course, due to the influence of Telugu.

NUMERALS.—There is apparently no difference between the animate and the inanimate genders. The dual has been replaced by the plural, which is formed by adding the suffix *ji*, corresponding to Kharōi and Jaintia *it*. Thus, *maŋ-ji*, fathers. *Ji* is derived from *ja*, and the final *a* is retained in the oblique cases; thus, *maŋ-ja-ka*, to fathers.

The base often ends in *u*; thus, *maŋ* and *maŋ-u*, a father. It is impossible to detect any difference in meaning between the two forms. *Ja* is perhaps by origin a demonstrative pronoun, and forms such as *maŋ-u* can then be compared with Dargi/da forms such as Tawli *da-gappa-u*, father.

The cases of the direct and indirect object are not expressed in the verb. They are formed by adding suffixes such as *an*, *in*, *to*; *ka*, *to*, and so forth. Thus, *daŋka-an*, to all; *ka-wa-an*, to a father; *maŋ-ja-ka*, to fathers.

The suffix *ka* in *tiŋka-ka*, (the man) a dog, and so forth, is Telugu or Oriya.

Ja is also the suffix of the locative; thus, *ma-an* and *ma-ka-an*, in the house.

An ablative is formed by adding suffixes such as *ka*, *alla*, and so on. Thus, *daŋka-ka-ka*, from hunger; *maŋ-ka-alla*, from a father.

The suffix of the genitive is *a* or *an*; thus, *maŋ-an-a*, of a father; *paŋga-an*, of the village. This form is often used before postpositions; thus, *daŋka-ai-maŋ*, before the Dargi; *maŋ-ja-wa-an*, for the sake of fathers.

NUMERALS.—The numerals are given in the list of words. It will be seen that they agree most nearly with those in use in Kharōi. Forms such as *maŋ*, one; *kān*, two; *paŋ*, three, are only used in compounds. Higher numbers are accented in twentys.

PRONOUNS.—The following are the personal pronouns:—

<i>ān</i> , I	<i>amaŋ</i> , thou	<i>maŋ</i> , he
<i>ān-a</i> , my	<i>amaŋ-a</i> , thy	<i>amaŋ-a</i> , his
<i>ān-ka</i> , we	<i>amaŋ</i> , you	<i>maŋ-ji</i> , they.
<i>ān-a-an</i> , our	<i>amaŋ-a</i> , your	<i>maŋ-ji-an</i> , their.

The specimens received from Ramagiri give *ān*, I. A list of words forwarded from Vinagapattam has forms such as *maŋa*, I; *maŋa*, my; *ān* and *maŋa*, we, etc. Such forms do not occur in the specimens. *ān* and *ān*, I, are due to the influence of Telugu.

ān, my, and *amaŋ*, thy, are used as pronominal suffixes of the genitive. Thus, *maŋ-ka-ān*, my share; *maŋ-ka-amaŋ*, presence-in-thy, before thee.

Ja is often prefixed to nouns, and it can then be translated as a kind of definite article. Thus, *a-maŋ-ka*, to the father; *a-daŋka*, on the body. It is probably a demonstrative pronoun; compare Telugu *a*. Other demonstrative pronouns are *kaŋ* and *kān*, this; *kaŋ* and *kān*, that. There is apparently no difference between *kaŋ* and

lewa ; *lewa* and *lewa*, respectively. The forms ending in *i* were perhaps originally used to denote animate beings, and those ending in *a* to denote inanimate nouns.

Interrogative pronouns are *šōō*, who? *šōō*, what?

Verbs.—The Savara verb is characterized by the same simplicity that we observe in the case of Kharvā. The direct and indirect objects are not expressed in the verb; there is no trace of the many conjugational and inflectional bases of the Kharvā verb and so forth.

The person of the verb is occasionally expressed by adding personal suffixes. The most common one is *te*, or, occasionally, *to*, for the first person. Thus, *apwa-te-i*, I shall say; *šōō-te-to*, I shall die. In the second person we occasionally find forms such as *šōō-te-i-ne*, thou wast, and in the third person plural *šō* is quite common; thus, *apšōō šōō-šō*, they were away.

There are apparently only two tenses, one for the present and future times and one for the past.

The present-future is formed by adding the suffix *te*. It is derived from *lewa*, and the final *a* is often retained before the suffix of the third person plural. Before the suffix of the first person the *a* of *te* is dropped or replaced by *a*, or else *lewa* is used instead. First is probably the old suffix *lewa*, corresponding to Mandari *lee*, and *a* which is perhaps identical with the categorical *a* of Kharvā. Thus, *šōō-te-i*, I die; *šōō-te-a*, I give; *šō-te-a-i*, I shall go; *šōō-te-šō* and *šōō-te-i-šō*, they are.

The corresponding suffix of the past is *to*. Thus, *šōō-to-i*, I brought; *i-te-to-i*, I went; *šōō-to*, he died; *šōō-to-šō*, they killed; *šōō-to-i-šō*, they asked. Forms such as *šōō-šō*, they went, contain the same suffix, which has become changed into *a* after *a*. In the second specimen we find *šōō-to*, we went. The final *to* has probably nothing to do with the suffix of the past. It is perhaps a personal suffix; compare Kharvā *šō*, we.

In the third person singular *šō* is commonly used instead of *to*; thus, *šō-šō*, he goes; *šōō-šō*, he ate; *šōō-šō*, he said, etc. Forms such as *šō-šō*, he has come, are probably identical.

The most common suffixes of the imperative are *a*, *ai*, *šō*, and *ne*; thus, *šōō*, go; *šōō-a*, eat; *šōō-ai*, and *šōō-šō*, bring; *šōō-šō* and *šōō-ai-šō*, draw water, and so on. A prefix *a* is often used. Thus, *a-šō-šō*, let us go; *a-šō-šō-šō*, put on; *a-šō-šō*, put on. Note also forms such as *šōō-ai-šō*, let us become; *šōō-šō-šō*, let us eat; *a-šōō-šō-ai*, we should make money; *a-šōō-šō*, don't eat.

The base *šōō* is used as a verbal noun; thus, *a-šōō-šō*, feeding fox, in order to feed; *šōō-šōō*, being-in, to be.

Relative participles are formed by adding *a* to the base of the present and past tenses. Thus, *ai-šōō-a* swayed, the man who swayed; *šōō-šōō-a* blossomed, pigs eating leaves, the hounds which the pig-eat; *ai-šōō-a* lift, spent time, at the time when it had been spent. Compare genitive and the relative participles in Telugu.

Other participles are formed by adding *ne* or *a*; thus, *šōō-ne*, being; *šōō-a*, striking. An infix *ne* is sometimes used in a similar way. Thus, *šō-ne-šō*, being; *šō-ne-šō*, beating.

The usual conjunctive participle is formed by adding the past base to the participle ending in *ne*. Thus, *šōō-šō-ne*, having gone; *šōō-šō-ne*, having called. Forms such as *šōō*, having seen; *šōō-šō-ne*, having divided, are, however, also used alone.

The negative particle is apparently a prefixed *a*. Thus, *a-shpa*, was not; *a-shi-tshji*, gave not; *a-jan-a-t*, I shall not eat. *Gaa-pai-ia*, I say not, probably contains some negative verb meaning 'to be unworthy,' 'to decline,' or something of the kind. In the Harangin specimens we find forms such as *stynja*, I will not give; *stewy-loyd-ed-aa*, because I could not get.

For further details the student is referred to the specimens which follow. The first is a version of the Fable of the Prodigal Son from Faria Kinedi in Ganjam. The second is a folk-tale which has been forwarded from Vinayapatnam. The two last ones, the deposition of a witness and a popular tale, have been received from Harangi in Ganjam. A list of Standard Words and Phrases from Faria Kinedi will be found on pages 242 and ff.

gijika-gijika mabai gamôto, "with make-me-mem Eitoku-tôo arupa ori
 none-belong boy said, 'father, before-the God-to even wrong
 mabai. Sûn In-tôo gam-gai-in.' A-wai parumajin gaku-gû-to
 did-I, I see-I say-not." The father arrange called-during
 gam-tôo, "abai maboo shôri jû-to aiara ôchin a-gamôto;
 said, 'see good shôri brought-belong its body cover;
 a-korin main aru-a, a-tajima pashôjû aru-a. Bama bo kari
 the-keeper-on ring put, the-foot-on shoe put. Again see fat
 kullôjû taitô jû-to kôkô; a-jû-to ôku-aru. Kara In-tôo
 self here brought-belong sell; glad-belong we-shall-be. This among
 main kôkô-to nari bama mitô-to; main pashô, main bama hai-hai.
 before died see again lived; before lost-see, see again found-I.'
 Andjû a-jû-tô ôku-gi.
 They glad-belong were.

Nani a-maka On araban ôku. Anu tô a-jam-jam orôto,
 Nani the-child see field-in see. He know near-near come,
 kôkôran totôran a-jûto. Bo paruma gaku-gû-to mûkô, "ritôran
 sleeping dancing wanted. One around called-belong wanted, 'what-for
 kara ôku?" Anu a-jûto, "abai-mem orôto. "Anu ukimô. ôku,"
 this mûkô?" He said, 'brother-thy come. "He cool is,"
 gam-to wata-mem-jû kari kullôjû Mait-jû. Mûjo-mem kûjû
 said-belong father-thy-they fat calf killed-they." Big-the angry
 ôku, "anar ariyai," gamôto. Untôkara a-wai sagin ipin-
 because, "I-see will-not-come," said. Therefore the-father outside gave-
 the sagin-to. Mûjo On gamôto, "Jin ayon maboo-nam harô
 being because. Big see said, 'so-much that before-the worked-belong
 ôku-to-a-i. Bama-mem a-jûto a-jûto. "Gai-nam-jû-tôo a-jûto,"
 am-I. Word-thy over broke-out "Friends-thy-will make-sure,"
 gam-to shô In-ai wô a-jûto. Nari kara main jûjû-jû-kôjû
 saying see pump-pump over percent-not. Now the pump-see harôty-women
 kôto jûjûran-gûjû kûjû mûto a-jûto mûjû aru kûjû-tôo
 with property of making-sure strong see to come-unexpectedly
 a-jûto-kôto kari kûjû kûjû. A-wan gamôto, "Jû, In-tôo,
 the-sake-for fat calf killed." The father said, 'see, now-see,
 main kûjû mûkô-tô ôku. Jûjûran-tô kûjûtan wamûto
 then always with-me are. Property-my all share-to.
 Ubi-nam main kûjû, main bama mitô-to; main pashô, main bama
 Brother-thy before died, see again lived; before lost-see, see again
 hai-hai. Untôkara ôku a-jûto-mem.
 found-I. Therefore we shall-make-sure.'

[No. 49.]

MUNÇA FAMILY.

SAVANA.

SPECIMEN II.

(DIRECTOR VINDAGASTAM.)

A FOLK-TALE.

Gorjâna. Kârjâ-lâ-j. Gorjâ-na. masôjî. ehlî-jî. batîlî-lâ.
Village-in. aborigine-did-they. Village-of men all buffalo-fer
 Ilâ-j. Kari gorjâ-lâna. ahoi. bantgi-mar. dâk-lâ. Ani. mari.
was. That village-in was poor-man was. He also
 batîlî-lâ. lytî. Gorjâ-na. masôjî. ehlî-jî. batîlî. Rîyîn-tîla.
buffalo-fer was. Village-of men all buffalo brought-brought
 pîa-lâ-j. Bantgi-mar. mari. ligjâ-batîlî. ahoi. (ambâmbat)
brought. Poor-man also brought-buffalo was Don-from
 pîa-lâ. Gorjâ-na. masôjî-j. 'mî-âle. pîa-lâ?' gîm-lâ. opai-lâ-j.
brought. Village-of men, 'where-from brought?' said-brought said.
 'Ijî. ligjâ pîa-lâ. dambâmbat,' gîm-lâ. 'Dâ-lî-lâ. a. opjâmbat-âle.
'No, could brought-I Don-from' said. 'Dad-also a. brought-for
 pîa-lâ.' ehlî-jî. pîa-pîa-lâ-j. Bantgi-mar. kari. mîla. dâk-
brought-I. All coming-performed. Poor-man that also Don-
 bîmbat. jâjîm-lâ. Tîdîm. jâmbat-mar. aji. masôjî. batîlî-
to carried. Way-in thing-men four men for-
 âle. gîlâ-j. 'Ijîjîm. tabâ-lâ,' gîm-lâ. mîla. dâk-lâ-lâ.
from was. 'Now that-said,' saying also father-father-in
 mîla. dâjî-lâ. Tîdîm. mî-lâ. jâmbat-mar. gîlâ-jî. Tîdîm.
tree divided. There tree-under thing-men said-they. Beyond
 aji. masôjî. batîlî-j. 'Amâ-lâ. dâk-lâ. lî-lâ. mî-lâ,' gîm-lâ.
four men divided. 'This much more little,' said-brought
 mî-lâ-j. 'Amâ. ehlî-lâ. batîlâ,' gîm-lâ-jî. Batîlî-batîlî-lâ. mî-lâ.
quarrelled. 'This then divide,' said. Brought-brought tree
 dâk-lâ. masôjî. mî-lâ. dî-lâ. 'Agîjî. tabâ-lâ. ligjâ-lâ-lâ.'
brought-brought men also dropped. 'Oh, brought-brought fell.'
 gîm-lâ. jâmbat-mar. tîdîm. opjî-lâ. lî-lâ. Ârî-lî-lâ. masôjî.
said-brought thing-tree beyond left-brought was. Tree-do-brought men
 batîlî-lâ. Tîdîm. mî-lâ. pîa-lâ. mî-lâ. opjî-lâ. Jîjî.
descended. Money picked-up-brought took also left-brought. There

jumbu-maran	shijō	taki-bi	shijō	Taki-to	mita	mitan
this'-man	four	money-for	same.	Money-from	more	skin
deka.	'Hired	kama?	Taki-ka	shō	shōjōka.	gō-to
is.	'If not	worth?	thirty-one	left-having	thunderbolt	said-having
Maki	a-to-ka,	gō-to	mitan	yō-to-jō.	Kari	mitan
Forward	let-us-go,	said-having	skin	took.	That	skin
has-to	about	kinka	Myka-to-to	jum-to-jō.		
having	one	pig	bought-having	etc.		

FREE TRANSLATION OF THE FOREGOING.

Festive occasions were held in the village, and all the villagers went to fetch buffaloes. There was a poor man in the village who also wanted a buffalo. All the other ones bought buffaloes, and the poor man got a buffalo on credit from a Dem. The villagers asked him where he had got it, and he said that he had it on credit from a Dem and had brought it for the sake of his health. They all worshipped and sacrificed the buffaloes. The poor man was carrying the skin back to the Dem, and on the way he saw four thieves at a distance. Seeing them he mounted a tree with the skin, for fear that they would beat him. The thieves sat down under the tree to divide their money. They quarrelled and said, 'you take too much, and I got too little.' 'then divide yourself,' and so on. The man in the tree dropped the skin from fear. The thieves left the rapson and ran away saying, 'a thunderbolt came down.' The man descended from the tree, picked up the rapson and left the skin. The four thieves then came back to look after the rapson, and only found the skin. 'What has happened,' they said, 'we left the rapson and went away on account of the thunderbolt. Come let us go.' So they picked up the skin, sold it and bought a pig, which they ate.

[No. 50.]

MUŇḌA FAMILY.

SAVANA.

SPECIMEN III.

(KAMARU, GANAM.)

DEPOSITION OF A WITNESS.

Migul	gul-ḥ	din	piḥa	nā	Juṇṇi	maddḥin	kāṇḥapi
Seven	ten	days	ago	I	Juṇṇi	account-of	wife
Bāḍā-nā-maṇḍ	laga	maṇḍ	kaḥ	he	tatā-nā-ma	baṇḍa	tiḥḥi, Nā
Bāḍā-baṇḍa	ten	gold	heads	one	rupay-for	gave	gave, I
tatāḥ	ṭaṇḍi-ḥṇi-nāṇa	Juṇṇi	baḥ	Ḥṇḍi,	Juṇṇi	ḥṇi-maḥ	
rupay	got-not-money	Juṇṇi	with	went-I,	Juṇṇi	fatherman;	
nā	ḥa-tāṇa-ma.	Maddḥi-nā	a-nā	Bāḍi	Baṇḍāḍi,	'Baṇḍa-	
he	went-seller,	account-of	the-name	Bāḍi	Baṇḍāḍi,	'Gold-	
kaḥ	ḥṇi-ka	piḥ-ḥṇi,	gam-to	Bāḍi	Baṇḍāḍi-nā	nā	Ḥṇḍi,
heads	to-redeem	stuff-bring,	saying	Bāḍi	Baṇḍāḍi-of	ḥṇa	went-I.
A-baṇḍa	a-baṇḍa	maddḥin	kāṇḥapi	nāḥḥa	nā	tiḥḥa	tiḥḥa.
The-principal	the-interest	account-of	wife	do	I	giving	gave.
'Baṇḍa	tiḥḥḍi	tiḥḥi	ḥḥa,	gam-to	ḥḥi-nāḍi.	'A-māḥ	nā
'Mortgage	gave-I	property	gave,	saying	demandd.	'The-property	I
ḥṇiḥ;	nā	piḥḥi,	gam-to,	'Aḥ	tiḥḥi-nā	ḥṇa	a-baṇḍa
gave-not;	ḥṇi	take,	said,	'The	property-my	principal	interest
tiḥḥa	piḥḥa	ḥṇi-nāḍi	paraḥ	nāḥḥa	nāḥḥa	piḥḥa ?	gam-to
giving	taking	stuff-go	but	nāḍi	ḥṇi-nāḍi	take-stuff ?	saying
apāt-ḥṇi.	ḥṇi-ḥṇa	din-ḥṇa	maddḥin	nāḥḥa	nāḍi	nāḍi	nāḍi.
said-I.	Four-days	days-after	account	the-house-in	come	good-ma-	
maḥ-ḥṇi-nā-maṇḍ	a-ḥṇi	ḥṇi-nāḍi.	Aḥḥi,	'ḥṇi	ḥṇi	ḥṇi ?	
before	the-property	produced.	ḥṇi,	'nāḥḥa	property ?		
poḥḥi-ḥṇi-ḥṇi.	'Nāḥḥa,	gam-to	apāt-ḥṇi.	Nā	nāḥḥa	apāt-ḥṇi	
said-I-ḥṇi.	'Māḥ-ḥṇi,	saying	said-I.	I	nā	said-I	
ḥṇi	maddḥin	nā	ḥṇi-ḥṇi-nā-maṇḍ	tiḥḥa.			
then	account	me	all-before	head.			

FREE TRANSLATION OF THE FOREGOING.

Some ten days ago I and Juṇṇi went to Bāḍā, the wife of the account, and purchased two gold heads for a rupee. I could not get money, and therefore I went with

Jajusi. Jajusi is a fisherman and deals in sweets. The name of the accused is Bikiji Banaolaki. When I came to Bikiji Banaolaki's house to redeem the gold beads I paid the principal and the interest to the accused's wife and asked for my property. She refused to give it up unless I bought it. I replied, 'I am going to pay principal and interest in order to redeem my property. Why should I buy it?' Four days after the accused produced the property in his house in the presence of some good men. They asked whose property it was, and I said that it was mine. Immediately after I had said so the accused struck me before all the men.

[No. 61.]

MUṆḌĀ FAMILY.

SAVANA.

SPECIMEN IV.

(KAMARUP, GAROHAL.)

A POPULAR TALE.

He did he with post-junaka a-wā kankon-ai-an apyā-lā
One day one went boy his-father school-house-to went.
 A-post kankon-ai-an a-jāthā-lā. Dāḥ bārdi ho post-junaka
The-day read-to was-not-inclined. But another one boy
 gā-lā apu-lā, 'āthā, āthā nā bāḥ bōkōthā gāthāḥ.
was-coming said, 'brother, then me with a-little-while play'
 Arin apu-lā, 'āgāḥ, āgāḥ, nā ākōḥāḥ Nā kankon-ai-an āḥ
He said, 'no, no, I am-not-disengaged. I school-house post-coming
 kankon-ai-āḥ. Tāḥ-āḥ a-post-jā ho āḥ-āḥ bāḥ gā-lā. Pāḥ apu-lā,
read-still. Thereafter the-day one self also am. Day said,
 'āḥ āḥ-āḥ, āḥ nā bāḥ gāthāḥ. Aḥ-āḥ apu-lā, 'nā
 'O self, then me with play.' Self said, 'I
 āḥ-āḥ, nā āḥ-āḥ āḥ-āḥ gāḥ-gāḥ-āḥ jāḥ-āḥ āḥ. Tāḥ-āḥ
am-not-disengaged, I answered grass eating-for river-side go. Thereafter
 a-post ho aiḥ gā-lā apu-lā, 'āḥ, āḥ, nā bāḥ jāḥ, gāthāḥ.
The-day one bird was-coming said, 'O bird, then me with come, let-us-play.'
 Arin apu-lā, 'nā āḥ-āḥ, āḥ-āḥ āḥ-āḥ āḥ-āḥ āḥ-āḥ āḥ-āḥ
He said, 'I am-not-disengaged, my-house build-to a-little alone
 pāḥ-āḥ-āḥ āḥ-āḥ. Pāḥ ho āḥ-āḥ gā-lā apu-lā, 'āḥ-āḥ, āḥ-āḥ
fetch-to go. Day one day was-coming said, 'O day, then
 nā bāḥ gāthāḥ. Kāḥ-āḥ apu-lā, 'āḥ-āḥ, āḥ-āḥ, nā āḥ-āḥ, nā
 me with play.' Day said, 'no, no, I am-not-disengaged, I
 āḥ-āḥ-āḥ āḥ-āḥ jāḥ-āḥ āḥ-āḥ. Tāḥ-āḥ post jāḥ-āḥ āḥ-āḥ a-jāḥ,
under-mp-of house watch-to go. Thereafter day playto mind not-become.

FREE TRANSLATION OF THE FOREGOING.

A lone boy was one day sent to school by his father. He did not wish to read, and seeing another boy he said, 'brother, play a little while with me.' He said, 'no, no, I am not disengaged, I am going to school to read.' Then the boy saw a calf and said, 'O calf, play with me.' Said the calf, 'I have no time, I am going to the river to feed on the excellent grass.' Then the boy saw a bird and said, 'O bird, come let us play.' Answered the bird, 'I have no time. I am going to bring some stone to build my nest.' The boy saw a dog and said, 'O dog, play with me.' The dog answered, 'I have no time; I am going to guard my master's house.' Thereafter the boy did not wish to play any more.

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- CHAMBERS, D. F.,—*A Manual of the History of Vingsaputani in the Presidency of Madras*. Madras, 1889. Contains a Gadabā vocabulary.
- Manual of the Administration of the Madras Presidency*. Madras, 1890-1892. Vol. 2, pp. 203 and 2 contains a Gadabā vocabulary.

The Gadabā dialect is very unsatisfactorily known. The old vocabularies are quite insufficient for giving a sketch of its grammar. Of the materials forwarded for the purposes of this Survey the best is the translation of the statement of an accused person in the Gadabā dialect of Rastar which will be printed as Specimen II below. It has been forwarded in Devanagari characters with an interlinear translation, but without any transliteration. It is not, therefore, quite certain that the text printed in the ensuing pages is correct in all details.

The text given as Specimen I below is the beginning of a version of the Farsible of the Farsigal Son. It has been forwarded in Devanagari with a transliteration and translation. The transliteration does not, however, agree with the Devanagari text, and it has turned out to be so full of mistakes that it has been of no use whatever. The Devanagari text itself is apparently a clean copy of an original draft. It has been made by somebody who had not the slightest idea of the meaning, and who accordingly misread the original in most places. I have not therefore ventured to restore the text throughout. I have only reproduced the beginning of the Devanagari text as I have received it with a tentative restoration in transliteration.

A list of Standard Words and Phrases from Rastar will be found on pp. 245 and 2.

The dialect spoken in Vingsaputani is apparently quite different. It has not, however, been possible to get sufficient materials for describing it. The Collector has kindly forwarded an incomplete list of Standard Words and Phrases, and the beginning of a version of the Farsible. The latter was, however, too fragmentary and evidently too full of mistakes to be of use. From the former I have inserted the equivalents in the list of words on pp. 245 and 2. They have been added within parentheses.

The notes on Gadabā grammar which follow are entirely based on the Rastar specimens. The materials received from Vingsaputani have only occasionally been consulted.

Pronunciation.—The materials are not sufficient for deciding the various questions connected with Gadabā pronunciation. Semi-consonants are perhaps used in words such as *āḥ*, *ṣaṁṣāḥ* *āḥ*, 'water'; *pāp*, *ṣaṁṣāḥ* *pāp*, 'do'; *pāp* and *pāpā*, to tread, and so forth.

Vowels are often interchanged. Thus, *aiyap* and *aiyap*, village; *aiyap* and *aiyap*, father; *aiyap*, *aiyap* and *aiyap*, before, and so forth.

The *u* of the positive suffix *u* has apparently been replaced by *i* in *aiyap*, where? Note also *ai*, child, as in *aiyap*. It is not, however, possible to bring the various irregularities under fixed rules.

Nouns.—If we can trust the specimens, there are no traces of a difference between animate and inanimate nouns, or of the existence of a dual. The plural appears to be expressed by adding some word meaning 'many': *śra, śraśā śrīṣṭ, many fathers, fathers.* A suffix *-ā* or *-ān* occurs in forms such as *śāśān-ā, the witnesses; śāśān-ān, women.* Compare *śāśān-ā* and *śāśān-ān, they.* The Vāgapatya list gives forms such as *śāśān-ā, fathers; śāśān-ān, daughters; śā śā-śāśī, good men; śāśān-ān, many horses, horses; śāśān-ān, dogs, and so forth.*

The cases of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as *ā, to, at, and so forth.* Thus, *śāśān-ā ān-āśā, with these fathers; śāśān-ān ān-āśā, father-to be said.*

The suffix of the genitive is *-ā, -ān, or -ān*; thus, *śāśān-ā, of a father; śāśān-ān, of the liquor seller.* Compare *śāśān-ān.* The Vāgapatya texts have forms ending in *-ā.* In *śāśān-ā śāśān-ā, the white horse's saddle,* we have perhaps a possessive suffix *-ā.*

Other postpositions are *śāśān, from; ā, in, to, etc.* Thus, *śāśān-ā śāśān-ān-āśā śāśān-āśā, his brother his sister from tall is, 'his brother is taller than his sister; śāśān-ā śāśān-āśā śāśān-āśā śāśān-āśā, his father small house is lived.*

Numerals.—The first numerals will be found in the list of words. It will be seen that *śāśān* loan-words are used in Bāṣa for the numerals seven and following. The Guṇḍa numerals are most closely related to those in use in *śāśān* and *śāśān*.

Pronouns.—The following are the personal pronouns:—

<i>śāśā, I</i>	<i>śāśā, thou</i>	<i>śāśā, he.</i>
<i>śāśān-ā, my</i>	<i>śāśān-ān, thy</i>	<i>śāśān-ā, his.</i>
<i>śāśā, we</i>	<i>śāśā, you</i>	<i>śāśān-ā, śāśān-ān, they.</i>
	<i>śāśā, śāśān, your</i>	<i>śāśān-ā, their.</i>

The form *śāśān-ā, our,* in the list of words is probably a mistake. *śāśān-ā* is apparently identical with *śāśān, your.* A form *śā, we,* seems to occur as a verbal suffix. See below.

Indefinite and accusative are apparently formed by prefixing *śā* or *śā*; thus, *śāśā, to me; śāśā, him; śāśā, to him; śā śāśān-ān, the son said to him.*

The Vāgapatya texts have quite different forms; thus, *śāśā, I; śāśān-ā, my; śāśān, we; śāśān-ān, our; śāśā, thou; śāśān, you; śā, accusative, he; śāśān, anyone, they, etc.*

Demonstrative pronouns are *śā, this; śā, to, and śā, that.*

Interrogative pronouns are *śā, who? śāśā, whose? śāśā, what? śā, which? śā, how much? and so forth.* The Vāgapatya list gives *śāśā, who? śāśān and śāśān, what?*

Indefinite pronouns are formed from the interrogative; thus, *śāśā, anybody; śāśān-ā and śāśān-ān, anything.*

Verbs.—The inflection of verbs is apparently very simple. Reduplicated and doublet bases are apparently freely used; thus, *śāśāśā, attached; śāśāśā, stilling, etc.* I have not, however, found anything corresponding to the richly developed system of conjugational bases which forms so characteristic a feature of *śāśān*.

The direct and the indirect objects do not appear to be expressed in the verb. The subject is not expressed by means of personal suffixes. There are, however, some

The re-duplicated and the present bases are used as verbal nouns. Thus, *ja-jā*, to see; *gə-gə*, to feed; *bat-bā*, to strike. A suffix *g* is apparently added in some cases; thus, *ndy ba-nā gə-gigən* *bā-gā*, he there coming-of time, when he returned; *ba-nā-gig* *na nā-gā-gig* *na nā-gā*, noise-of beating-of sound heard.

The various bases are also used as participles; thus, *bat-bat*, beating; *gə-gə*, grazing; *bat*, struck, having struck. Unprefixed participles are formed by adding *ən*; thus, *bat bā-bā kəpə* *gə-ən* *i-ndy bā-gā*, all good-good cloth bringing-to-him give; *ndy nā-gā-ən* *nā-gā-ən* *dyəp-bā*, he having taken his father-to (went); *na nā-ən* *nā-gā* *gə-ən*, he having-own ply made.

The negative particle is a prolix *de* or *əd*; compare Kharwari 418.

For further details the student is referred to the specimens which follow. The dialect spoken in Viangpatan is apparently quite different. The materials at my disposal are not, however, sufficient for describing it.

[No. 52.]

MUṆḌĀ FAMILY.

GADARĪ.

SPECIMEN I.

(STATE EARTH.)

TRANSLITERATION AND TRANSLATION.

May	vinat-na	varanastāhā	ida-na.	Tāh-āg-na	naḥa	ida-na
<i>One</i>	<i>man-of</i>	<i>war-like</i>	<i>son.</i>	<i>Then-coming</i>	<i>man</i>	<i>son</i>
Māh-[pa]dai	arāh.	'ā hāh.	astāhāi	māy daga.	nāg-na	dagāh
<i>father-to</i>	<i>said.</i>	<i>'O father,</i>	<i>property which</i>	<i>is,</i>	<i>my</i>	<i>will-be</i>
to-ai	to-ai	ināh.	Tāh mai	kaṅ-āg-āhāi	hāh.	Lāgāh dā-daga
<i>there</i>	<i>to-me</i>	<i>give.</i>	<i>Then</i>	<i>he</i>	<i>obtained</i>	<i>year.</i>
ir	āh-āh.	naḥa	ida-na	myat-hā	dāhāh	par(āh)-hā
<i>not</i>	<i>because,</i>	<i>young</i>	<i>son</i>	<i>together</i>	<i>made-having</i>	<i>about</i>
hāh	phāhā-dāg-na	dāg-na-dāhāi.	āhāi.	māy-na	maḥ-pāhā	nāh-hāhāi.
<i>there</i>	<i>riches-becoming</i>	<i>became,</i>	<i>all</i>	<i>his</i>	<i>property</i>	<i>wanted.</i>
Tāh	māy	āhā.	tāh māy	aj-hā	hāh	hāh
<i>Then</i>	<i>he</i>	<i>all,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>found</i>
dāg-na	hāi	tāh	dāh-hā	hāh-na	āh	āhāh
<i>became.</i>	<i>He</i>	<i>that</i>	<i>country-in</i>	<i>somebody's</i>	<i>house</i>	<i>year-having</i>
dāhāh-na	āh-hā	māy daga.	Tu	āhāi	māy-na	hāh-hā
<i>rich-man-of</i>	<i>house-in</i>	<i>he</i>	<i>found.</i>	<i>That</i>	<i>son</i>	<i>his</i>
gāh	arāh.	Māy	arāh	māy	gāh	arāh-arāh-gāh.
<i>to-land</i>	<i>said.</i>	<i>He</i>	<i>then</i>	<i>there</i>	<i>arise</i>	<i>arising-again,</i>
arāh	hāhāh.	Māy	arāh-āh	āh	āh-āh.	Tāh māy
<i>belly</i>	<i>filled.</i>	<i>He</i>	<i>to-land</i>	<i>not</i>	<i>give.</i>	<i>Then</i>
āhā	māy	arāh.	'māy	hāh	āhā	āhā
<i>then</i>	<i>he</i>	<i>said,</i>	<i>'my</i>	<i>father's</i>	<i>house</i>	<i>how-many</i>
arāh	āh-hā	āhā.	nāg	hāh	gāh-gāh-āhā.	Nāg
<i>therefor</i>	<i>belly-to-fill</i>	<i>is,</i>	<i>I</i>	<i>longer</i>	<i>dying-on.</i>	<i>I</i>
nāg-na	hāh-hāh	nāhāh.	arāh	arāh-āh.	'ā hāh.	nāhāh
<i>my</i>	<i>father-son</i>	<i>will-go(?)</i>	<i>to-him</i>	<i>will-arg.</i>	<i>'O father,</i>	<i>God-of</i>
hāhāh	āh	māhāhāi	māh	pāh	āhā	dāh.
<i>command.</i>	<i>not</i>	<i>delayed</i>	<i>and</i>	<i>year-of</i>	<i>in</i>	<i>did.</i>

[No. 58.]

MUŇĀ FAMILY.

GADABĀ.

SPECIMEN II.

(HARLAN SENES.)

STATEMENT OF AN ACCUSED PRISON.

Pānā uŋgā Māp lāŋ ōŋā ŋāp ?

Thy village Māp name ŋāŋ was ?

Ōy, ŋāp, mīā i ŋā.

Yes, was, but was not.

Māp i bā ŋāp ?

Māp was where was ?

Bā ŋā ŋāp ; mīy gāp ŋāp.

Therefore was not ; he died was.

Māp-ā ŋāŋ gāp, mīy-ā mīā bā-ā ?

Māp disease died, him anyone killed ?

Mīy-ā māp-ā ŋāŋ ŋā ŋāp. Lāŋ bā-ā, ŋā gāp

Him-of any disease not was. Somebody killed, then died

ŋāp.

was.

U-mīy mīā bā-ā ?

Him who killed ?

Māp ŋā mīāpā ?

I him know ?

Mīā ŋā ŋā-ā ŋā lā Māp-ā ŋā bā-ā. I ŋā-ā i

Witness saying are that Māp like killed. Now they-of what

was ŋā ?

saying is ?

Māp ŋā bā ; mīā ŋā ŋā-ā. Māp bāŋ Māp bāŋ

I not killed ; witness all are-taken. He with Māp with

māp-ā ŋāŋ ŋā ŋā. Māp mīy māp-āŋ bā ?

any quarrel not is. I him only killed ?

Tā ŋāŋ ŋā-ā ŋāŋ-ā ŋāŋ ?

This are thy know-from was-found ?

Ōy, ŋāŋ ; māp-ā ŋāŋ ŋā ; ŋāŋ māp-ā ŋā ŋāŋ.

Yes, was-found ; my are is ; therefore my know was-found.

Tā ŋāŋ-ā ŋā ŋāŋ ŋāŋ ?

This are-as blood attached is ?

Oy, You,	m-mə-pi-gi affected	qəti. is.	Niŋ I	gənd good	əli filled	qəŋ. was.	Miŋ-nə My-of
Ivan m-mə-pi-gi qəti. Ivan affected is.							
	Tə this	stəndə cloth	pəi-nə they	qəyən-ŋi house-from	hən-gi ? remember-was ?		
	Pəli Polish	kəndə kavaler	nəŋ-nə my	nə-nəŋ before	tə this	stəndə cloth	nəŋ-nə my
	dəyən house-in	mə-nə. there.	Niŋ I	nəŋ, with,	'təŋgəŋ, 'Master,	tə this	tə-də-nə. not-do.
	təndəŋ-nə trouble		pəli-nə; will-come ;	nəŋ Government	tə-nə to-me	pəli-tə-tə-nə. 'keeping-with-give.'	
	Həndə Kavaler	nəŋ, with,	'nəŋ-tə 'then	Həŋ-pəli. Maj's-for	təŋ-dəŋ, killed-head,	nəŋ all	ləŋ people
	m-təŋ. sup.	Tə-pəli. Therefore	tə this	stəndə cloth	nəŋ-nə(pəŋ) they	qəyən house-in	mə-nəŋ-ŋəŋ. there-I-house.'
	Nəŋ Səŋ	qəŋ and	Məŋ Maj's	ŋi liquor	drəŋ-hən ? drink-have ?		
	Niŋ I	nəŋ-dəŋ all-days	ŋi-dəŋ; drinking-am ;	nəŋ just	mə-nəŋ-qəti. nothing-am.		
	Məŋ Maj's	kəndə-nə liquor-seller-of	təŋ shop	nəŋ there	Məŋ Maj's	təŋ-nəŋ-nəŋ-ŋi Pəli-day	ŋi liquor
	ŋi-dəŋ ? drink-have ?						
	Təŋ-nəŋ Pəli-day	məŋ-ŋi I	nəŋ sup(ŋi)	nəŋ with	qəŋ-təŋ Gəŋ-təŋ	qəŋ-təŋ house-in	qəti; am ;
	Məŋ Maj's	hən Maj's	kəndə-nə liquor-seller-of	təŋ shop	nəŋ I	nəŋ not	ŋi. All
	qəti. is.						
	Məŋ-təŋ Maj's-of	nəŋ body	nəŋ there	ŋi ? want ?			
	Vəŋ-nəŋ Pəli-gəŋ	gəŋ all	ŋi to-me	ŋi; want ;	təŋ likewise	ŋi I	təŋ to me
	Məŋ-pəli Maj's-to	nəŋ sup	pəli want	qəti ? was ?			
	Oy, You,	nəŋ-təŋ our	pəli want	qəŋ-nəŋ-nəŋ now-of	nəŋ his	təŋ-təŋ head-on	qəŋ, was,
	nəŋ his	gəŋ chat-on	qəti. is.	Məŋ Maj's	nəŋ-təŋ body-on	nəŋ-təŋ one	ŋi that-on
	məŋ-nəŋ affected	qəti. is.	Niŋ I	nəŋ-təŋ anything	nəŋ not	nəŋ-təŋ know,	

FREE TRANSLATION OF THE FOREGOING.

DID a man called Mijū live in your village ?

Yes he did, but now he is not there.

Where did Mijū go ?

Nowhere. He died.

Did he die from some disease or was he killed ?

He did not die from any disease. Somebody killed him.

Who killed him ?

How should I know ?

The witnesses all say that you have killed him. What do you say to that ?

I did not kill him. The witnesses are all tainted. I had no quarrel with Mijū.

Why should I kill him ?

This axe has been found in your house ?

Yes, it is my axe, and therefore it was found in my house.

There is blood attached to the axe ?

Yes there is. I had killed a goat and its blood is on it.

This cloth has been found in your house ?

The police officer threw it into my house in my presence. I said to him, 'don't do so, master, I shall get into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Mijū. Therefore I have thrown the cloth into your house.'

Had you and Mijū drunk liquor ?

I drink liquor and eat meat every day.

Had you and Mijū drunk liquor in the shop of Mami, the liquor-dealer, on the Fols-day ?

On the Fols-day I stayed with my uncle Gappi and did not go to Mami's shop with Mijū. It is all lies.

Did you see Mijū's body ?

The whole village went to see it, and I went likewise.

Had Mijū any wounds ?

Yes, there was a wound of an axe on his head and another one on his chest. He had a single garment on his body, and it was stained with blood. I do not know anything more about it.

**STANDARD WORDS AND SENTENCES IN THE LANGUAGES OF THE
MUNDA FAMILY.**

STANDARD WORDS AND SENTENCES

English	Devanāgarī (Devanāgarī)	Devanāgarī (Devanāgarī)	English (English)
1. One	एक	एक	One, one, one, one
2. Two	दो	दो	Two, two
3. Three	तीन	तीन	Three, three
4. Four	चार	चार	Four, four
5. Five	पाँच	पाँच	Five, five
6. Six	छ	छ	Six, six
7. Seven	सात	सात	Seven, seven
8. Eight	आठ	आठ	Eight, eight
9. Nine	नौ	नौ	Nine, nine
10. Ten	दस	दस	Ten, ten
11. Twenty	बीस	बीस	Twenty, twenty
12. Fifty	पचास	पचास	Fifty, fifty
13. Hundred	सौ	सौ	Hundred, hundred
14. I	मैं	मैं	I, I
15. You	तुम	तुम	You, you
16. He	वह	वह	He, he
17. She	वह	वह	She, she
18. It	वह	वह	It, it
19. We	हम	हम	We, we
20. You	तुम	तुम	You, you
21. They	वह	वह	They, they
22. This	यह	यह	This, this
23. That	वह	वह	That, that
24. Here	यहाँ	यहाँ	Here, here
25. There	वहाँ	वहाँ	There, there
26. Now	अब	अब	Now, now
27. Then	तब	तब	Then, then
28. When	कब	कब	When, when
29. How	कैसे	कैसे	How, how
30. What	क्या	क्या	What, what
31. Why	क्यों	क्यों	Why, why
32. Where	कहाँ	कहाँ	Where, where
33. How much	कितना	कितना	How much, how much
34. How many	कितने	कितने	How many, how many
35. How long	कितना	कितना	How long, how long
36. How far	कितना	कितना	How far, how far
37. How often	कितना	कितना	How often, how often
38. How much	कितना	कितना	How much, how much
39. How many	कितने	कितने	How many, how many
40. How long	कितना	कितना	How long, how long
41. How far	कितना	कितना	How far, how far
42. How often	कितना	कितना	How often, how often
43. How much	कितना	कितना	How much, how much
44. How many	कितने	कितने	How many, how many
45. How long	कितना	कितना	How long, how long
46. How far	कितना	कितना	How far, how far
47. How often	कितना	कितना	How often, how often
48. How much	कितना	कितना	How much, how much
49. How many	कितने	कितने	How many, how many
50. How long	कितना	कितना	How long, how long
51. How far	कितना	कितना	How far, how far
52. How often	कितना	कितना	How often, how often
53. How much	कितना	कितना	How much, how much
54. How many	कितने	कितने	How many, how many
55. How long	कितना	कितना	How long, how long
56. How far	कितना	कितना	How far, how far
57. How often	कितना	कितना	How often, how often
58. How much	कितना	कितना	How much, how much
59. How many	कितने	कितने	How many, how many
60. How long	कितना	कितना	How long, how long
61. How far	कितना	कितना	How far, how far
62. How often	कितना	कितना	How often, how often
63. How much	कितना	कितना	How much, how much
64. How many	कितने	कितने	How many, how many
65. How long	कितना	कितना	How long, how long
66. How far	कितना	कितना	How far, how far
67. How often	कितना	कितना	How often, how often
68. How much	कितना	कितना	How much, how much
69. How many	कितने	कितने	How many, how many
70. How long	कितना	कितना	How long, how long
71. How far	कितना	कितना	How far, how far
72. How often	कितना	कितना	How often, how often
73. How much	कितना	कितना	How much, how much
74. How many	कितने	कितने	How many, how many
75. How long	कितना	कितना	How long, how long
76. How far	कितना	कितना	How far, how far
77. How often	कितना	कितना	How often, how often
78. How much	कितना	कितना	How much, how much
79. How many	कितने	कितने	How many, how many
80. How long	कितना	कितना	How long, how long
81. How far	कितना	कितना	How far, how far
82. How often	कितना	कितना	How often, how often
83. How much	कितना	कितना	How much, how much
84. How many	कितने	कितने	How many, how many
85. How long	कितना	कितना	How long, how long
86. How far	कितना	कितना	How far, how far
87. How often	कितना	कितना	How often, how often
88. How much	कितना	कितना	How much, how much
89. How many	कितने	कितने	How many, how many
90. How long	कितना	कितना	How long, how long
91. How far	कितना	कितना	How far, how far
92. How often	कितना	कितना	How often, how often
93. How much	कितना	कितना	How much, how much
94. How many	कितने	कितने	How many, how many
95. How long	कितना	कितना	How long, how long
96. How far	कितना	कितना	How far, how far
97. How often	कितना	कितना	How often, how often
98. How much	कितना	कितना	How much, how much
99. How many	कितने	कितने	How many, how many
100. How long	कितना	कितना	How long, how long

IN THE LANGUAGES OF THE MUNDE FAMILY.

English (Equivalent)	Native (English)	Native (Roman)	English
See, also	See, also, etc.	See-ot, (sag)	1. See
See, also	See, also	See-ot, (sag)	2. See
See	See	See-ot, (sag)	3. See
See	See	See-ot, (sag)	4. See
See	See	See-ot, (sag)	5. See
See	See	See-ot, (sag)	6. See
See	See	See-ot, (sag)	7. See
See	See	See-ot, (sag)	8. See
See	See	See-ot, (sag)	9. See
See	See	See-ot, (sag)	10. See
See	See	See-ot, (sag)	11. See
See	See	See-ot, (sag)	12. See
See	See	See-ot, (sag)	13. See
See	See	See-ot, (sag)	14. See
See	See	See-ot, (sag)	15. See
See	See	See-ot, (sag)	16. See
See	See	See-ot, (sag)	17. See
See	See	See-ot, (sag)	18. See
See	See	See-ot, (sag)	19. See
See	See	See-ot, (sag)	20. See
See	See	See-ot, (sag)	21. See
See	See	See-ot, (sag)	22. See
See	See	See-ot, (sag)	23. See
See	See	See-ot, (sag)	24. See
See	See	See-ot, (sag)	25. See

English	Swahili (Swahili Pronouns)	Arabic (Arabic Pronouns)	Shaghat (Shaghat)
10. He	Yeye / yeye' (yeye)	Yuh / yuh'	Yuh', yuh
11. She	Yeye / yeye, etc.	Yuh / yuh', etc.	Yuh' / yuh, etc.
12. He	Yeye / yeye, etc.	Yuh / yuh', etc.	Yuh' / yuh, etc.
13. They	Wao / wao, etc.	Wao / wao' (wao, wao')	Wao / wao, etc.
14. It	Yeye / yeye, etc.	Yuh / yuh', etc.	Yuh' / yuh, etc.
15. That	Yeye / yeye, etc.	Yuh / yuh', etc.	Yuh' / yuh, etc.
16. How	Yeye	Yuh	Yuh
17. What	Yeye	Yuh	Yuh
18. Who	Yeye	Yuh	Yuh
19. Where	Yeye	Yuh	Yuh
20. When	Yeye	Yuh	Yuh
21. How	Yeye	Yuh	Yuh
22. What	Yeye	Yuh	Yuh
23. Who	Yeye	Yuh	Yuh
24. Where	Yeye	Yuh	Yuh
25. When	Yeye	Yuh	Yuh
26. How	Yeye	Yuh	Yuh
27. What	Yeye	Yuh	Yuh
28. Who	Yeye	Yuh	Yuh
29. Where	Yeye	Yuh	Yuh
30. When	Yeye	Yuh	Yuh
31. How	Yeye	Yuh	Yuh
32. What	Yeye	Yuh	Yuh
33. Who	Yeye	Yuh	Yuh
34. Where	Yeye	Yuh	Yuh
35. When	Yeye	Yuh	Yuh
36. How	Yeye	Yuh	Yuh
37. What	Yeye	Yuh	Yuh
38. Who	Yeye	Yuh	Yuh
39. Where	Yeye	Yuh	Yuh
40. When	Yeye	Yuh	Yuh
41. How	Yeye	Yuh	Yuh
42. What	Yeye	Yuh	Yuh
43. Who	Yeye	Yuh	Yuh
44. Where	Yeye	Yuh	Yuh
45. When	Yeye	Yuh	Yuh
46. How	Yeye	Yuh	Yuh
47. What	Yeye	Yuh	Yuh
48. Who	Yeye	Yuh	Yuh
49. Where	Yeye	Yuh	Yuh
50. When	Yeye	Yuh	Yuh
51. How	Yeye	Yuh	Yuh
52. What	Yeye	Yuh	Yuh
53. Who	Yeye	Yuh	Yuh
54. Where	Yeye	Yuh	Yuh
55. When	Yeye	Yuh	Yuh
56. How	Yeye	Yuh	Yuh
57. What	Yeye	Yuh	Yuh
58. Who	Yeye	Yuh	Yuh
59. Where	Yeye	Yuh	Yuh
60. When	Yeye	Yuh	Yuh
61. How	Yeye	Yuh	Yuh
62. What	Yeye	Yuh	Yuh
63. Who	Yeye	Yuh	Yuh
64. Where	Yeye	Yuh	Yuh
65. When	Yeye	Yuh	Yuh
66. How	Yeye	Yuh	Yuh
67. What	Yeye	Yuh	Yuh
68. Who	Yeye	Yuh	Yuh
69. Where	Yeye	Yuh	Yuh
70. When	Yeye	Yuh	Yuh
71. How	Yeye	Yuh	Yuh
72. What	Yeye	Yuh	Yuh
73. Who	Yeye	Yuh	Yuh
74. Where	Yeye	Yuh	Yuh
75. When	Yeye	Yuh	Yuh
76. How	Yeye	Yuh	Yuh
77. What	Yeye	Yuh	Yuh
78. Who	Yeye	Yuh	Yuh
79. Where	Yeye	Yuh	Yuh
80. When	Yeye	Yuh	Yuh
81. How	Yeye	Yuh	Yuh
82. What	Yeye	Yuh	Yuh
83. Who	Yeye	Yuh	Yuh
84. Where	Yeye	Yuh	Yuh
85. When	Yeye	Yuh	Yuh
86. How	Yeye	Yuh	Yuh
87. What	Yeye	Yuh	Yuh
88. Who	Yeye	Yuh	Yuh
89. Where	Yeye	Yuh	Yuh
90. When	Yeye	Yuh	Yuh
91. How	Yeye	Yuh	Yuh
92. What	Yeye	Yuh	Yuh
93. Who	Yeye	Yuh	Yuh
94. Where	Yeye	Yuh	Yuh
95. When	Yeye	Yuh	Yuh
96. How	Yeye	Yuh	Yuh
97. What	Yeye	Yuh	Yuh
98. Who	Yeye	Yuh	Yuh
99. Where	Yeye	Yuh	Yuh
100. When	Yeye	Yuh	Yuh

Latin (Scientific)	Native (English)	Symbol (Number)	English
Ar	Archie	Arg. (Archie)	Ar. Ar.
Ar-1	Archie	Arg. 1	Ar. 1st Ar.
Ar-2	Archie	Arg. 2	Ar. 2nd Ar.
Ar-3	Archie	Arg. 3	Ar. 3rd Ar.
Ar-4	Archie	Arg. 4	Ar. 4th Ar.
Ar-5	Archie	Arg. 5	Ar. 5th Ar.
Ar-6	Archie	Arg. 6	Ar. 6th Ar.
Ar-7	Archie	Arg. 7	Ar. 7th Ar.
Ar-8	Archie	Arg. 8	Ar. 8th Ar.
Ar-9	Archie	Arg. 9	Ar. 9th Ar.
Ar-10	Archie	Arg. 10	Ar. 10th Ar.
Ar-11	Archie	Arg. 11	Ar. 11th Ar.
Ar-12	Archie	Arg. 12	Ar. 12th Ar.
Ar-13	Archie	Arg. 13	Ar. 13th Ar.
Ar-14	Archie	Arg. 14	Ar. 14th Ar.
Ar-15	Archie	Arg. 15	Ar. 15th Ar.
Ar-16	Archie	Arg. 16	Ar. 16th Ar.
Ar-17	Archie	Arg. 17	Ar. 17th Ar.
Ar-18	Archie	Arg. 18	Ar. 18th Ar.
Ar-19	Archie	Arg. 19	Ar. 19th Ar.
Ar-20	Archie	Arg. 20	Ar. 20th Ar.
Ar-21	Archie	Arg. 21	Ar. 21st Ar.
Ar-22	Archie	Arg. 22	Ar. 22nd Ar.
Ar-23	Archie	Arg. 23	Ar. 23rd Ar.
Ar-24	Archie	Arg. 24	Ar. 24th Ar.
Ar-25	Archie	Arg. 25	Ar. 25th Ar.
Ar-26	Archie	Arg. 26	Ar. 26th Ar.
Ar-27	Archie	Arg. 27	Ar. 27th Ar.
Ar-28	Archie	Arg. 28	Ar. 28th Ar.
Ar-29	Archie	Arg. 29	Ar. 29th Ar.
Ar-30	Archie	Arg. 30	Ar. 30th Ar.
Ar-31	Archie	Arg. 31	Ar. 31st Ar.
Ar-32	Archie	Arg. 32	Ar. 32nd Ar.
Ar-33	Archie	Arg. 33	Ar. 33rd Ar.
Ar-34	Archie	Arg. 34	Ar. 34th Ar.
Ar-35	Archie	Arg. 35	Ar. 35th Ar.
Ar-36	Archie	Arg. 36	Ar. 36th Ar.
Ar-37	Archie	Arg. 37	Ar. 37th Ar.
Ar-38	Archie	Arg. 38	Ar. 38th Ar.
Ar-39	Archie	Arg. 39	Ar. 39th Ar.
Ar-40	Archie	Arg. 40	Ar. 40th Ar.
Ar-41	Archie	Arg. 41	Ar. 41st Ar.
Ar-42	Archie	Arg. 42	Ar. 42nd Ar.
Ar-43	Archie	Arg. 43	Ar. 43rd Ar.
Ar-44	Archie	Arg. 44	Ar. 44th Ar.
Ar-45	Archie	Arg. 45	Ar. 45th Ar.
Ar-46	Archie	Arg. 46	Ar. 46th Ar.
Ar-47	Archie	Arg. 47	Ar. 47th Ar.
Ar-48	Archie	Arg. 48	Ar. 48th Ar.
Ar-49	Archie	Arg. 49	Ar. 49th Ar.
Ar-50	Archie	Arg. 50	Ar. 50th Ar.
Ar-51	Archie	Arg. 51	Ar. 51st Ar.
Ar-52	Archie	Arg. 52	Ar. 52nd Ar.
Ar-53	Archie	Arg. 53	Ar. 53rd Ar.
Ar-54	Archie	Arg. 54	Ar. 54th Ar.
Ar-55	Archie	Arg. 55	Ar. 55th Ar.
Ar-56	Archie	Arg. 56	Ar. 56th Ar.
Ar-57	Archie	Arg. 57	Ar. 57th Ar.
Ar-58	Archie	Arg. 58	Ar. 58th Ar.
Ar-59	Archie	Arg. 59	Ar. 59th Ar.
Ar-60	Archie	Arg. 60	Ar. 60th Ar.
Ar-61	Archie	Arg. 61	Ar. 61st Ar.
Ar-62	Archie	Arg. 62	Ar. 62nd Ar.
Ar-63	Archie	Arg. 63	Ar. 63rd Ar.
Ar-64	Archie	Arg. 64	Ar. 64th Ar.
Ar-65	Archie	Arg. 65	Ar. 65th Ar.
Ar-66	Archie	Arg. 66	Ar. 66th Ar.
Ar-67	Archie	Arg. 67	Ar. 67th Ar.
Ar-68	Archie	Arg. 68	Ar. 68th Ar.
Ar-69	Archie	Arg. 69	Ar. 69th Ar.
Ar-70	Archie	Arg. 70	Ar. 70th Ar.
Ar-71	Archie	Arg. 71	Ar. 71st Ar.
Ar-72	Archie	Arg. 72	Ar. 72nd Ar.
Ar-73	Archie	Arg. 73	Ar. 73rd Ar.
Ar-74	Archie	Arg. 74	Ar. 74th Ar.
Ar-75	Archie	Arg. 75	Ar. 75th Ar.
Ar-76	Archie	Arg. 76	Ar. 76th Ar.
Ar-77	Archie	Arg. 77	Ar. 77th Ar.
Ar-78	Archie	Arg. 78	Ar. 78th Ar.
Ar-79	Archie	Arg. 79	Ar. 79th Ar.
Ar-80	Archie	Arg. 80	Ar. 80th Ar.
Ar-81	Archie	Arg. 81	Ar. 81st Ar.
Ar-82	Archie	Arg. 82	Ar. 82nd Ar.
Ar-83	Archie	Arg. 83	Ar. 83rd Ar.
Ar-84	Archie	Arg. 84	Ar. 84th Ar.
Ar-85	Archie	Arg. 85	Ar. 85th Ar.
Ar-86	Archie	Arg. 86	Ar. 86th Ar.
Ar-87	Archie	Arg. 87	Ar. 87th Ar.
Ar-88	Archie	Arg. 88	Ar. 88th Ar.
Ar-89	Archie	Arg. 89	Ar. 89th Ar.
Ar-90	Archie	Arg. 90	Ar. 90th Ar.
Ar-91	Archie	Arg. 91	Ar. 91st Ar.
Ar-92	Archie	Arg. 92	Ar. 92nd Ar.
Ar-93	Archie	Arg. 93	Ar. 93rd Ar.
Ar-94	Archie	Arg. 94	Ar. 94th Ar.
Ar-95	Archie	Arg. 95	Ar. 95th Ar.
Ar-96	Archie	Arg. 96	Ar. 96th Ar.
Ar-97	Archie	Arg. 97	Ar. 97th Ar.
Ar-98	Archie	Arg. 98	Ar. 98th Ar.
Ar-99	Archie	Arg. 99	Ar. 99th Ar.
Ar-100	Archie	Arg. 100	Ar. 100th Ar.

English.	Devanāgarī (Devanāgarī Pronunciation).	Devanāgarī (Devanāgarī Pronunciation).	Devanāgarī (Devanāgarī).
80. Come . . .	Āyā' . . .	Āyā' . . .	Āyā' . . .
81. Do . . .	Dō . . .	Dō . . .	Dō . . .
82. Stand . . .	Ṭhā . . .	Ṭhā . . .	Ṭhā . . .
83. Sit . . .	Bēṭ . . .	Bēṭ . . .	Bēṭ . . .
84. Give . . .	Dā . . .	Dā . . .	Dā . . .
85. Eat . . .	Khā . . .	Khā . . .	Khā . . .
86. Drink . . .	Chā . . .	Chā . . .	Chā . . .
87. Sleep . . .	Sō . . .	Sō . . .	Sō . . .
88. Learn . . .	Ṭhā . . .	Ṭhā . . .	Ṭhā . . .
89. Know . . .	Jā . . .	Jā . . .	Jā . . .
90. See . . .	Dekh . . .	Dekh . . .	Dekh . . .
91. Hear . . .	Sun . . .	Sun . . .	Sun . . .
92. Write . . .	Likh . . .	Likh . . .	Likh . . .
93. Read . . .	Padh . . .	Padh . . .	Padh . . .
94. Buy . . .	Kharid . . .	Kharid . . .	Kharid . . .
95. Sell . . .	Bech . . .	Bech . . .	Bech . . .
96. Go . . .	Jā . . .	Jā . . .	Jā . . .
97. Be . . .	Hai . . .	Hai . . .	Hai . . .
98. Am . . .	Hai . . .	Hai . . .	Hai . . .
99. Is . . .	Hai . . .	Hai . . .	Hai . . .
100. You . . .	Tu . . .	Tu . . .	Tu . . .
101. I . . .	Main . . .	Main . . .	Main . . .
102. He . . .	Us . . .	Us . . .	Us . . .
103. She . . .	Us . . .	Us . . .	Us . . .
104. It . . .	Us . . .	Us . . .	Us . . .
105. This . . .	Yeh . . .	Yeh . . .	Yeh . . .
106. That . . .	Uss . . .	Uss . . .	Uss . . .
107. Here . . .	Yeh . . .	Yeh . . .	Yeh . . .
108. There . . .	Uss . . .	Uss . . .	Uss . . .
109. Now . . .	Ab . . .	Ab . . .	Ab . . .
110. Then . . .	Tab . . .	Tab . . .	Tab . . .
111. When . . .	Kab . . .	Kab . . .	Kab . . .
112. How . . .	Kaise . . .	Kaise . . .	Kaise . . .
113. Why . . .	Kyun . . .	Kyun . . .	Kyun . . .
114. What . . .	Kya . . .	Kya . . .	Kya . . .
115. Where . . .	Kaha . . .	Kaha . . .	Kaha . . .
116. How many . . .	Kitni . . .	Kitni . . .	Kitni . . .
117. How much . . .	Kitna . . .	Kitna . . .	Kitna . . .
118. How long . . .	Kitni der . . .	Kitni der . . .	Kitni der . . .
119. How far . . .	Kitni door . . .	Kitni door . . .	Kitni door . . .
120. How often . . .	Kitni baar . . .	Kitni baar . . .	Kitni baar . . .
121. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
122. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
123. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
124. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
125. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
126. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
127. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
128. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
129. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
130. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
131. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
132. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
133. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
134. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
135. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
136. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
137. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
138. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
139. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
140. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
141. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
142. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
143. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
144. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
145. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
146. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
147. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
148. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
149. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
150. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
151. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
152. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
153. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
154. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
155. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
156. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
157. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
158. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
159. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
160. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
161. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
162. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
163. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
164. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
165. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
166. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
167. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
168. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
169. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
170. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
171. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
172. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
173. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
174. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
175. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
176. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
177. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
178. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
179. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
180. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
181. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
182. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
183. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
184. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
185. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
186. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
187. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
188. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
189. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
190. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
191. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
192. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
193. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
194. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
195. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
196. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .
197. How much . . .	Kitni . . .	Kitni . . .	Kitni . . .
198. How long . . .	Kitni . . .	Kitni . . .	Kitni . . .
199. How far . . .	Kitni . . .	Kitni . . .	Kitni . . .
200. How often . . .	Kitni . . .	Kitni . . .	Kitni . . .

Latin (Standard).	Latin (Proper).	Polish (Common).	English.
Wojewódzki	Wojewódzki ; Wojewódzki	Wojewódzki	91. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	92. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	93. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	94. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	95. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	96. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	97. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	98. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	99. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	100. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	101. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	102. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	103. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	104. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	105. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	106. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	107. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	108. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	109. Governor.
Wojewódzki	Wojewódzki	Wojewódzki	110. Governor.

English.	Indic (Hindustani) Form.	Indic (Hindustani) Form.	English (Hindustani).
117. Of fathers . . .	Apit-ha-ah, etc.	Apit-ha-ah, etc.	Apit-ha-ah, etc.
118. To fathers . . .	Apit-ha-jah . . .	Apit-ha-jah . . .	Apit-ha . . .
119. From fathers . . .	Apit-ha-bah . . .	Apit-ha-bah . . .	Apit-ha-ah . . .
120. A daughter . . .	Haripit haripit-ah . . .	Har' haripit-ah . . .	Har' pit-ah . . .
121. Of a daughter . . .	Haripit haripit-ah-ah, etc.	Har' haripit-ah-ah, etc.	Har' pit-ah-ah, etc.
122. To a daughter . . .	Haripit haripit-ha-jah . . .	Har' haripit-ha-jah . . .	Har' pit-ah . . .
123. From a daughter . . .	Haripit haripit-ha-bah . . .	Har' haripit-ha-bah . . .	Har' pit-ah-ah . . .
124. Two daughters . . .	Har'ah' haripit-ah ; haripit-ah-ah . . .	Har' haripit-ah ; haripit-ah-ah . . .	Har' har' pit-ah . . .
125. Daughters . . .	Haripit-ah-ah . . .	Haripit-ah-ah . . .	Har' pit-ah-ah . . .
126. Of daughters . . .	Haripit-ah-ah-ah . . .	Haripit-ah-ah-ah, etc.	Har' pit-ah-ah-ah, etc.
127. To daughters . . .	Haripit-ah-ah-jah . . .	Haripit-ah-ah-jah . . .	Har' pit-ah-ah . . .
128. From daughters . . .	Haripit-ah-ah-bah . . .	Haripit-ah-ah-bah . . .	Har' pit-ah-ah-ah . . .
129. A good man . . .	Har'ah' haripit-ah . . .	Har'ah' har' haripit-ah . . .	Haripit-ah-ah . . .
130. Of a good man . . .	Har'ah' haripit-ah-ah, etc.	Har'ah' har' haripit-ah, etc.	Haripit-ah-ah-ah, etc.
131. To a good man . . .	Har'ah' haripit-ah-jah . . .	Har'ah' har' haripit-ah-jah . . .	Haripit-ah-ah . . .
132. From a good man . . .	Har'ah' haripit-ah-bah . . .	Har'ah' har' haripit-ah-bah . . .	Haripit-ah-ah-ah . . .
133. Two good men . . .	Har'ah' haripit-ah ; haripit-ah-ah . . .	Har'ah' har' haripit-ah ; haripit-ah-ah . . .	Haripit-ah-ah . . .
134. Good men . . .	Haripit-ah-ah . . .	Har'ah' haripit-ah . . .	Haripit-ah-ah . . .
135. Of good men . . .	Haripit-ah-ah-ah, etc.	Har'ah' haripit-ah-ah, etc.	Haripit-ah-ah-ah-ah, etc.
136. To good men . . .	Haripit-ah-ah-jah . . .	Har'ah' haripit-ah-jah . . .	Haripit-ah-ah-jah . . .
137. From good men . . .	Haripit-ah-ah-bah . . .	Har'ah' haripit-ah-bah . . .	Haripit-ah-ah-ah-bah . . .
138. A good woman . . .	Har'ah' haripit-ah-ah . . .	Har'ah' har' haripit-ah-ah . . .	Haripit-ah-ah . . .
139. A bad boy . . .	Har'ah' haripit-ah-ah . . .	Har'ah' har' haripit-ah-ah . . .	Har'ah' haripit-ah . . .
140. Good women . . .	Haripit-ah-ah-ah . . .	Har'ah' haripit-ah-ah . . .	Haripit-ah-ah-ah . . .
141. A bad girl . . .	Haripit-ah-ah-ah' haripit-ah . . .	Har'ah' haripit-ah-ah-ah' haripit-ah . . .	Har'ah' haripit-ah . . .
142. Good . . .	Haripit-ah-ah . . .	Har'ah' haripit-ah . . .	Haripit-ah . . .
143. Better . . .	Haripit-ah-ah . . .	Har'ah' haripit-ah . . .	Har'ah' haripit-ah . . .

[illegible]

English	Devanāgarī (Sanskrit) Equivalent	Devanāgarī (Sanskrit) Equivalent	English/Devanāgarī
136. Boat	Janā-shila bagh ; bagh vāh.	Janā-shila-bah	Boat-vāh
137. High	Uchh	Uchhagh ; uchh , uchha	Uchhagh , (uchh)
138. Higher	Uchha uchh	Uchhā uchhagh	uchh uchhagh
139. Highest	Uchh-uchha uchh	uchha-uchh-uchhagh	Uchhagh uchh
140. A horse	Atyāgha uchha	Atyāgha (ghā) uchha	Uchha
141. A mare	Atyāgha high uchha, uchha-uchh.	Atyāgha high uchha ; uchha-uchh	High uchha
142. Horse	Uchha-ah	Uchha-ah	Uchha-ah
143. Mare	High uchha-ah	High uchha-ah	High uchha-ah
144. A bull	Atyāgha-uchhagh	Atyāgha (uchha) uchhā	Uchhā
145. A cow	Atyāgha ghā	Atyāgha ghā	Uchh
146. India	Uchhagh-ah	Uchha-ah	Uchhā-ah
147. Horse	Uchha	Uchh-ah	Uchha-ah
148. A dog	Atyāgha uchh	Atyāgha uchh	Uchh
149. A horse	Atyāgha uchh uchh	Atyāgha ghā uchh	High uchh
150. Dog	Uchh-ah	Uchh-ah	Uchh-ah
151. Horse	High uchh-ah	High uchh-ah	High uchh-ah
152. A horse	Atyāgha uchha	Atyāgha uchh uchha	High uchha
153. Horse	Uchha-ah	Uchha-ah	Uchha-ah
154. A mare	Atyāgha uchh ghā	Atyāgha ghā uchha	Uchh ghā
155. A female horse	Atyāgha uchh ghā	Atyāgha uchh uchha	High ghā
156. Horse	Uchh	Uchha-ah , uchh-ah	Uchha
157. A cow	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah , uchh-ah , uchh-ah , uchh-ah	Uchh-ah , uchh-ah , uchh-ah , uchh-ah
158. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
159. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
160. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
161. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
162. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
163. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
164. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
165. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
166. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
167. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
168. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
169. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
170. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
171. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
172. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
173. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
174. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
175. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
176. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
177. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
178. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
179. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
180. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
181. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
182. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
183. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
184. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
185. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
186. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
187. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
188. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
189. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
190. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
191. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
192. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
193. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
194. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
195. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
196. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
197. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
198. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
199. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah
200. Horse	Uchh-ah	Uchh-ah , uchh-ah , uchh-ah	Uchh-ah

Latin (International)	Chinese (Simplified)	Chinese (Traditional)	English
Àn-áí-áí-áí, or í-áí-áí-áí	Àn-áí-áí-áí, í-áí-áí-áí	Àn-áí-áí-áí	181. They are.
Áí-áí-áí-áí	Áí-áí-áí-áí, í-áí-áí-áí	Áí-áí-áí-áí, í-áí-áí-áí	182. I was.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí, í-áí-áí-áí-áí-áí	183. They were.
Áí-áí-áí-áí	Áí-áí-áí-áí, í-áí-áí-áí	Áí-áí-áí-áí	184. He was.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	185. We were.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	186. You were.
Áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	187. They were.
Áí-áí	Áí-áí-áí-áí	Áí-áí-áí-áí	188. He.
Áí-áí	Áí-áí-áí-áí	Áí-áí-áí-áí	189. He is.
Áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	190. They.
Áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	191. Having been.
Áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	192. I may be.
Áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	193. I shall be.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	194. I should be.
Áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	195. Past.
Áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	196. To be.
Áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	197. Having.
Áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	198. Having been.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	199. I have.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	200. They have.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	201. He have.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	202. We have.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	203. You have.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	204. They have.
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	205. I have (Past Time).
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	206. They have (Past Time).
Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí-áí-áí	Áí-áí-áí-áí	207. He have (Past Time).

English.	French (Paris) Pronunciation.	Latin (Rome) Pronunciation.	English (French).
180. We have (Past Tense).	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
181. You have (Past Tense).	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
182. They have (Past Tense).	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
183. I am looking . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
184. I was looking . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
185. I had looked . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
186. I may have . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
187. I shall have . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
188. There will have . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
189. He will have . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
190. We shall have . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
191. You will have . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
192. They will have . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
193. I should have . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
194. I am looking . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
195. I was looking . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
196. I shall be looking . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
197. I go . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
198. There goes . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
199. He goes . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
200. We go . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
201. You go . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
202. They go . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
203. I went . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
204. There went . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
205. He went . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .
206. We went . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .	Elle-est-é-é-é . . .

Chinese Character.	Native (Hunan).	Foreign (Hunan).
(Hs) kuan-kuan	Is killed	His gōu-w
(L) kuan-kuan	He kuan	Strong gōu-gu
(D) kuan-kuan	They killed	(D) gōu-w, or gōu-kuan
Eng kuan kōu kōu	Is kuan-kuan	Eng gōu-ting
Eng kuan kuan kōu	"	Eng gōu-ting
Eng kuan kuan	Is kuan	Eng gōu-kuan
Eng kuan kōu	"	(Eng gōu gōu kōu)
Eng kuan kōu	Is kuan-kuan	Eng gōu
(Am) kuan kōu	He kuan-kuan	Am gōu
(D) kuan kōu	They kuan-kuan	(D) gōu gōu
(L) kuan kōu	Is kuan-kuan	His gōu kōu
(L) kuan kōu kōu	Is kuan-kuan	Strong gōu-gu
(D) kuan kōu kōu	They kuan-kuan	(D) gōu kōu
"	"	"
Eng kuan kōu	They kōu	Eng gōu-kōu-ting
(Eng) kuan kuan kōu	"	Eng gōu-kōu-ting
"	"	(Eng gōu kōu kōu kōu)
Eng kōu kōu	Is kōu	Eng kōu-ting
Am kōu	He kōu	Am kōu-kōu
Is kōu	They kōu	(D) kōu kōu kōu
(L) kōu kōu	Is kōu	His kōu-kōu
(L) kōu kōu kōu	Is kōu	Strong kōu-kōu-gu
(L) kōu kōu kōu	They kōu kōu	(D) kōu kōu-kōu (weak)
Eng kōu kōu	Is kōu	Eng kōu-kōu-ting
Am kōu kōu kōu	He kōu	Am kōu-kōu-kōu
Is kōu kōu kōu	They kōu	Strong kōu-kōu-kōu
(L) kōu kōu	Is kōu	His kōu-kōu

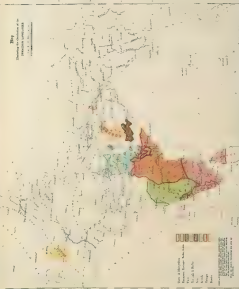
Form (Pinyin)	Form (Pinyin)	Form (Pinyin)	Form (Pinyin)
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	121. We had. (Past Tense)
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	122. We had. (Past Tense)
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	123. They had. (Past Tense)
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	124. I was looking.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	125. I was looking.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	126. I had looked.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	127. I may look.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	128. I shall look.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	129. They will look.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	130. He will look.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	131. We shall look.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	132. You will look.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	133. They will look.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	134. I shall look.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	135. I am looking.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	136. I am looking.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	137. I shall be looking.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	138. I go.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	139. They go.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	140. He go.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	141. I am.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	142. You am.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	143. He am.
Shàng wú shíhuān .	Shàng wú shíhuān .	Shàng wú shíhuān .	144. We am.

English.	Small printed Japanese.	Small printed Japanese.	English (Hebrew).
224. You were . . .	Chikou-waga-gi . . .	Chikou-wa-gi . . .	Chikou-wa-gi . . .
225. They were . . .	Chikou-wa-ko . . .	Chikou-wa-ko . . .	Chikou-wa-ko . . .
226. Go . . .	Chiku-wa, chiku-wa . . .	Chiku-wa . . .	Chiku-wa . . .
227. Going . . .	Chiku-wa . . .	Chiku-wa . . .	Chiku-wa . . .
228. Once . . .	Chiku-wa . . .	Chiku-wa . . .	Chiku-wa . . .
229. What is your name?	Chiku-wa chiku-wa?	Chiku-wa chiku-wa?	Chiku-wa chiku-wa?
230. How old is this house?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
231. How far is it from here to Kanburi?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
232. How many were on board your father's house?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
233. I have walked a long way to-day.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
234. The son of my uncle married to his niece.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
235. Is the house in Kanburi of the white house?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
236. Put your uncle upon his back.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
237. I have taken him out with many things.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
238. He is grazing cattle on the top of the hill.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
239. He is working on a house under that tree.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
240. His brother is better than his sister.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
241. The price of these two cups and a bowl.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
242. My father lives on this small house.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
243. Give this cup to him.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
244. Pour these cups from him.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
245. Send two well and good men with cups.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
246. Draw water from the well.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
247. Wash before eat.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
248. Where they were in last year?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
249. From whom did you buy that?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?
250. From a shopkeeper of the village.	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?	Chiku-wa chiku-wa chiku-wa?

Map

Showing the location of the
International Convention
at the City of New York

Scale 1:100,000



DRavidian Family.

INTRODUCTION.

The Dravidian family comprises all the principal languages of Southern India. The total number of speakers is, in round numbers, about fifty-seven millions. Only a very small portion live within the territory covered by this Survey. It has, however, been found advisable to give a short sketch of the principal Dravidian languages without reference to habitat, in order to make it easier to compare and classify the North-Indian members of the family. The ensuing pages will not, therefore, only deal with such Dravidian dialects as properly fall within the scope of this Survey, but short accounts will also be given of Tamil, Malayalam, Kannara, and Telugu, the principal Dravidian languages of the South. The minor dialects of Southern India, on the other hand, such as Kōḷaga, Vaja, Toda, and Kōṭa, will not be described.

With regard to those northern languages which have been included, it should be noted that they have not been dealt with so fully as in the case of languages properly falling within the scope of this Survey. It has been thought sufficient to give a short introduction, a dialectal grammar, a specimen and a list of Standard Words and Phrases for each of them. They have all developed literatures, written in a different dialect. In this Survey, however, the Hanny dialects will not be accounted for, and the short sketches will be restricted to the colloquial standard forms of Tamil, Malayalam, Kannara, and Telugu.

The name Dravidian is a conventional one. It is derived from the Sanskrit *dr̥aviḍa* *Dravida*, a word which is again probably derived from an older *Dravida*, *Dravida*, and is identical with the name of Tamil. Compare p. 298 below. The name Dravidian is, accordingly, identical with Tamilian, which name has formerly been used by European writers as a common designation of the languages in question. The word Dravida forms part of the denomination *Ārya-Dravida-śāstra*, the language of the Āryas (i.e., Telugu) and Dravida (i.e., Tamilian) which Kṛṣṇaśastra Bhāṣa (probably 7th century A.D.) employed to denote the Dravidian family. In India Dravida has been used in more than one sense. Thus the so-called five Dravida are Telugu, Kannara, Maḍia, Gojari, and Tamil. In Europe, on the other hand, Dravidian has long been the common denomination of the whole family of languages to which Bishop Caldwell applied it in his *Comparative Grammar*, and there is no reason for abandoning the name which the founder of Dravidian philology applied to this group of speeches.

The Dravidian languages occupy the whole of Southern India and the northern half of Ceylon. The northern frontier may be taken to begin at a point on the Arabian Sea about a hundred miles below Goa and to follow the western Ghats to Kolhapur. It then runs north-east in an irregular line through Hyderabad, runs off the southern border of Boma, and continues southwards to the Bay of Bengal. The eastern part of the frontier is not, however, anything like a continuous line. Broadly speaking, the hill country to the east of Chanda and Bhambura

is inhabited by Dravidian tribes while Aryan dialects have occupied the plains, so that we often find Dravidian dialects nestled like islands in the sea of Aryan tongues. Further to the north we find Dravidian dialects spoken by small tribes in the Central Provinces and Chota Nagpur, and even up the banks of the Ganges at Benjantul. Finally there is a Dravidian dialect in the far north-west, in Baluchistan.

The small Dravidian communities in the north are rapidly becoming Hinduised, and their language adopts an over-increasing Aryan element, till it is quite superseded by Aryan speech. This process has been going on for centuries, and is still going on. At the Census of 1891, the language returns for Ghazil showed a total of 1,379,580 speakers. At the same time 2,003,680 Gujars were returned. Many tribes who have formerly spoken some Dravidian dialect, now use an Aryan form of speech. In other cases the dialect still retains sufficient traces of its Dravidian origin and must be characterized as mixed. A few specimens of such semi-Dravidian languages will be found below on pp. 409 and ff.

The result of this gradual spreading of the Aryan dialects is that there must be a Dravidian element in the population whose native tongue is some Aryan form of speech. Moreover, there seems to be no doubt that the Dravidians had already been settled for some time in India when the Aryans entered the country. In the course of time the Aryans spread over the whole of Northern India. They did not, however, annihilate the Dravidians, who were, besides, probably more numerous than themselves. On the contrary, they have apparently very early adopted them into their community. The Aryan population of Northern India is not, therefore, a pure race, but contains, among others, a strong Dravidian element. We have not here to do with the anthropological side of the question, and we are not concerned with the greater or lesser prevalence of the Dravidian element in the various districts of India. What most interests us in this connection is the question whether the Dravidian element has left any traces in the speech of the Aryan Indians. We should expect this to have been the case, and Bishop Caldwell very justly remarks:—

'In the pre-Aryan tribes, who were probably more numerous than the Aryans, were not annihilated, but only reduced to a dependent position, and eventually, or more instantaneously, incorporated in the Aryan community, it would now almost necessarily be false that they would modify, whilst they adopted, the language of their conquerors, and that this modification would consist, partly in the addition of new words, and partly also in the introduction of a new spirit and tendency.'

It will be necessary, in this place, to give a short account of the various facts connected with the question, and we shall first turn to the vocabulary.

Vocabulary

There are, in all Indo-Aryan languages, a considerable number of words which cannot apparently be identified in other Indo-European languages. This is especially the case in modern vernaculars, and the old opinion was that such words had, generally speaking, been borrowed from the language of the tribes which inhabited India before the Aryan invasion. The steady progress of philological studies in later years has enabled us to retrace an over-increasing portion of such words to Sanskrit, and many scholars now hold that there have hardly been any loans at all. It has, however, been overlooked that it is not sufficient to show that a word is found in Sanskrit, or even in the Vedic dialects, in order to prove that it belonged to the original language of the Aryans. If Bishop Caldwell is right in the opinion just quoted, the foreign element must reach back into the oldest times, and it would be necessary to trace the dubious words not only to Sanskrit, but also in other

languages of the Indo-European family. That is exactly what modern philology has, in many cases, failed to do. There are e.g. a number of verbal roots in Sanskrit which do not appear to occur in other Indo-European forms of speech. The same is the case with a considerable portion of the vocabulary. We cannot here go into details, the less so because we do not as yet possess a complete etymological dictionary of Sanskrit. There is, however, every probability for the supposition that at least a considerable portion of such words and bases has been borrowed from the Dravidian. Lots of such words will be found in most of the works dealing with Dravidian philology, e.g. in Bishop Caldwell's grammar, and in the Rev. F. Kittel's *Kannada* dictionary. I shall only mention one instance. The word *Siva* is already in the *Yedas* used as an epithet of the god Indra, and it is well known that *Siva* has become one of the principal deities of the Hindu pantheon. It has been asserted that this use of the word *Siva* must be explained from the influence of a Dravidian *Siva*, red. Now the word *śiva* in the *Ugveda* often seems to mean 'red,' and it seems probable that the conception of the god Indra-Śiva has a tinge of Dravidian ideas. I have mentioned this word because it shows how fundamental the Dravidian influence on the Aryan one has been, not only philologically, but on the whole method of thought. For further suggestions the student is referred to the various standard works quoted under the different Dravidian languages.

It seems to be a general rule that a people which invades a foreign country, to some degree adapts the pronunciation of its new home, partly as a result of the influence of the climate, and partly also on account of the intercourse with the old inhabitants. This has also generally been supposed to have been the case in India. Thus there has been a long discussion as to whether the Aryans have adopted the cerebral letters from the Dravidian or have developed them independently. Good reasons have been adduced for both suppositions, and the question has not as yet been decided. The Indo-European languages do not seem to have possessed these letters. They had a series of dentals, which were not, however, pronounced as pure dentals by putting the tongue between the teeth, but probably as alveolars, the tongue being pressed against the root of the upper teeth. It is a well-known fact that these sounds have in India partly become dentals and partly cerebrals. The cerebrals are in most cases derived from compound letters where the old dentals were preceded by an *i*. Similar changes also occur in other Indo-European languages, and it is therefore quite possible that the Indo-Aryan cerebrals have been developed quite independently. The cerebral letters, however, form an essential feature of Dravidian phonology, and it therefore seems probable that Dravidian influence has been at work and at least given strength to a tendency which can, it is true, have taken its origin among the Aryans themselves.

Another point in which the Dravidian element among the Aryans seems to have influenced Aryan pronunciation is in the use of the consonant *l*. Most Indo-European languages possess an *l* as well as an *r*. The use of *l* in Sanskrit and on the whole in Indo-Aryan languages is, however, quite different from that in other languages of the same family. *l* is used in many words where other languages have *r*, and vice versa. The old *Monier* dialects did not possess an *l*, and its irregular use in Indo-Aryan makes it probable that we are here face to face with an alien influence. Now it seems almost certain that such an influence can only have been Dravidian. The change of *r* to *l* is, as has long ago been pointed out by Bishop Caldwell, quite common in Dravidian languages. The supposition of a Dravidian influence in this respect is in thorough

agreement with the fact that the use of *i* in Indo-Aryan languages has steadily increased, from the Vedic times down to the present day.

There are some further features in Indo-Aryan phonology where it seems reasonable to think of Dravidian influence. I may mention the softening of hard consonants after vowels in the Pskris, not only in single words, but also in compounds; the double pronunciation of the initials in *Monté*; the change of *ch* to *s* and of *s* to *h* in many modern vernaculars, and so forth.

The influence, however, which the Dravidian languages seem to have exercised on Aryan inflection are of much greater importance, and pervade the whole language.

With regard to the inflection of nouns we may mention the use of postpositions as case suffixes, the postpositions being usually the same in the singular and the plural. This peculiarly the Indo-Aryan vernaculars share with Dravidian, but also with the other non-Aryan languages of India, and it would not therefore be safe to base any conclusion upon this fact. Still it is remarkable that the postpositions are often added not to the base but to an oblique form, just as is the case in Dravidian, where the oblique form is commonly used as a genitive. The use of a separate oblique form is, moreover, most extensive in languages such as Marathi and Hindi, where the Dravidian influence must presumably have been strongest. Note also that the genitive is, in both families, an adjective.

The use of two different forms of the objective case is strikingly Dravidian. We cannot, from an Aryan point of view, explain why a postposition should, in this case, be added to a noun denoting a rational being, and not to other nouns as well. In the Dravidian languages, on the other hand, all nouns can broadly be divided into two classes, such as denote rational beings, and such as are destitute of reason, whether animate or inanimate. The Hindi rule for the use of a postposition in the objective case agrees with that prevailing in Tamil and Malayalam. In Telugu, on the other hand, animals are, in this respect, treated as rational beings, but this state of affairs is probably due to Mundî influence.

If we compare the Dravidian and the Indo-European verb we are at once struck by a considerable difference. The Indo-European languages have developed a richly varied system of real verbal tenses, while the Dravidians do not use ordinary tenses but employ forms which can best be described as participles or nouns of agency derived from such participles. The Dravidian verb in this respect also differs from the Tibeto-Burman one, which can most properly be described as a verbal noun.

The Dravidian participles are commonly used without any addition, as conjunctive participles, in subordinate sentences. In other cases they are used in the same way in some dialects, but usually prepositional suffixes are added in order to indicate the person of the subject. The same is, to a great extent, the case with ordinary nouns and nouns of agency, when they are used as verbs.

It is easy to see how a corresponding tendency has gradually pervaded the Indo-Aryan languages and changed their whole appearance.

In the Vedas we still find the Indo-European principle of using a varied system of verbal tenses. But already in the old Epics all this has changed. According to Prof. Whitney, the number of verbal forms in the *Mahabharata* and the *Rigveda* is only one-tenth of that found in the *Rigveda*. In classical Sanskrit almost every verbal tense was replaced by a participle, and in the modern vernaculars there are only traces of the

old forms, and new ones have been formed from the old participles, just as is the case in the Dravidian forms of speech. The use of personal terminations in many Indo-Aryan vernaculars, and the substitution of the nominative for the case of the agent in some of them point in the same direction.

Side by side with this development we find that the conjunctive participle is used more and more in secondary sentences, another point of analogy with the Dravidian languages. In the Epics this form is used thrice as often as in the Vedas and in the later literature its use is steadily increasing.

There are two more verbal forms which look like Dravidian innovations, viz., the periphrastic future and the active perfect participle.

The periphrastic future is very sparingly used in the Riksamana and only becomes more frequent in the later Sanskrit literature. It is, as is well known, formed from the noun of agency by adding the verb substantive in the first and second persons. Now the noun of agency is a present or infinitive form and not a future. In Dravidian languages, on the other hand, the infinitive present is commonly also a future. The analogy becomes still more striking when we remember that the verb substantive is only added in the first two persons, just as nouns of agency in the Dravidian languages are used without any additions as verbs in the third person singular, while personal suffixes are added in the first and second persons. Forms such as *karishāmi*, I shall do; *karisva*, thou wilt do, *karishyāth*, they will do, thus directly correspond to Gôṣṭi *karishā-mi*, I do, *thi*, I am a deer; *karishā-ti*, thou dost; *karishā-ti*, they do.

Forms such as Sanskrit *āryāṇa*, one who has done, are also peculiar to later Sanskrit. The suffix *ant* is, of course, Aryan, but it is not easily understood how an active form can be derived at by adding the suffix to a passive participle. In the Dravidian languages, on the other hand, the past participle is active as well as passive, and a noun of agency is formed from it in all dialects. Thus from Tamil *āryā*, having done, we form *āryāṇa*, one who has done. The close agreement between *āryāṇa* and *āryāṇa* is, of course, partly accidental. There cannot, however, be any reasonable doubt about the former having been influenced by the latter. In Sanskrit *āryāṇa* is an anomalous form without analogy in cognated languages, while Tamil *āryāṇa* is quite regular.

The order of words in modern Indo-Aryan vernaculars, with the governed before the governing word and the verb invariably at the end of the sentence, is also in agreement with Dravidian principles. It is, however, here also possible to think of an influence exercised by other non-Aryan languages, and I only mention the fact that both families agree also in this respect.

Enough has, however, been said to show that the Dravidian element in the Aryan population of India has not failed to leave its stamp on the language.

We do not know how long the Dravidians have been settled in India. It seems certain that they had long lived in the country when the Aryans entered it, but we do not know whether they are to be considered as autochthones or as having, in their race, immigrated into India from some other country. The fact that a tribe speaking a language which is clearly Dravidian is found in the extreme north-west of India has been adduced by Bishop Caldwell and others as indicating that the Dravidians, like the Aryans, must have entered India from the north-west.

Bishop Caldwell has collected a vast heap of materials to show that the Davidian languages point in the same direction. He follows the Danish philologist Rask in classing Davidian as a member of the so-called Semitic family, and this statement has since been repeated over and over again.

The classification Semitic is a very unhappy one. The Semitic words which have been handed down by Greek writers are distinctly Semitic, i.e., they belong to the Indo-European family.

Semitic family.

But nevertheless the word has been used as a common designation of all these languages of Asia and Europe which do not belong to the Indo-European or Semitic families. Moreover these languages cannot, by any means, be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and Magyars, as is the Indo-European family. The points in which they agree are such features as occur in almost all languages, and they are, by no means, sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Davidian languages the attempt to connect them with other linguistic families outside India is now generally recognized as a failure, and we must still consider them as an isolated family. The possibility of a connection with the Mongol languages has been discussed in the introduction to that family. See above pp. 2 and 4. The attempts made to show a closer connection with the Indo-European family have proved just as futile, and one of the latest theories, which compares the languages of the Chins of Farther India with the Davidian family, does not even appear to have attracted the notice of scholars.*

The best known Davidian languages are Tamil, Malayalam, Kanarese, and Telugu.

Enumeration of languages.

They have all for a long time been used as literary languages. Their literature is, in the case of all of them, written in a language which differs more or less from every-day speech, and is usually recognized as a separate dialect. The difference between the two forms of each speech is often considerable, and it would for instance be a vain attempt to make an uneducated Tamil read and understand the literature of his native tongue. The relation between the literary and colloquial forms of the languages in question has not, however, been fully explained, and the question cannot be taken up in this place where we are only concerned with the spoken form, the more so because none of the languages in question properly fall within the scope of this Survey. We can only note the fact that the literary dialects usually represent a stage of development older than the colloquial forms. On the other hand, they are apparently based on different dialects, and older forms are often preserved in the dialects spoken at the present day. For further details the student should consult Bishop Caldwell's grammar, mentioned under collection below.

The four Davidian languages mentioned above will be dealt with in the ensuing pages. There are, on the other hand, some Davidian forms of speech which have not been included in the present Survey, viz., Tulu, Kojaga, Toda, and Koda. I subjoin some short notes on them from Bishop Caldwell's grammar:—

*Satisfyingly in want of a literature, Tulu is one of the most highly developed languages of the Davidian family. It looks as if it had been cultivated for its own sake, and is in well worthy of a separate

*The question about the connection which has been stated to exist between Australian and Davidian has by no means been solved by Prof. Ferdinand Müller. It is not, however, possible to treat it separately in this place.

study. This language is spoken in a very limited district and by a very small number of people. The Chandelings and Kalungpang rivers, in the district of Ouanan, are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. The number of the Tala-speaking people has been found not to exceed 500,000 (at the Census of 1891, 550,000 speakers were returned), and their country is broken in upon to such a degree by other languages that Tala might be supposed next to Chingpang. All Tala Christians are taught Chuanan as well as Tala. Tala, however, shows, it is held, no signs of Chingpang-ing, and the people have the reputation of being the most conservative portion of the Dravidian race. The name Tala means, according to Mr. Dugai, wild, much, kindle, and is to be regarded therefore as properly denoting the people, not their language.

Tala was supposed by Mr. Ellis to be merely a dialect of Malayalam; but although Malayalam characters were, and still are, commonly employed by Tala Bhattans in writing Sanskrit, in consequence of the prevalence of Malayalam in this country, the supposition that Tala was a dialect of Malayalam can no longer be maintained. The publication of Mr. Briggs's "Tala Grammar" (Bangalore, 1877) has thrown much new light on this previously interesting language. It differs far more widely from Malayalam than Malayalam does from Tamil. It differs widely, but not so widely, from Chuanan; still less so from Oung. The dialect from which it differs most widely is Tamil.

Oung is a small but interesting dialect, formerly an independent principality, beautifully situated amongst the ridges of the Western Ghats, between Mysore on the east, and North Malabar and South Canara on the west. The Indian spelling of Oung is usually *Sakapa*, properly *Sakapa*, from *Saka*, west, a meaning of the word which is found in *Andani Tamil*. . . . It is not quite clear to me yet to which of the Dravidian dialects it (the language of Oung) is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Chuanan and Tala. Like Tala it has the reputation of preserving traces by the persistence of its pronunciation. A grammar of the Oung language has been published by Major Gair, Superintendent of Oung (Bangalore, 1877).

Tala, properly Tala, is the language of the Talas or Talassars, a primitive and possibly interesting tribe inhabiting the Nalgherry hills. It is now regarded as certain that the Talas were not the original inhabitants of these hills, though it is still far from certain who the original inhabitants were. . . . An interesting book has lately (London, 1872) been written by Colonel Marshall, entitled "A Description of the Talas," in which everything that is known of this people is fully described. The same book contains a valuable synopsis of the grammar of their language by Mr. Rev. Dr. Pope. . . . I shall content myself here with transcribing the concluding paragraph. . . .

"The language seems to have been originally old Chuanan, and not a distinct dialect. The Talas were probably emigrants from the Chuanan country and have dwelt in the Nalgherry for about 340 years. A few Tamil forms were introduced by the Poligas. Interference with the Telugu has probably softened a few of the forms, and introduced some words. Of Telugu influence I see no trace. So far as I have any resemblance in Tala to Malayalam in any of the points where that dialect differs from its stems." . . .

The language of the Kotas, a small tribe of high mountains inhabiting the Nalgherry hills . . . may be considered as a very old and very rude dialect of the Chuanan, which was carried thither by a persecuted Kottanote tribe at some very remote period."

It will be seen that all these minor southern dialects are more closely related to Kannara than to any other Dravidian language.

The remaining Dravidian languages are all spoken within the districts covered by this Survey. They are Kurukh, Mahe, Koi, Orissi, and Bhojari. Some dialects such as Kolihar and Nalhi have usually been considered as forms of Orissi, but will in this Survey be separated from that form of speech.

Tamil has usually been considered to be the Dravidian language which has preserved most traces of the original form of speech from which all other Dravidian dialects are derived. Some points will be drawn attention to in the ensuing pages where this does not appear to be the case, and in many primitive or other Dravidian languages such as Teluga have preserved older forms and represent a more ancient state of development. It would therefore be more correct to describe Tamil as a dialect like the other ones, without any special claim to antiquity. On the other hand, it seems certain that no other Dravidian language has developed the common Dravidian principles with so great consistency as Tamil. We shall therefore make that form of speech the basis of our classification.

Tamil and Malayalam are two sister dialects of the same language. Old Malayalam literature has been much influenced by Tamil, but the modern language nevertheless preserves traces of a more ancient stage of development than is the case with Tamil. In this respect the principal point is the use in Malayalam of conjunctive participles instead of the ordinary verbal tense. In most particulars, however, Malayalam and Tamil so closely agree with each other that the only reason for separating them as two different languages is the fact that each has developed a literature of its own.

Kannara is also closely related to Tamil, and the two languages form together one of the principal groups of the Dravidian family. They alone have a regular feminine gender. The various suffixes of the plural of rational and irrational nouns respectively are essentially the same in both, and they are more consistently distinguished than in most other connected forms of speech. Both languages also agree in the principles for the formation of the oblique case, and in other particulars. It has already been remarked that Kuzharla Bhāṣya (7th century A.D.) styled the Dravidian languages as *Jādhuva-Dravida-Māhātā*, the speech of *Jādhuva* and *Dravida*. If this designation denotes a difference of dialect, which is by no means certain, Kannara and Tamil would be included in the *Dravida-Māhātā*, as against Telugu, the *Jādhuva-Māhātā*.

In some points, however, Kannara differs from Tamil. Thus it has only one form of the plural of the personal pronouns of the first person, just as is the case in *Goṣṭi* and *Brahui*. It agrees with Telugu in the formation of the oblique cases of the singular of the pronouns 'I' and 'thou,' in possessing a present participle and in other similar points. On the whole Kannara has more points of analogy with Telugu than has Tamil.

The smaller South-Indian languages, *Tulu*, *Koṭiga*, *Tola* and *Kita*, must be classed as lying between Tamil and Kannara, nearer to the latter than to the former.

A similar position must be ascribed to *Kurukh* and *Mala*. These two forms of speech are very closely related. They have no separate feminine singular, but use the neuter instead, just as is the case in *Kui*, *Goṣṭi*, and *Telugu*. Their nouns have no separate oblique case, as is also the case in *Brahui* and often in *Telugu*. Their personal pronouns are most closely related to those used in Tamil and Kannara, especially the old dialects of those languages. Their present tense is formed as in Kannara, and the formation of the past tense most closely corresponds to that found in vulgar Tamil, and so on. *Kurukh* and *Mala* must therefore be derived from the same dialect as that which became the common origin of Tamil and Kannara.

Kui and *Goṣṭi* occupy a similar position, but gradually approach *Telugu*. They differ from other connected languages in using the neuter instead of the feminine both in the plural and in the singular. They follow the same principles as Tamil and Kannara in the formation of the plural, and mainly agree with Kannara in the formation of the present and past tenses. Both languages gradually merge into *Telugu*, and they may be described as being links between that language and Tamil-Kannara. They are, on the whole, more closely connected with the latter form of speech than with *Telugu*.

Some other dialects such as *Kohari*, *Nalka*, and the *Shali* spoken in the Paved Taluqa of Basim, should be classed in a similar way. They use the neuter singular as a feminine, like *Telugu*, *Goṣṭi*, *Kui*, etc., but the oblique case is formed as in Tamil and Kannara. In this respect the dialects in question also agree with *Goṣṭi*. The plural suffixes agree with Kannara dialects and *Telugu*; the numerals are mainly the same as

The number of speakers of the various Dravidian languages is exhibited in the table which follows. It is based on the reports of the Census of 1891 and on local estimates made for the purpose of this Survey. The figures returned at the Census of 1901 have been added in a second column:—

	Estimated number.		Census of 1901.	
Tamil	16,096,700		16,491,361	
Malayalam	2,432,979		2,432,111	
Kannara	9,270,832		10,000,313	
Tulu	491,780		121,800	
Kodagu	37,328		52,154	
Tulu	739		855	
Kiku	1,204		1,200	
Korakli	800,552		804,711	
Koche	11,000		60,777	
Gond	1,000,130		1,232,374	
Ko	310,000		400,000	
Kolami and Vaidi	10,500		1,500	
Telugu	14,718,004		16,400,324	
Drakoti	150,000		40,000	
Total	34,611,601		37,487,692	

In addition to the Dravidian languages proper, specimens will be given of two dialects which have now become Aryan forms of speech, though the tribes in question appear to have formerly used a form of Gôdâ. They are spoken by 2,432 individuals in Bevar and the Central Provinces. If we add these figures to the total for the Dravidian family, we arrive at the following grand total:—

Dravidian family	34,611,601
Non-Dravidian dialects	2,432
Total	34,614,033

It has already been mentioned that the Dravidian languages do not belong to any other linguistic family but constitute a group of their own. The remarks which follow are an attempt to collect and arrange a few facts which seem to throw light on the mutual relationship of the various languages of the group, and above all such features as constitute the principal characteristics of the whole family.

There is in most Dravidian languages a strong tendency to pronounce a short vowel after every final consonant. This sound is shorter than an ordinary short vowel and is considered by native grammarians to be equal to a fourth of a long vowel. It should be compared with the so-called *off-glide* of modern phonetics, the indistinct sound uttered when the tongue is moved from one position to another.

In Tamil a short *u* is heard after every final *k*, *g*, *ṭ*, *p*, and *r*; in Kannara and in grammatically written Telugu every word must end in a vowel, and a short *u* is added after every final consonant. It is, however, often dropped in Kannara and colloquial Telugu. Thus Telugu *parvata*, a horse, is usually pronounced *parvau*. In Malayalam the short final sound is often an *a*, and in Northern Malayalam it is so indistinct as to be scarcely audible. The case in Tulu is similar. With regard to the remaining Dravidian languages we have no trustworthy information.

Dr. Burdell has drawn attention to the fact that this short *ä* does not occur in the Tamil words mentioned by Kuriakose Bhakta in his *Electroncritica*. There we find *chir*, Tamil *chira*, boiled rice; *paṅṅ*, Tamil *paṅṅa*, snake; *ceir*, Tamil *ceyira*, belly. It would be rash to infer from this fact that the pronunciation was then different from that of the present day.

The Dravidian languages possess a short *a* as well as a long variety of the vowel *i* and *e*. The usual pronunciation of these sounds when initial is *pa*, *pe* : *wa*, *we*, respectively.

Harmonic sequence.—In many languages there is a distinct tendency to approach the sound of vowels in consecutive syllables to each other. This tendency sometimes affects the preceding and sometimes the following vowel. It is generally known as the law of harmonic sequence of vowels, and it was long considered as a characteristic feature of the so-called 'Semitic' languages. Thus the Finnish vowels are divided into three classes, hard, *a*, *e* and *u*; soft, *i*, *ä*, *ö* (the vowels in German 'Eis,' 'schiff,' and 'Eis,' respectively); and neutral, *e* and *i*. Now a hard vowel cannot be used in the syllable following on a soft one, and vice versa. Thus we find *Sano-sano*, a Fin, but *Paat-älä*, a Swede.

A similar tendency has been found to exist in Telugu where short *i* and *u* in many cases are interchangeable in such a way that *i* is used when a neighbouring syllable contains *i*, *ī* or *ai*, and *u* in all other cases. The facts are as follows.

The suffixes of the dative and accusative have the form *ai*, *ai*, respectively, after the vowels *i*, *ī*, and *ai*, while *u*, *u*, respectively, are used after other vowels. Thus, *hamam-ai*, to the brother; but *peramam-u*, to the house. The modified conjunction *and*, *and*, and, changes according to similar principles. Thus, *i* *maniki*-*and* *i* *maniki*-*and*, that man and this one; *unna*-*and* *un* *amam*-*and*, you and your brother.

The prepositional suffixes used in the conjugation of Telugu verbs and in a short *i*, if the preceding syllable contains an *i*, *ī*, or *ai*, and in *u* in all other cases. Thus, *ai* *ai*-*u*, I direct; *ai* *ai*-*u*, I see.

In such cases the final vowel is changed so as to approach the sound of the preceding one. In other cases the vowel of the preceding syllable is assimilated to that of the following. This takes place in such words as contain an *i* in the last, or last two syllables, the *i* being changed to *u* before the plural suffix *lu*. Thus the plural of *botlu*, a knife, is *botlu-lu*, knives. This last change, however, does not take place if the *i* is found in the first syllable of a word or is followed by *ai*, *ai*, or *ai*. Thus, *ai* *ai*-*lu*, children; *ai* *ai*-*lu*, an entrance, plural *ai* *ai*-*lu*.

These are the principal instances of this tendency in Telugu. In other cases an *i* and a *u* are freely used in consecutive syllables. And even the dative suffix *ai* is, in the case of the possessors of the second person, added after an *i*. Thus, *ai*-*ai*, to thee, *ai*-*ai*, to you.

There are scarcely any traces of a similar tendency in other Dravidian languages. In Kannara, it is true, we find parallel forms such as *ai* *ai*-*ai*, I do; *ai* *ai*-*ai*, I did; but here the vowel which is changed is the very short sound which is added after every consonant, and forms such as *ai* *ai*-*ai*, I may do, show that there must have been another reason for the change, though I am unable to see the law regulating the matter.

In Tamil there are some cases in which a vowel seems to be changed as a result of the influence of a following vowel. Thus, *i*, before *ai*, *ai*, *ai*, *ai*, *ai*, and *ai*, followed by *ai* or *ai*, acquire something of the sound *a*. *ai* *ai*, a child, is, *ai*, pronounced somewhat like *ai* *ai*, and so forth.

It is impossible to have any conclusions as to the affiliation of the Dravidian languages on such facts. It has, in this connection, been pointed out that the law of harmonic sequence is a peculiarity of the 'Semitic' languages. This is not, however, the case. In the first place, there are some languages which belong to what has formerly been called the Semitic family, which do not possess any trace of it. This is, for instance, the case in the language of the Lapps. Moreover, the harmonic sequence does not materially differ from such phenomena in the Indo-European languages as are commonly known as 'Umbric,' assimilation of vowels, and so on. Compare Finnish *pelotti*, Sanskrit *prithoditi*, *apavāniti*; Greek dialects *ἴσθα* instead of *ἴσθης*; Latin *simulacra* and *simulacra*, images; Tamil *śāṭṭā*, Sanskrit *śāṭa*, sugar; Greek *πύριον* from *πύριον*, prison; Latin *bona*, good, but *bona*, well, and so forth.

Nothing can, therefore, in this respect be inferred from the changes in the Dravidian vowels which have been mentioned above. We should remember that only Telugu shows clear traces of an adaptation of the vowels of consecutive syllables which can, with any probability, be compared with the harmonic sequence in Finnish and similar languages. And even in Telugu there is no consistency in the matter. It almost looks as if we have, in this case, to do with an influence from without, and such an influence could only have been exercised by the Hindi languages. Compare the remarks on the vowels in *Samiti* on pp. 87 and 88.

The most interesting feature with regard to Dravidian consonants is the common interchange between hard and soft consonants. There is a tendency in all Dravidian languages, which in Tamil and Malayalam has become a law, that no word can begin with a soft consonant, and that every single consonant in the middle of a word or compound word must be soft. The same is the case if the consonant is preceded by a nasal. The effect of this law can best be seen in the case of borrowed words. Thus Sanskrit *śanta*, a tooth, becomes *śanta* in Tamil.

This Tamilian law is the same as that prevailing in many Tibeto-Burman languages, especially in Burmese. In the case of these latter languages it is possible to see how the tendency is gradually gaining ground, and it also seems possible to account for it to some extent. This much is at least certain that the original Tibeto-Burman language freely used soft consonants in the beginning of words, and the rule that every consonant in the middle of a word must be soft is only found in Burmese.

With regard to the Dravidian languages it has already been remarked that only Tamil and Malayalam are consistent in the interchange of hard and soft consonants. And the law in question does not seem to be of a very ancient date even in these languages. The word Tamil itself has only been borrowed by the Ainos in the form *Tamile*, and Kuntala. Bluffs has handed down the Tamil word *pāṇḍa*, a snake, in the form *pāṇḍa*. Both these forms point to the conclusion that the tendency to change every initial soft consonant in the corresponding hard one and only to tolerate soft single consonants in the middle of a word is a comparatively modern departure in the history of the Dravidian languages.

Most of the phonetical changes of Dravidian consonants differ in the different languages, and they do not, therefore, concern us in this connection. I shall only mention some few instances which occur in more than one language and are of importance for what follows.

The gutturals are often changed into palatals. Compare Kannara *āṇa*, Telugu *āṇa*, Tamil *āṇa*, small; Kannara *āṇa*, Telugu *āṇa*, Tamil *āṇa*, as far; *āṇa* *āṇa*, Telugu *āṇa*, Tamil *āṇa*, to do; Tamil *āṇa* and *āṇa*, boil.

The palatals are further often interchangeable with dentals. Compare Tamil *caṭṭa* and *aṭṭa*, *ṭṭe* : *paṭṭiṭṭe* and vulgar *paṭṭiṭṭe*, I learnt. In vulgar Tamil and in Malayalam a *ś* at the end always corresponds to *ṣ* in High Tamil after *i* and *e*. Compare Malayalam *śivēśvara*, High Tamil *śivēṣa*, that laughed.

We are not as yet able to trace the laws according to which such changes take place. It seems, however, probable that a guttural was, in most of such cases, the original sound, as Tamil, e.g., *Brithāi āṇ*, eat; *ṭar-ak*, do, represent a more ancient stage of development than Tamil *āṇa*, eat; *āṇ*, do.

Ḡ is further sometimes interchangeable with *g* : thus, Tamil *gṛama*, Telugu *gṛama*, *grāma*.

ḥ is sometimes interchangeable with *a*. Thus, Tamil *paṭṭa* and *paṭa*, fruit; Old Kannara *avva*, modern *avva*, he; Tamil *-va*, Telugu *-ava*, and; Tamil *vāṇ*, Brithāi *va*, we, and so forth.

The change of *v* to *ḥ* is especially frequent in Telugu. Compare Kannara *avva*, Telugu *vāṇ*, he; Telugu *ḥamaṇḥa*, brother, and *ḥamaṇḥa* and *ḥamaṇḥi*, *āṇḥa* and *āṇḥi*, he. Compare also Brithāi *śāḥ*, him; Kāi *āṇḥa*, *Paṭṭi* *āḥ*, he, etc.

I shall finally only note the common change of *r* to *l* which has already been mentioned in another connection. According to Bishop Caldwell the opposite change of *l* to *r* also occurs, but not nearly so frequently. A good instance of the common tendency is the vulgar pronunciation of the borrowed Tamil word *rekhā*, even, which is *lekhā* or *leṭṭā*.

For further details Bishop Caldwell's Grammar should be consulted. Most of the illustrations of phonetic changes quoted in the preceding pages have been taken from his book, which is still our principal source for the study of Dravidian languages. The vulgar dialects of Southern India must, however, be thoroughly examined before we shall be able to judge of the history of Dravidian sounds with something approaching to certainty, and it is therefore much to be wished that a linguistic survey of Southern India should be taken in hand.

Inflexion of Nouns.—The noun is one of the most characteristic features of Dravidian languages, and it will be necessary to give a summary of the principal facts connected with it.

Gender.—Dravidian nouns are divided into two classes, which Tamil grammarians denote by the terms *high-caste* and *low-caste*. The former include such nouns as denote beings endowed with reason, the latter all other nouns. This distinction is a peculiarity of the Dravidian languages, and I do not know of any parallel in other linguistic families. We shall hereafter denote the masculine nouns *masculine*.

The Dravidians of course knew the two natural genders, and they distinguished them by adding words meaning 'male' and 'female' respectively. But this distinction has nothing to do with grammar.

In the case of high-caste nouns, however, gender is, at least in most languages of the family, distinguished by the addition of pronominal suffixes. Such suffixes consist of the terminations of the demonstrative pronouns, and they can be added to most high-caste nouns. In the plural there is no difference between the masculine and feminine genders. In the singular, on the other hand, there are separate suffixes for the two, at least in Tamil, Malayalam, and Kannara, the masculine suffix being *āṇ*, the feminine *ai*. Compare

Tamil *ceyag, in; ceay, she*. We know that the feminine suffix *ai* was already in use in the 7th century, for Kuvēṇṇa mentions *ai* as a *stri-paṭṭapa*, i.e. feminine suffix.

Bright does not distinguish the genders even in the case of rational beings. Most other languages of the family, Kuruṭh, Malā, Kōl, Gōṇḍi, Kōṭṭai, and Telugu, have no feminine singular but use the neuter instead. The same is the case in Kannaḍa, a dialect of Kannaḍa. Kōl and Gōṇḍi also use the neuter gender in the plural in order to denote feminine nouns.

Bishop Caldwell compares the feminine suffix *ai* with the termination in Telugu *aiyala*, a daughter-in-law; Kōl *aiyāl*, a Kōl woman, and further with Telugu *aiya*, female. Compare also Kuruṭh *ai*, a woman. Traces of a feminine suffix *ai* or *ai* are occasionally met with in Gōṇḍi where it is used for the feminine and singular neuter in verbal forms such as *ceyayāi*, it is (Mascula); *aiyā*, she, or it, will do. There are thus some indications that the suffix *ai* has once been used over a wider area in order to form feminine words. Telugu further possesses some feminine pronouns such as *aiyā* and *aiyā*, she. Compare also *aiyā*, one man; *aiyā*, one woman; *aiyā*, one thing. On the other hand, there are also some traces of the use of a feminine suffix corresponding to the Telugu feminine and neuter suffix *ai* in Tamil and Kannaḍa. Thus, Tamil *ceyag*, a washerman; *ceyayāi*, a washerwoman; Kannaḍa *aiyāyāi*, a farmer's wife.

Nouns denoting women and goddesses are accordingly, in almost all dialects, treated as high-caste nouns in the plural. In the singular, on the other hand, there is a double tendency. Tamil, Malayalam, and Kannaḍa use a separate female form of which there appear to be some few traces in other Dravidian languages, while all other dialects substitute the neuter. The analogy from the plural seems to indicate that this latter tendency is an innovation of the languages in question, and that the feminine singular of rational nouns did not originally agree with the neuter. I may mention as a possibility that the feminine singular suffix *ai* in Tamil and Kannaḍa is only a modified form of the masculine *an*. It will be shown under the head of Gōṇḍi that there are distinct traces in that language of a system of inflection of nouns where rational masculine and feminine nouns form their cases from an oblique base ending in *a* while the oblique base of neuter nouns ends in *i*. Though the latter form is now used in most nouns it is just probable that we have here to do with the last traces of an older state of affairs where the feminine singular, like the feminine plural, agreed with the masculine. We are not, however, as yet in a position to arrive at a final decision, and the question must be left open.

It should be noted, in this connection, that in Kuruṭh the speech of women when they are talking amongst themselves differs somewhat from that of men or of men to women in the conception of gender. In the singular, neuter forms are always used to denote the feminine. In the plural, however, feminine nouns are put in the masculine plural by men and by women when talking to men. When women talk to each other they use the neuter form also in the plural.

Number.—The Dravidian languages have two numbers, the singular and the plural. In this respect they agree with the modern Indo-Aryan vernaculars, while Sanskrit, like the Munda languages, possesses a dual in addition to the singular and the plural.

Neuter nouns are not always pluralized, the singular form being, in numerous cases, used as a plural as well. The plural suffix of rational nouns is identical with the termination of the plural demonstrative pronoun denoting men and women. There is also a

plural suffix which takes different forms in the different dialects; thus, Tamil *gal*, colloquial *gal, al, ā, āng*; Kannara *galu*, colloquial *gō, pō, ī, ī*; Gōṇḍī *ī, āy, ā*; Kri *ga, āga, āḍ*; Telugu *lu*; Kōṭṭō *āḍ, ā*. This suffix is probably originally a *neuter* suffix. It is, however, very commonly used to denote *neuter* nouns as well. Nouns containing a *neuter* prefix form their plural in accordance with the *neuter* plural processes.

CASE.—The various cases are formed on the appollative method by adding *postpositions*. These *postpositions* are the same in the singular and in the plural. The *neuter* case *postpositions* are not used as independent words and cannot stand by themselves, but are only added to other words. This is the reason for the semi-inflectional appearance of the Dravidian languages.

The *postpositions* are often added to the simple base which appears in the nominative. This base is, in each case, also used as a *genitive*. This is, for instance, the case with such nouns as agree with the demonstrative pronoun in form. Thus, Tamil *maṇḍalaḍ*, a man; *maṇḍalaḍ maṇḍalaḍ-ā*. The nominative of such words has often been changed in the various dialects according to special phonetical laws. The oblique base *genitive*, however, generally retains the old form. Thus, Telugu *ḍaṇḍalaḍ* from **ṇaṇḍalaḍ*, a brother; *genitive* and oblique base *ḍaṇḍalaḍ*; Kri *ḍaṇḍalaḍ*, a young man; *dativ* *ḍaṇḍalaḍ-ā*, etc.

Another group of nouns form the oblique base by adding an element the most characteristic component of which seems to be *ī*. Compare Tamil *maruṇ*, tree; *oblique* *maruṇ-ī*; *genitive* *maruṇ-ā*; Kannara *maruṇ*, a tree; *genitive* *maruṇ-āḍ*; Gōṇḍī *chāṇḍal*, child; *oblique* *chāṇḍal-ā*; Telugu *chāḍ*, well; *dativ* *chāḍ-ā*, and so forth.

The *genitive*, which is usually identical with the oblique base, is formally an adjective, and the suffixes which are added to the nominative in order to form this case are also used to form adjectives. The consonant of such suffixes often combines with the initial vowel of a *postposition*. Compare e.g. Tamil *āḍa*, Telugu *āḍa*, with; Tamil *āḍa*, pronounced *āḍaḍ*, Kōṭṭō *āḍ*, literary Telugu *āḍ*, colloquial Telugu *āḍaḍ*, from, and so forth.

The *accusative* or case of the object is usually distinguished from the *dativ*. In many dialects, however, the two cases are confounded. This is especially the case in Gōṇḍī and Kōṭṭō, but also in vulgar dialects of the other Dravidian forms of speech. This state of affairs is probably due to the influence of Aryan vocatives.

The suffix of the *accusative* is, in many dialects such as Tamil and Malayalam, seldom added to *neuter* nouns, but is invariably applied in the case of such nouns as denote *animate* beings. This is quite in accordance with the common Dravidian distinction of high-caste and *neuter* nouns. In Telugu, on the other hand, all nouns denoting living beings take the suffix of the *accusative* when used as the object of transitive verbs. The same is the case in other northern dialects. It has already been suggested above that this peculiarity may be due to the influence of the Hurda languages where all nouns can be divided into two classes, those that denote *animate* beings and *inanimate* objects, respectively.

The various case suffixes in actual use in the Dravidian languages cannot be discussed in this place. It should, however, be borne in mind that they do not form cases in the same way as the suffixes in the Indo-European languages. A Dravidian case is a compound consisting of a base and a governing word, and the latter is, in most cases, probably originally an independent noun. It has, however, become customary to speak of such compounds as cases and to denominate them in the same way as in the case of Indo-

European languages, nominative, accusative, dative, and so on. It has been found convenient to follow this practice in this Survey. It should, however, always be remembered that this is not quite correct. It is, accordingly, often difficult to compare the case suffixes of the different dialects. A postposition which is commonly used with the meaning of an oblique in one language, can, e.g. be used to form an instrumented in another, and so forth. Moreover, the number of cases can be increased in any extent. The Dravidian grammarians have drawn up their tables of declension in imitation of Sanskrit grammar, and we shall hereafter follow this practice, which is, however, only a matter of convenience. The actual Dravidian noun consists of a base, which is used without any case suffix as a nominative, and an oblique base, which is used as an adjectival genitive, and to which modifying postpositions are added in order to indicate the various relations of the noun to the surrounding words.

Adjectives.—The Dravidian adjectives are not capable of inflexion. It has already been pointed out that the genitive of ordinary nouns is in reality an adjective, and the difference between nouns and adjectives is of no great importance. Both classes of words are often also used in the function of verbs, and many adjectives can, therefore, be considered as relative participles. Adjectives frequently have the same form as the past relative participles of ordinary verbs. Such are, for instance, the Tamil *śūpa*, small; *paṇṇa*, great; *uparata*, high; *āṇṇa*, low. A similar state of affairs is common in many Indo-European languages, but it would be rash to infer a connection between the two families from this fact. In this connection I may mention that adjective suffixes such as *sa* and *ṭi* in Telugu agree with genitive suffixes in the same language, just as the adjectives in Tibetan are put into the genitive case when it possesses the qualified noun.

Numerals.—The first numerals will be found in the lists of words on pp. 544 and 5. The higher numerals are formed according to the decimal system.

The original forms of the various numerals cannot be fixed with certainty, though much useful material has been collected by Bishop Caldwell in his *Comparative Grammar*.

The numeral for 'one' is formed from the numeral 'ten' by prefixing 'one' and inserting an *o* between both. Thus, Tamil *ambēḍa*, Kanarese *ambēḥḥa*, Kōṭa *amēpēḍa*, Telugu *āṁṁēḍi*, and so on. The Kōṭa form is clearer than the rest. The usual form for 'one' is *ara*, and that for 'ten' *pāṇa*, *pāḍa*, etc. Telugu *āṁṁēḍi* is apparently derived from *āṁṁēpēḍi* and presents a different form for the numeral 'one' with an initial *ā*. We cannot decide whether this form is more original than that occurring in other languages.

In Telugu 'eight' is *amēḍi* or *amēḍiti*. Bishop Caldwell thinks that the original form is *ai*. It is, however, also possible that *amēḍi* is formed in the same way as *āṁṁēḍi* and literally means 'two from ten'. The nearer form for the numeral 'ten' is *appi* in Kanarese and *ē* in Malto, and the parallelism between the two first numerals might point to the conclusion that this form is more original than the common *paṇṇa*. Compare the Tamil adjective *ara*, one; *āra*, two; with the neuter nouns *ayya*, *āṇṇa*, male or male, one; *ayya*, two. *Āyṇṇa* is here perhaps derived from an older *ayya* under the influence of the form *āra*.

If the Telugu *amēḍi* is in reality formed in the same way as *āṁṁēḍi*, *āṁṇa*, it seems probable that forms such as Tamil *ayya*, Kanarese *ayya*, Tulu *ayya*, eight, have been abbreviated from similar forms, so that the numerals 'eight' and 'nine' have originally been compound forms meaning 'two from ten', 'one from ten', respectively.

It will be mentioned under the head of Malto that that dialect uses generic prefixes with nouns in order to indicate the qualified noun. A similar principle is common in Tibeto-Burman languages. There are no traces of it in other Dravidian forms of speech, and it therefore seems to be an innovation in Malto.

The numerals are partly used as adjectives and partly as nouns. The numeral nouns are treated as ordinary nouns, and are, accordingly, sometimes *nominative* and sometimes accompanied by the termination of rational nouns.

PERSONS.—The personal pronouns of the first and second persons and the reflexive pronoun in Dravidian languages form one distinct group. Compare Kuroh *ān*, I; *ām*, we; *ān*, thou; *ān*, you; *ān*, self; *ān*, selves. There is a singular form ending in *a* and a plural form ending in *ān*. The final *a* of the singular one apparently is dropped. Thus we find *ā* and *ān* in old Telugu. Bishop Caldwell suggests that it may be identical with the final *a* of *ān*, he, which is used as a masculine suffix in Tamil and most other Dravidian languages. There is no distinction of gender in the first two persons of the personal pronouns. If Bishop Caldwell's explanation of the final *a* is correct, it would add some probability to the theory suggested above that the feminine singular may originally have been identical with the masculine.

The final *a* of the plural forms is apparently a plural suffix. We find it used as such in the conjugation of verbs in High Tamil. In the case of the second person it is often replaced by *e*, the common plural suffix of rational nouns. Thus, Tamil *ān* is *ān* in addition to *ān*gaḥ, you; Tulu *ān*; Koli *ān*; Telugu *ān*, old *ān*, you. Similarly we also find *ān* instead of *ān*ga, selves.

The personal pronouns, and still more the reflexive *ān*, *ān*, very often occur in the beginning of words denoting relationship. Compare Tamil *ān*daḥ, Kannaḍa *ān*da, Telugu *ān*daḥ, father; High Tamil *ān*da, *ān*daḥ, our father; *ān*da, *ān*daḥ, your father. Kuroh and High Tamil use all the personal pronouns in this way, in the other dialects the usage is almost exclusively restricted to the reflexive pronoun. We may, in this respect, compare a principle prevailing in many languages, for instance in the Bantu and Tibeto-Burman families. Nouns denoting relationship are those seldom used alone, but a possessive pronoun is usually prefixed or suffixed. In other words, the idea of 'father,' 'mother,' and so forth, is not conceived in the abstract, but put into relation to somebody else.¹

The personal pronoun of the first person has in most Dravidian languages a double form, one including, and another excluding, the person addressed. Compare the table which follows:—

		Tamil.	Malayalam.	Kuroh.	Koli.	Telugu.
W ₁	exclusive	ān	ān	ān	ān	ān, ān
W ₂	inclusive	ān	ān	ān	ān	ān

It will be seen that the exclusive form in Kuroh, Koli, and Telugu is essentially identical with the inclusive form in Tamil and Malayalam. It seems necessary to infer

¹ It is of importance that the possessive *ān*, in Dravidian languages, prefixed and not suffixed, as in the case in Bantu according to Peter W. Schmidt and languages in which a suffix *ān* appears in the termination of words, and vice versa. The Dravidian languages are accordingly strikingly unlike languages, whether names for speaking them, those parts languages such as Indo-European.

that the original Dravidian language had not developed a double plural of this pronoun. The probability of such a supposition is strengthened by the fact that Kannaḍa, Gōḍḍi and Brīhātī only possess one form for 'we.' The use of a double plural can accordingly be due to a tendency which has been adopted from a different family, and if that be the case, we can only think of the Munda languages where there is a similar set of dual and plural forms of the personal pronouns of the first person. Compare Śāṇḍīa *ahī*, we two; *ahī*, we, when the person addressed is excluded, but *ahā*, then and I; *ahā*, we (including the party addressed).

The demonstrative and interrogative pronouns are sometimes adjectives and sometimes nouns substantives. In the former case the shortest forms of the bases are used without any inflection; in the latter, suffixes indicating gender, number and case are added. These same suffixes are also added to nouns and adjectives in order to form nouns of agency and other compound nouns. Thus, *Ṭaṇḍi* *evay*, he, that man; *evai*, she, that woman; *evu*, it, that; *evay-ḡ*, a good man; *evai-ḡ*, a good woman; *evai-ḡḡ*, a good thing. Compare also the remarks under the head of *Ṭurī*, below.

There is one base for the nearer and one for the remoter demonstrative. The shortest forms of them are usually *i*, this; *e*, that; as in many other languages. These bases and the corresponding interrogative base (usually *e*) are inflected in the same way in most Dravidian forms of speech.

There is no relative pronoun. Relative participles are used instead, as is also the case in other non-Aryan languages of India, and indeed in most languages. In Gōḍḍi, it is true, we often find the interrogative pronoun used as a relative. This state of affairs is, however, due to Aryan influences, and relative participles are used as well. Gōḍḍi has been reduced to writing by foreigners, and the use of the interrogative pronoun as a relative does not appear to be so common in the spoken form of the language as might be inferred from grammars and translations of the Gōḍḍi.

In the case of all three pronouns the plural is used as an honorific form in the singular. In some dialects the old singular masculine of demonstrative pronouns is no more used but always replaced by the honorific plural. This is usually the case in idiosyncratic *Ṭaṇḍi* and always in Gōḍḍi.

Verbs.—Many bases are both nouns and verbs. Thus, *Ṭaṇḍi* *āḡ*, a king; *āḡ-ḡ*, I am a king. Nouns of agency are very commonly used as verbs. They are then inflected in person and number by means of pronominal suffixes, especially in *Ṭelugu*, Gōḍḍi, and other dialects. In *Ṭaṇḍi* this is only the case in the literary form of the language.

Such nouns of agency are freely formed from the various relative participles, and in this way nouns can be made up. Thus from the *Ṭelugu* verb *kaṇṇu*, to strike, are formed the relative participles *kaṇṇu-ḡḡ*, who strikes; *kaṇṇu*, who struck; *kaṇṇu*, who would strike, who usually strikes. Nouns of agency can be formed from all these participles. Nouns of agency are partly formed by adding the full demonstrative pronoun, and partly by adding its terminations. Thus, *Ṭaṇḍi* *evay-ḡ* and *evay-ḡḡ*, a heroism. The demonstrative pronoun 'he,' 'that,' in *Ṭelugu* is *evai*. From the participles mentioned above we can form nouns of agency such as *kaṇṇu-ḡḡ-ḡḡ*, one who strikes; *kaṇṇu-ḡḡ*, one who struck; *kaṇṇu-ḡḡ*, one who usually strikes. Such nouns can be used as verbs, and the person of the subject is then distinguished by adding pronominal suffixes. Thus, *evai* *ḡḡḡ* *kaṇṇu-ḡḡ-ḡḡ* *evai-ḡḡ*, I hit him-in someone's house; *evai* *ḡḡḡ* *kaṇṇu-ḡḡ-ḡḡ*, I am an accountant in his house; *evai* *ḡḡḡ* *kaṇṇu-ḡḡ-ḡḡ*, we cookery there-are; we are cooking.

A form such as *kahtlaasika*, one who struck, is essentially identical with *kahtlaika*, a struck. Compare Tamil *ottu* and *ottuun*, a beater. The same is the case with all verbal forms in Telugu, and the verb in that language, and indeed in almost all Dravidian forms of speech, can be characterized as an indicated noun of agency. The Dravidian verb in this respect distinctly differs from the real Indo-European verb, which simply denotes the action done by the subject, and from the Tibeto-Burman verb which can be described as a noun of action without any reference to subject or object, both of which must be indicated by means of other words. The Dravidian verb is half adjective and half noun, denoting as it does the subject as the doer of the action in question. In this connection it should also be noted that transitive and intransitive verbs are treated in the same way. There can be no question of using any such thing as the case of the agent in order to denote the subject of transitive verbs when the verb is in reality a noun of agency.

It has been mentioned above that pronominal suffixes are added in order to indicate the person of the subject. These suffixes are usually the shortest form of the personal pronouns. The full pronouns have, in the course of time, assumed different forms in the various members of the Dravidian family. The pronominal suffixes have often changed in the same way. Compare Tamil *aru* *aiyalar*, he goes; Kanarese *aru* *aiyale*, he did; Koi *kaika* *aiyale*, he struck; Gondi or Jauri, he did; Telugu *aiyale* *kahtlaika*, he struck. It will be seen how in such cases the common pronoun 'he,' 'that man,' has assumed different forms in all Dravidian languages, and how the termination of the third person singular of the verb agrees with it. The pronominal suffix *aru*, in this way, is reduced *aru* as to become almost unrecognizable. Compare Telugu *aiyale* *aiyale*-*aru*, then *aiyale*. Here *aiyale*, then, is a later form developed from an old *ai* or *i*. So strongly was the pronominal suffix felt to belong to the pronoun that it became necessary to change its form to *aru* in order to effect harmony in sound with the full pronoun though *aru* has nothing to do with the original form of the pronoun. In some cases, on the other hand, the pronominal suffix has become a mere suffix of inflexion, and it has been possible to change the full pronoun without necessitating a similar change in the suffix. A good instance is furnished by Gondi, where 'I' is *ai* and 'thou' *aru*, while the corresponding suffixes have the older forms *i* (-*ai*) and *u* (-*u*), respectively.

The pronominal suffixes are not, however, necessary for the conjugation of Dravidian verbs, and they are very often dropped in common speech. In Malayalam they are never used, but the forms are replaced by participles without any distinction of person and number. Both participles are also in other dialects used as conjunctive participles. In Gondi we occasionally also find them employed in the same way as in Malayalam. In High Tamil we find a similar state of affairs. Here hence such *aiyale*, having done, can be used for the persons of the past tense singular. In the plural *aru* is added; then, *aiyale*, we, you, or they, did.

Such participles probably represent the oldest stage of development of the Dravidian verb, and they have long been recognized as the basis of the so-called *terasu*, i.e., the compound nouns or nouns of agency used as such. Their number is not great, but it can be increased by using similar nouns formed from other participles. In this way Gondi has obtained an apparent richness of conjugational forms which has puzzled the grammarians who have written about it.

Three tenses are commonly distinguished, an indefinite tense which is used as a present and often also as a future, a past tense, and a future.

The indefinite present is formed from a participle which usually carries a suffix *d* or *t*. Thus, Kanarese *maḍ-viḍ-i-a*, he does; Kuruḥ *oḍ-a-a*, I break; Kai *taḍ-ḡ-i-a*, thou dost; Gōḡḡ *seḍḡ-ḡ-i-a-d*, I do; Telugu *seḍa ḡḡḡ-i-aḡḡaḡa*, I strike; *seḍa ḡḡḡ-i-aḡḡa*, I would strike. In literary Telugu *aḡ* is substituted for the *i* of this tense; thus, *chāyachāḡḡaḡa*, I do. Now *aḡ* often seems to be derived from an older *h*. It seems therefore probable that such forms must be compared with Malayāḡam *aḡḡḡḡḡaḡa*, he beats and so on. The whole tense is apparently formed by adding the verb substantive in a present participle. Compare Tamil *maḡḡḡḡḡaḡa*, I walk, and *ḡḡ-i*, I am, in the Kāḡḡḡḡ of Ponn.

The past tense is formed from the conjunctive participle. The usual suffixes of that form are either *an* or also a suffix which occurs in various forms. Tamil has *an* or *ḡa*, vulgarly pronounced *eloḡa*; Kanarese has *do*; Kuruḥ *ḡ*; Kai *i*; Gōḡḡ *i*; Telugu *f*; Kāḡḡḡḡ *ḡ*. It seems to be most in accordance with Dravidian phonetical laws to derive all these forms from a *ḡawalla*. Its actual form in the original Dravidian language cannot, however, be ascertained.

The future is formed in various ways. The most common suffix seems to contain *a*, *u* or *i*.

The Dravidian verb further forms verbal nouns, verbal and relative participles, an imperative, and so on.

On the other hand, there is no passive voice. In Gōḡḡ, it is true, some forms occur which look like an imitation of the passive in Indo-Aryan vernaculars, and Kuruḡ seems to have developed a regular passive. But on the whole the Dravidian languages are destitute of a passive voice.

There remains one peculiarity of the Dravidian verb which must be mentioned in this connexion, viz., the negative conjugation. It is usually restricted to one tense, verbal nouns with a negative particle being used when a different tense is to be indicated. In Malayāḡam, Tala, Kai and some other dialects the negative verb has developed more than one tense, and in most languages we find a varied system of negative participles and verbal nouns. The principle of the formation of negative tenses is apparently the addition of ordinary personal suffixes to a negative base. The details will be found separately under the various dialects.

It is hoped that the preceding remarks have drawn attention to the principal characteristics of the Dravidian languages. The details will be found under the various languages and in the works mentioned under authorities. Bishop Caldwell's comparative grammar is the standard work on Dravidian philology. It has been consulted, and largely drawn upon throughout the preceding inquiry, and it should be studied by everyone who aims at a deeper knowledge of the Dravidian family or of the various languages belonging to it.

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 APPENDIX II, A, & comparative vocabulary of the languages in the Dravidian formation. II. Comparative vocabulary of miscellaneous words in the Dravidian formation.

TAMIL.

Tamil is spoken by about 17 millions of people. In the territory included within the operations of the Linguistic Survey it is only spoken, as a foreign language, by settlers from the south. We cannot, therefore, here deal with it in the same way as in the case of the languages of Northern India. Tamil is, on the other hand, so important a language that it has been found necessary to give a rapid sketch of it, without aiming at completeness or fullness of detail.

The name of the language should properly be written *Tamṛ*. The consonant *r* being often interchangeable with *l*, the word is often pronounced *Tamḷ* in the Tamil country. In the old *Pāli* of the Mahāvastu the Tamils are called *Damḷa*. The same form is also used in the Canon of the Southern Jains. The forms *Damḷa* and *Damḷa* in the Pākrit literature of the Jains and of the Sanskrit plays seem to be a later stage, due to the Pākrit change of *r* to *ṛ*. The oldest texts have *Damḷa*. *Damḷa* and *Damḷa* were Sanskritised to *Damila*, *Damila*, and *Damila*, respectively. Vāṇanātha (sixth century A.D.) probably used the form *Damila*, though the printed editions of his *Ṛṭhasamithi* read *Damila*. According to Professor Kern some manuscripts read *Damila*, and this form must evidently be adopted, considering the fact that *Damila* is the usual form in Sanskrit which would not be likely to be changed to the less known *Damila*. Tieleman, in his history of Buddhism in India, mentions the *Damila*, and his sources must, therefore, have exhibited that form. '*Damila*' also occurs in old Malayāṇa versions of the Purāṇa, and in inscriptions, such as the pillar inscription of King Mahāyāna, from Mahāyāna near Pichai (107-408). Classical authors know the word under forms such as *Damila*, *Damila*, and perhaps *Damila* (*Pāṇini*). *Damila* was again borrowed by Tamil under the form *Tiracila*.

The form *Tamil* is due to the French missionaries and should be disregarded.

No plausible explanation of the word has as yet been given. Bishop Caldwell thinks *Damila* to be the original form. This is not, however, probable, *Damila* being the form the word assumes in the oldest Aryan literature. Adelaar compared Tamil with the name of the river Tāmraparā. The native Tamil scholars state that Tamil means 'ancient' or 'longtime'. If *Tamṛ* is the original form of the word, it would perhaps be allowable to consider it as a suffix and compare the base *tam* with the reflexive pronoun. Compare the German name *Schöner*, 66, 'own country.'

The language is also known under other names. The Telugu and Kannara call it *Avanna*, the Kannara also *Tigara* or *Tigara*. The old Portuguese, who did not distinguish between Tamil and Malayāṇa, called both the Malabar language, and Tamil was long known under that name to Europeans.

I may add that various parts of the Tamil country were known to the Aryan Indians at an early period under names such as *Tigara*, *Chola* or *Chola*, *Chola*, and as *Tamra*.

Tamil is spoken all over the south-eastern part of the Indian Peninsula and the southern half of Ceylon. On the peninsula its eastern frontier is the Bay of Bengal and towards the west it extends to the Western Ghats. It is the prevailing language south and east of a line drawn from the sea a few miles north of Madras through Chingleput and North Arcot, leaving the smaller, northern half of that latter district to Telugu. The line thence runs through

Area within which spoken.

the north-western corner of Salem, where Tamil meets with Kannara, to the Nilgiri and the Western Ghats, and thence southwards, leaving Malabar, Cochin, and the greatest part of Transganga to Malayalam. Tamil is spoken in the last mentioned state on the western side of the Ghats, from Cape Comorin to the neighbourhood of Trivandrum.

Tamil is bounded to the south by Telugu, to the west by Kannara and Malayalam, and to the north and east by the sea.

Linguistic Characteristics.

Tamil writers have, in early times, brought the language to Ceylon; they are found everywhere in the Dekkan, and form the majority of the so-called Kiliga in Farther India and the Malay Archipelago. We find them as coolies in Mauritius and the West Indies, and so on. 'In short,' says Bishop Caldwell, 'whenever money is to be made, wherever a more apathetic or a more unscrupulous people is waiting to be pushed aside, thither comes the Tamilian, the Guest or Soot of the East, the least superstitious and the most enterprising and pioneering race of Hindia.'

Malayalam was in old times considered as a form of Tamil. It is, however, now universally admitted to be a distinct language, and it will, therefore, be separately dealt with. Tamil itself is, by no means, uniform over the whole area where it is spoken as a vernacular. We are here only concerned with the colloquial language, the so-called *Kolam-Tamil* and can therefore only mention the fact that the classical language of Tamil literature, the so-called *Sau-Dami*, differs widely from the modern form of speech.

There are many distinct provincial dialects of Tamil. We do not, however, know much about them. Three dialects only were distinguished at the Census of 1881, Yarnala or Kanna, spoken by a wandering tribe; Trula, a caste dialect in the Nilgiris and adjoining districts; and Kanna, the dialect of a jungle tribe between the base of the Nilgiris and the Nayar River. Yarnala or Kanna is also spoken in the Bombay Presidency, and a short account of that dialect will therefore be found below on pp. 315 and ff. Two other dialects spoken by vagrant Gipsy tribes, the so-called *Kalichchi* and *Bargachchi* will be added.

According to the returns of the Censuses of 1881 and 1901, the number of speakers of Tamil in those districts where it is spoken as a vernacular were as follows:—

Number of speakers.			
Malabar Presidency—			
Malabar	878,979		918,490
Cannanore	982,084		940,280
North Arcot	1,204,500		1,243,100
Salem	1,249,128		1,240,130
Chingleput	1,227,174		1,402,804
Nilgiri	80,000		78,120
South Arcot	1,003,150		1,000,140
Tanjore	8,090,100		8,118,000
Trichinopoly	1,117,000		1,210,700
Madras	8,080,100		8,000,100
Tinnevely	1,077,512		1,770,100
Transganga	418,000		400,070
Cochin	44,777		54,777
Trichinopoly	300,770		200,000
Total Malabar Presidency		54,760,000	55,000,000
Ceylon		210,000	200,000
Grand Total.		55,000,000	55,200,000

By adding the figures given above we arrive at the following estimate of the number of speakers of Tamil in India and in Ceylon:—

	Census, 1891.	Census, 1901.
Tamil spoken, at least by	16,711,846	16,837,558
Tamil spoken, almost by	448,212	468,172
Tamil dialects	65,000	66,000
Total	17,225,058	17,361,730

Of these totals, 660,846 and 661,746, respectively, were enumerated in Ceylon. The number of speakers of Tamil in the Indian peninsula were, therefore, 16,571,846 in 1891 and 16,648,161 in 1901.

Tamil was the first Dravidian language to develop a literature of its own. It would be out of place here to give an account of Tamil literature.

Literature.

Before it is recalled native tradition before the commencement of literary activity in the Tamil country is assigned to Agastya, the mythical apostle of the Deities. The oldest Tamil grammar, the so-called *Tolkappiyam*, is ascribed to one of its pupils. Its age has not as yet been finally settled. It includes quotations from other authors and contains several poetical excerpts which show that Tamil had already a literary history of its own. The beginning of Tamil literature proper seems to be due to the labours of the Jains. It is relatively independent of Sanskrit, and has attained to a high degree of perfection, especially in the numerous ethical apothegms. The *Narayana Parvatham*, i.e., the sacred Vajras or Parvya priest, which touches the Śāktika Philosophy in 1000 poetical aphorisms, is considered as one of the gems of Tamil literature. The author is said to have been a Pariah, and he must, according to Bishop Caldwell, be placed later than the 10th century. His sister, called *Aruciyai*, 'the venerable matron,' is one of the most highly admired Tamil poets.

Another great ethical poem, the *Villuppirai*, is perhaps still older.

We shall further mention the romantic epic *Chintha-mol*, by an unknown Jain poet; the *Ramajayam* by Kambhar; the old dictionary *Dravidharan*; the classical Tamil grammar or *Nannal* of Paravartti, and so forth.

For further information the student is referred to the authorities mentioned below.

'The art of printing' was introduced into India by the Jesuits about the middle of the 16th century. A seminary and church dedicated to St. Thomas seems to have been built by the Jesuits at Ambalacottai, now a small village inland from Cranganore, and a few miles to the north of Angamali.

'Hindustani, Tamil, Malayalam, and Syriac were studied by the Portuguese Jesuits residing there with great success, and several important works were printed, of which, however, we have only the names left us, as recorded by F. de Sousa and others, and still later by Fr. Pereira. The last title we find—"Anno 1575 in ecclesia Ambalacottai in lingua mala-ala characteribus Tamilalis per Ignatium Adrianum Indigenam Malabarensem. Hujus in lingua prout in opera Indigenarum: Tamilalis characteribus una a scriptoribus Portuguesis composita per Fr. Joannem de Franco de Campo de Jan, MSc: de Madrid." The first Malabar-Tamil types had been cast by a lay brother of the Jesuits, Joannes Gonsalves, at Cochin, in 1575. Ambalacottai was destroyed by order of Tipu, whose life-long enemies Cochin and Travancore.'

According to Bishop Caldwell, 'the title of the book printed in 1577 was the *Doctrina Christiana* which was followed the next year by a book entitled the *Flor*

¹ The remarks on the art of printing in India, here taken from a paper contributed by the late Dr. Powell to *Taittiri's* *Journal* by the Rev. Charles, 1879, are quoted by Bishop Caldwell,—*A Comparative Grammar of the Dravidian Languages*. 2nd Edition. London, 1879, footnote pp. 18 and 2.

Saccharum.¹ This statement was originally made by Fr. Paulinus. The *Doctrina Christiana* is probably identical with the work mentioned below as printed in 1679.

From the beginning of the eighteenth century many works in Tamil were printed by the Danish missionaries at Tranquebar.

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The earliest reference to the Tamil language seems to be the mention of the *Audra-Dravida*-*Dravida*, i.e., the language of the Telugu and Tamil countries, by Kumārla Bhāṣya (seventh or eighth century A.D.). A short Tamil grammar appeared as early as 1672, in Philippon Balis's *Manuscrits ou Mâlehar ou Coromandel*. The Lord's Prayer is here given as a specimen. The first Tamil book had already been printed in 1677 or 1678. See above. The first Tamil dictionary, by Father Antonio de Fozzosa, Cackin, 1679, has already been mentioned. A new Tamil grammar, by Salazar da Costa, appeared in 1680. The Danish missionaries at Tranquebar printed grammars, by Siegmund, in 1716; by G. J. Busch, in 1728 and 1730; by G. Th. Wulff, in 1733, etc. A Tamil grammar by J. Ch. Fabricius and J. Chr. Brühlmann, English missionaries of Madras, was issued in a second edition in 1780.

Dictionaries were published in 1679 (see above) and in 1728 and 1786. A *Dictionary Tamilorum* by Bartholomæus Siegmund, of the year 1716, was perhaps only a manuscript.

The New Testament was translated into Tamil by B. Siegmund and Johann Ernst Gröndler and printed at Tranquebar 1714, and reprinted in 1722. The whole Bible, translated by Siegmund and Benjamin Scholten, appeared at Tranquebar, 1723. Other works were printed in Ceylon, thus *Sacrae Prefationis excerpta in de Tamilicis Tamil dicit Philippon de Priest*, Colombo, 1745. The publications of the Danish mission at Tranquebar are more fully enumerated in the reports of the mission, Vol. V, p. 1234. A similar bibliography of works printed in Ceylon is found on p. 260 of the second volume of C. F. Thunberg, *Fracta in Europa, Africa and Asia, made between the years 1770 and 1778*, printed in 1788.

In comparison with this literary activity in India and Ceylon the scraps of information about Tamil with which scholars in Europe worked were of small importance. Tamil versions of the Lord's Prayer were published by Chamberlayne in 1738 and by Harvius in 1787. An account of the old literature dealing with Tamil is given by Adeling in his *Monistates*, Berlin, 1809.

The Serampore missionaries issued a new translation of the New Testament in 1812. The whole Bible appeared, Jafra, 1822.

For further references, see Col. Yule's *Habesha-Jahes*, and also *Mahabar*, and the list of authorities printed below.

Most of the works mentioned above have been included in the list which follows. It only registers a part of the voluminous literature about Tamil. No attempt has been made to make it complete.

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Christiana Wamilton. Cackin, 1679. (Probably the same as the *Sacroping*.)

- [illegible]

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The oldest Tamil inscriptions are written in an alphabet which differs from that in use at the present day. We are here only concerned with the latter, which consists of the following signs:—

VOWELS.											
அ	ஆ	இ	ஈ	ஊ	ஐ	ஓ	ஔ	எ	ஏ	ஐ	ஔ
அ	ஆ	அ	ஈ	ஊ	ஐ	ஓ	ஔ	எ	ஏ	ஐ	ஔ
CONSONANTS.											
அ	இ	உ	ஊ	ஈ	ஊ	ஐ	ஓ	ஔ	எ	ஏ	ஐ
அ	இ	உ	ஊ	ஈ	ஊ	ஐ	ஓ	ஔ	எ	ஏ	ஐ
அ	இ	உ	ஊ	ஈ	ஊ	ஐ	ஓ	ஔ	எ	ஏ	ஐ
அ	இ	உ	ஊ	ஈ	ஊ	ஐ	ஓ	ஔ	எ	ஏ	ஐ

The Tamil alphabet is also used for writing Sanskrit. Separate signs for the Sanskrit-vowels wanting in true Tamil are then added and thus, fuller, alphabet is known as Grantha. Some of the additional signs are commonly used in ordinary Tamil, in words borrowed from foreign languages. They are,—

ய அஃ, ஓ அஃ, ஐ அஃ, ஓ அஃ, ஐ அஃ.

The forms of the vowels given above are those used as initials. As in other consonantal alphabets the vowels have each also a secondary form, used when it is preceded by a consonant. The various forms of the vowels in each position are exhibited in the table which follows. The short *a* must, as usual, be pronounced after a consonant when it is not combined with any other vowel.

If a consonant is not followed by any vowel, a dot is added at the top of it. Thus, *maad@Q:de* *maad@de*, I will.

The letter ϵ is usually written ϵ when no ambiguity can arise, the latter also being the secondary form of the lower ϵ .

The minerals are detailed as follows:—

1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12

No Tamil word ends in other consonants than *k, s, n, m, ŋ, p, t, l, a, r*, and *l*.

A short *a* is pronounced after all other final consonants, and, in colloquial Tamil, often also after *ś*es but mentioned

This short *e* has only about half the length of an ordinary short vowel. In words consisting of two short syllables a *e* is inserted after *k* before a following vowel. Thus *peine*=*il*, in the case. In other words the short *e* is dropped before a following vowel. Thus *deine*, *me*; *heid*-*il*, in the case.

Initial e and d are pronounced as pe , pd , respectively. In the same way initial i and z are pronounced as pi and pz , respectively.

The diphthong *ai* is pronounced as *ai* when it occurs in the first syllable of a word (e.g. *rain*), even if it has the sound of *i* with a slight trace of *e* added.

As he often remarked, his mother was

It will be seen that the Tamil alphabet has no separate signs for soft vowel sounds. The hard vowels are, however, regularly softened in certain positions, and they are then usually transcribed as soft consonants.

E, *p*, *t* and *p* are always hard at the beginning of words, and when they are doubled or immediately followed by another consonant. They are, on the other hand, pronounced as *ɜ*, *ʃ*, *d* (commonly pronounced as *θ* in English 'that') and *h*, respectively, in the middle of a word, when they are not doubled.

The hard sounds are also used after *j* and *r*, while the soft pronunciation prevails in combination with *m* and *n*. Thus, *crimes*, *backfires*; but *also*, *there*, *inspired*, *I am*, *extra*.

The pronunciation of the palatal *y* varies in the different parts of the country. When single, it is sometimes pronounced as *i* and sometimes as *e*. When doubled, or preceded by *j* or *y*, it is pronounced as a palatal *ai*. After *š* it is usually pronounced as a soft palatal *j*. Thus, *paša*, a cow; *šabāš*, a wish; *šepel*, a willow; *šeparek*, an infant; *šāš*, *ševce*.

Initial *r* is sometimes pronounced as soft consonants in the beginning of borrowed words. Thus, *car*, a butcher; *loose*, *parade*; *diary*, *god*; *beaver*, *hair*.

There are no aspirates. A soft aspiration is, however, often locally combined with the soft nasalization.

Single components are often divided

A final consonant of a monosyllabic word containing a short vowel is doubled before a suffix beginning with a vowel. Thus, *bat*, a *bat*; *hall*, a *hall*.

An initial *k*, *g*, *t* or *p* is, in some cases, doubled after a word ending in a vowel.

1. After *s(sde)*, that; *t(sde)*, this; *a(sde)*, which? That, *appoi*, in that way; *areadi*, in this way; *areadi*, in which way?

2. In *compound words*, when the first part of the compound is governed by the second. Thus, *teppa-ppappa*, to be beaten; *paḍḍaṭṭa-cakkara*, a side-walk.

3. After the adverbial suffixes *gy* and *gya*.

4. After a *dativ* or *accusative*.

5. After an infinitive ending in *a*.

Ṭ and *ṣ* are semi-consonants, like English *t* and *s*.

The circled *ṛ* is vulgarly pronounced as a *p*. It has often been transliterated as *ah* in old books and is so pronounced in Pondicherry, Karikal, and Tanjore. The tongue is curled back to the position it has in pronouncing *ṛ* but does not touch the palate.

The letter *ṛ* is a palatal *r* sound. It is theoretically rougher than *r*, but practically little difference is made between both sounds. Double *ṛṛ* is pronounced as English *tt*. An *ṛ* immediately followed by another consonant is pronounced *t* or *r*; thus, *adṛṣṭa*, thereto, is pronounced *adṛṣṭa* or *adṛṣṭa*. The combination *gyṛ* is pronounced *adṛ*; thus, *agṛa*, pronounced *adṛa*, having said.

Ṭ and *ṣ* cannot be pronounced as initials, but must always be preceded by an *ṭ*, or, in case the following vowel is *a*, *i*, *e*, or *u*, by an *a*. Thus, *ṭṛappa*, two; *ṭṛabha*, town.

Final *a* and *i* become *r*, and final *u* and *ḥ* become *ṛ* when the following word begins with *k*, *ṭ*, *ṭ*, or *ṣ*.

Most of the preceding notes have been taken from Mr. Arden's grammar, mentioned under authorities above. When they are borne in mind it is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the version of the Parable of the Prodigal Son which is printed on pp. 313 and 3. It has been taken from the text published by the Madras Auxiliary Bible Society in 1880. A list of Standard Words and Phrases, culled from Ponn, will be found on pp. 318 and 3.

ittagai	varnda-bilam-by	nā	uvalku	aiyāl-aiyā,	uvalkū-am
at-mong	para-time-being	I	you-to	arrive-3rd,	one-time-come
varnda-aiya	kaṇṇaiyāi	aiyāi-uvalku,		ai	aiyāi-aiyā
your	command	not-leave-coming-being-3rd,		my	friend-with I
śaṇḍakamby	irukkamai	nā	uvalkū-am	ayaku	am
sorry	to-be	you	one-time-come	me-to	me
					did-come
kaṇḍakar-ilai.	Vaiyāi-aiyāi :	varnda-aiya	aiyāi	aiyāi-aiyāi	varnda-aiya
poor-not,	Martha-with	your	property	being-called	your
kaṇḍa-aiya	iray	varnda-aiyāi	irukka-aiyā	varnda	paṇḍai-a,
am-being	this	coming-immediately	him-for	found	made,
aiyāi.	aiyāi	kaṇṇaiyāi,	'māyā-t,	ai	aiyāi
and	That-to	the-father,	'son-O,	then	always
					we-with-are,
ayaku-aiyāi-aiyāi	ayyāi-aiyāi-by-irukka-aiyāi.		Uy	kaṇḍaiyāi-aiyāi	irayāi
we-to-being-all	them-coming-become-is,		Thy	brother-being	this-hai
uvalkū, tirumavum	aiyāi :	kaṇṇaiyāi-aiyāi,	tirumavum	kaṇḍaiyāi	
died,	again	come-also ;	last-are,	again	was-found.
āyā-paiyāi-a	nā	śaṇḍa-aiyāi	aiyāi-aiyāi-by-irukka-aiyāi-t,		
So	at	sorry-being	glad-coming-become-to-be-is-wanted,		
am	happy	aiyāi.			
ayāi	ayāi	and,			

KORAVA OR YERUKALA.

The Korava or Yerukala are a wandering tribe of basket and mat-makers, pig-breedom, &c. They are found all over the Madras Presidency, and in several districts of the Bombay Presidency.

They call themselves Kora, Kurru, Korava, Koracha, and Kahrava in Mysore and Madras, and Yerukala seems to be the name given to them by the Telugu people. Their dialect has been retained in Korchari and Korri from Belgaum, as Korrira from Rignapur, and as Korri from Kallapur and the Southern Marathi Jathas.

I do not know anything about the origin of these names. Similar denominations are also used by connected tribes such as the Kolagas of Coorg and the Kurukha of the Bengal Presidency.

Local estimates of the number of speakers in the Bombay Presidency have been made for the purposes of this Survey. The other figures which follow have been taken from the reports of the Censuses of 1881 and 1891 :—

	Census of 1881.	Census of 1891.
Bombay Presidency	12,841	2,499
Belgaum	9,400	407
Bijapur	3,031	325
Bichnur	—	15
Kanara	—	39
Sature Agency	—	1
Kolhapur	590	415
Southern Marathi Jathas	40	1,307
Hyderabad	—	5,751
Madras Presidency	27,015	40,000
Coorg	371	568
Yanagpetam	1,118	1,404
Golevur	1,450	1,330
Tanna	9,808	10,558
Kolasa	9,009	9,802
Chikmagalur	5,800	5,500
Karnad	4,650	5,380
Bellary	4,151	4,548
Anantapur	3,043	3,040
Malina	—	300
Chikmagalur	428	117
North Arcot	1,080	1,370
Pala	555	518
Calicut	350	14
South Arcot	715	970
Tanjore	48	14
Trichinopoly	99	41
Madurai	77	12
Malabar	7	8
Yanagpetam Agency	—	50
Golevur Agency	154	80
Palakkottai	41	—
Dampaspetta	218	174
Bandar	—	15
Coorg	70	10
Mysore	4,056	5,311
Total	55,115	62,020

Of the 9,540 speakers returned for the purpose of this Survey from Belgium, 1,000 have been stated to speak Kōnchari, and 8,500 Kōvri. Some of the speakers returned from Bijapur are said to speak ordinary Tamil.

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Kannara has sometimes been considered as a separate language. This is not, however, the case, though it is not derived from the colloquial Tamil of the present day. There are also several points in which the dialect differs from Tamil and agrees with other Dravidian languages. The whole structure is, however, almost the same as in Tamil, as will be seen from the materials printed below.

Specimens have been forwarded from Belgium, the Jamkhandi State, and Bijapur. They all represent the same form of speech, with slight local variations, which closely agree with the dialect described by Messrs. Macdonald and Cole. See Authorities, above. Consistency must, of course, be expected in two dialects of a tribe which wander over such a wide area and associate with people talking so many different languages. It would be out of place to give a full account of the dialect and its various forms. We can only draw attention to a few facts which may prove to be of interest for the history of the dialect.

Pronunciation.—Short final vowels are not distinctly sounded, and are often interchanged. Thus, *āpanta*, *āpanti*, *āpanta*, and *āpanti*, to the father.

Final *i* is usually dropped. Thus, *āpa*, *āpa*, they; but *āpa*-*āpā*, among them.

Initial *h* is often dropped. Thus, *āpa* and *āpā*, having *gana*. The *h* in this word corresponds to *p* in Tamil. Kannara has *h*.

Nouns.—The suffixes of the plural are *ar(a)*, *ar(a)*, *ar(a)*, and *āra*. Thus, *manara*, men; *āp-ar*, fathers; *dravara*, fathers; *āpāra*, men; *ar(a)ra*, folk. The suffix *āpa* is derived from *āpa*, and must be compared with *Qāpā* *ap*.

The verbal case suffixes are,—

Dative, *āra*, *āra*, *ā* (compare Kannara *āra*).

Active, *āpā*, *āpā*, *āpā*, *āpā* (compare Kannara *āpā*, Tamil *āra*, pronounced *āpā*).

Locative, *āpā*, *āpā*, *āpā* (compare Kannara *āpā*).

The dative is also used as an accusative. This latter case takes the suffixes *a*, *ar*, *ar* and *ar*. The positive is identical with the oblique here.

Examples of the various cases are, *ambala manara āpāpāpā*, she gave birth to a male child; *manara-āra*, to the men; *āpā-āpā*, from a father; *āpāra*, God's; *āpāra-āpā*, of the greatest; *āpāpā-āpā*, in the forest.

It will be seen that the *masculines* mainly agree with *Kannara*. The *plural*, on the other hand, and the *oblique* form more closely agree with *Tamil*.

NUMERALS.—The numerals are given in the list of words. They are, broadly speaking, the same as in vulgar *Tamil*. 'One' is *ora*, *center* *oṇṇ*. Instead of *ora* we also find *oṇṇ* as in *Kanish*.

Roṇṇ, two, corresponds to Malayliam *roṇṇa*, Tamil *roṇṇa*. Forms such as *orora*, *king*, however, show that *Kannara* has the same difficulty in pronouncing an initial *r* as *Tamil*. The masculine and feminine form of *roṇṇ* is *roṇṇa*.

Aṇṇ, five, corresponds to Malayliam and vulgar *Tamil* *aṇṇ*.

PERSONAL.—The following are the personal pronouns,—

ad, <i>adra</i> , I	ai, <i>aira</i> , thou	avē, <i>ava</i> , he; <i>avaṇ</i> , she.
ava, <i>ava</i>	ai, <i>ira</i>	<i>ava</i> , him; <i>avaṇṇ</i> , her.
<i>avaṇṇa</i> , to me	<i>avaṇṇa</i> , to thee	<i>avaṇṇa</i> , to him; <i>avaṇṇa-ṇa</i> , to her.
<i>ava</i> , <i>avaṇṇ</i> , my	<i>ava</i> , thy	<i>ava</i> , his; <i>avaṇṇ</i> , her.
<i>aṇṇ</i> , we	<i>aṇṇ</i> , you	<i>aṇṇ</i> , they.
<i>avaṇṇa</i> , our	<i>avaṇṇa</i> , your	<i>avaṇṇa</i> , <i>aṇṇa</i> , their.

There is only one form of the plural of the first person, just as is also the case in *Kannara*. The oblique cases of the first person singular are also more closely related to *Kannara* than to *Tamil*. *Roṇṇ*, we; *aṇṇ*, you, on the other hand, must be compared with *Tamil* *aṇṇa*, we; *aṇṇa*, you; *Goṇṇ* *avaṇṇ*, we; *aṇṇa*, you.

VERBS.—The present tense is formed as in *Tamil*. Compare *aṇṇaṇṇ*, I strike; *Aṇṇaṇṇ*, I go. The suffix *ṇa*, *ṇa*, is here clearly identical with *Tamil* *aṇṇa*, *ṇa*. Forms such as *aṇṇaṇṇ*, I shall strike, still more closely agree with *Tamil*.

The past tense is formed by adding the suffixes *ṇa* and *ṇa*, or, in most cases, in the same way as in *Tamil*. Thus, *aṇṇa*, then struck; *aṇṇa*, he went; *aṇṇaṇṇ*, he gave. The *ṇa*-suffix must be compared with the suffix *ṇa*, *ṇa* in *Goṇṇ*; *ṇa* in *Telugu*. Similar forms are also used in vulgar *Tamil*.

The personal terminations are,—

<i>English</i> .	<i>Tamil</i> .
1. <i>a</i> , I	1. <i>a</i> .
2. <i>a</i>	2. <i>aṇṇa</i> .
3. <i>a</i> , <i>ṇa</i> , I, <i>avaṇṇ</i> , <i>ṇa</i> , <i>aṇṇ</i> .	3. <i>aṇṇa</i> , <i>avaṇṇ</i> , <i>aṇṇ</i> .

Thus, *aṇṇaṇṇ*, I die; *aṇṇaṇṇ*, then had made; *aṇṇaṇṇ*, he is; *aṇṇaṇṇ*, it is; *avaṇṇaṇṇ*, it came; *aṇṇaṇṇ*, she gave; *aṇṇaṇṇ*, they (never) were; *avaṇṇaṇṇ*, it came, etc.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son and the second a popular tale in the so-called *Kōrchari* dialect of *Bolgama*. The third is the beginning of another version of the Parable of the Prodigal Son of the same district. Then follows a popular tale in the so-called *Korvi* of the same district, and, lastly, the deposition of a witness in the so-called *Korvā* of *Bolgama*.

A list of Standard Words and Phrases in the so-called *Korvi* of *Bolgama* will be found below on pp. 321 and 2.

[No. 2.]

DRAVIDIAN FAMILY.

TAMIL.

KORATA (or KOLATA KÖNNAK) DIALECT.

SPECIMEN I.

(DIVERSE BELONGINGS)

Eñ-ir maṣṣam-ka maṣṣir iṣṣi-guṣṣig iṣṣamā. Aṣṣi-taṣṣi ma
Ancient man-to his male-children were. Then-among younger
 gōṣṣiṣṣi ma ṣṣam-ka maṣṣi, 'ṣṣiṣṣi, ma iṣṣi-guṣṣi ma-ka ma
we his father-to said, 'father, your property-to-from we-to coming
 paṣṣi ma-ka m. 'Ṭṣa aṣṣi-taṣṣi ma iṣṣi paṣṣi-kaṣṣi.
share we-to give' Father then-among his property having divided-part.
 Maṣṣi ma ma paṣṣi aṣṣamā deṣṣi ṣṣi-ka iṣṣi iṣṣa
Younger we his share having-taken after country-to having-gone many
 m. iṣṣiṣṣi, aṣṣamāṣṣi aṣṣi iṣṣa iṣṣaṣṣi ṣṣi-ka ma
days had-not-taken, meanwhile he went respectively having-done his
 iṣṣi aṣṣi iṣṣiṣṣi. Aṣṣi iṣṣaṣṣi aṣṣi paṣṣi iṣṣi deṣṣi
property all squandered. He so having-done after that country-to
 ma iṣṣaṣṣi iṣṣaṣṣi aṣṣamā iṣṣi-ka iṣṣiṣṣi maṣṣi. Aṣṣi iṣṣi
scarcely found having-fallen him-to poverty came. He that
 iṣṣi-ṣṣi maṣṣam-a deṣṣi paṣṣi-aṣṣi aṣṣiṣṣi. iṣṣi maṣṣi aṣṣam-ka
country-of man-of over 'work-to remained. That man him-to
 maṣṣiṣṣi maṣṣiṣṣi ma maṣṣiṣṣi aṣṣiṣṣi. Aṣṣi iṣṣa paṣṣi
said to-fod his field-to and There much happy-being
 maṣṣiṣṣi iṣṣi-kaṣṣi paṣṣi maṣṣi maṣṣi maṣṣiṣṣi-kaṣṣi. Aṣṣi
said eaten-thai he-to even having-eaten belly was-filling. And
 aṣṣam-ka iṣṣi-kaṣṣi paṣṣi aṣṣiṣṣi. iṣṣi maṣṣi iṣṣaṣṣi
him-to suddenly-our-from anything-even was-obtained-not. Thus a-ṣṣi
 deṣṣi, ma paṣṣi vāṣṣi maṣṣiṣṣi ma maṣṣi-ṣṣi maṣṣi, 'ma
poor, his former state memory-becoming his mind-to said, 'my
 ṣṣam-kaṣṣi iṣṣiṣṣi aṣṣamā paṣṣi-maṣṣi-ka maṣṣi maṣṣi
father-our being how-many word-people-to belly having-filled were
 aṣṣi aṣṣiṣṣi. iṣṣi ma paṣṣi aṣṣiṣṣi. Ma maṣṣi ma
food is-obtained. Here I hunger-with am-filling. I having-arrived my
 ṣṣam-kaṣṣi iṣṣi maṣṣi, 'Ṭṣa, ma deṣṣi paṣṣi ṣṣam paṣṣi
father-our having-gone still-ay, 'father, I God-of am father-of am

kaŋ-kəŋ-tiŋ. Nā nā mawəŋ əŋ-ŋəŋ kəŋ-ŋā. Nā-kā
have-not-but-to-appear. I your name to-be-called work-to-appear. He
or past-moment this then in-then reached." Hing əŋŋ
one work-man-of his having-made of-give-see keep." He *having-not*
əŋ-ŋəŋ əŋ nā kəŋ-kəŋ-kəŋ vawəŋŋəŋ kəŋ kəŋ-kəŋ
there-from having-arrive his father-see coming-while father distance-from
əŋ-kā pāŋ kəŋ vawəŋ kəŋŋ-ŋəŋ kəŋŋ-ŋəŋ
him-to having-see pāŋ having-see running-having-give having-entrusted
vawəŋ kəŋŋ. ǻŋŋ nā nā kəŋ-kā əŋŋ, 'təŋ, nā dāŋ
while give. Then the-see his father-to said, 'father, I God-of
vawəŋ nā vawəŋ kəŋ-kəŋ. Nā nā nā mawəŋ əŋŋ-kəŋŋ. He-ke
before your before be-did. He you your name call-do-not.' This-to
kəŋ nā pāŋ-mawəŋ-ŋəŋ əŋŋ, 'nā-kā kəŋŋŋ əŋŋŋ-kəŋŋ nā vawəŋ-kā
father his work-man-to said, 'but clothes having-brought my son-to
əŋŋ, kəŋŋŋ vawəŋ kəŋŋ, kəŋŋŋ kəŋŋŋ əŋŋ, vawəŋŋŋ kəŋŋ,
put-on, finger-to giving put, feet-in shoes put, to-not prepare,
nā əŋŋ vawəŋ kəŋŋ. Yawəŋ-kəŋŋŋ, I see man kəŋŋŋŋ,
we having-not happy let-us-become. Wəŋ-ŋəŋŋ, this my son work-not,
təŋŋ ǻŋ-kəŋŋ kəŋŋŋ kəŋŋŋŋ-kəŋŋŋ, ǻŋŋ kəŋŋŋ. I nā kəŋŋ
again-also to; but-give-see, now is-found.' This now having-learned
əŋŋŋ vawəŋ kəŋŋ.
all happy become.

ǻŋŋ nā kəŋ nā kəŋŋ kəŋŋ. ǻŋŋ kəŋ-kəŋŋ vawəŋŋŋ
Now his elder son field-in was. He house-see coming-when
əŋ-kā pāŋ-pāŋŋ kəŋŋŋ kəŋ-kəŋŋ-kəŋŋ. ǻŋŋ i pāŋ-mawəŋ-ŋəŋ
him-to singing dancing to-be-learned-come. He that work-man-in
əŋŋ-kā əŋŋ, 'pāŋ kəŋŋŋ?' əŋŋ kəŋŋ. ǻŋ-kā əŋŋ əŋŋŋ,
son's having-called, 'what to-give-me?' saying inquired. That-to he said,
'nā kəŋŋ kəŋŋŋ: 'nā kəŋŋŋ vawəŋ kəŋŋŋŋ-ŋəŋŋ
'My brother is-come; 'he wife-and-son's having-come have-reached'-saying
nā kəŋ kəŋ nā kəŋŋŋ. He kəŋ kəŋ nā vawəŋŋŋ
the father a-big friend has-made.' This having-learned elder son saying-learning
əŋŋŋ kəŋŋ. ǻŋ-kəŋŋ nā kəŋ kəŋŋ vawəŋ, 'əŋŋŋ vā,
we work-not. For-that-reason his father not having-come, 'to come,'
əŋŋ nā-kā kəŋ əŋŋŋ-kəŋŋŋ. ǻŋ-kā əŋŋ nā kəŋ-kā əŋŋŋ, 'nā
saying him-to much surprised. That-to he to father-to said, 'I
ŋāŋ vāŋŋŋ kəŋŋŋ nā pāŋ kəŋŋ əŋŋŋ nā vāŋ kəŋŋŋ.
so-many years all the arrive having-done now the word kəŋŋŋŋ.
kəŋŋŋ nā nā kəŋŋŋ əŋŋŋŋŋŋ kəŋ nā kəŋ-kəŋŋ
However I my friends having-gathered-together a-big friend to-make-for
nā nā-kā əŋŋŋŋ ŋāŋŋŋŋ kəŋŋŋŋŋ kəŋŋŋŋŋ kəŋŋŋŋŋ. ǻŋŋŋŋŋ
then me-to now a past-young man present-not. But kəŋŋŋŋŋŋ

mājgāḥ kagad nā jhag-āḥ mājagṛh-āḥ I nā mē
 mājagṛh-āḥ kagad/fallen āḥ jhagṛh-āḥ kagad/fallen this āḥ nā
 āḥ-āḥ mād mājgāḥ nā mājgāḥ-āḥ āḥ mājgāḥ. Tāḥ mājgāḥ-āḥ
 kagad-āḥ mājgāḥ mājgāḥ-āḥ āḥ mājgāḥ mājgāḥ kagad-āḥ. Nāḥ mājgāḥ
 mājgāḥ, 'nā mājgāḥ mājgāḥ-āḥ mājgāḥ. Nāḥ mājgāḥ mājgāḥ-āḥ mājgāḥ
 mājgāḥ, 'thou always of/one-near art. Mājgāḥ mājgāḥ-āḥ mājgāḥ-āḥ.
 kagad nā mājgāḥ, āḥ jhag-āḥ kagad; mājgāḥ-āḥ-āḥ, mājgāḥ, and
 kagad your brother, mājgāḥ mājgāḥ āḥ; kagad-āḥ, mājgāḥ, mājgāḥ
 mājgāḥ mājgāḥ mājgāḥ mājgāḥ kagad.' mājgāḥ
 nā happy becoming proper is.'

[No. 3.]

DRAVIDIAN FAMILY.

TAMIL.

KORAWI (SO-CHANG KÖCHANG) Dialect.

SPECIMEN II.

(Dialectic BELGA TAL.)

A POPULAR STORY.

Perundar-gal aṣṣa aṣṣa-cha on on uṭar dādaḷḷi ḷḷaḷ.
 Perundar-gal on called the village north country-in is
 I aṭṭaḷḷi aṣṣa-ṣar viṭṭai park on paṇṇṇṇam aṭṭaḷḷṇṇam
 This village-in two-hundred paces ago on Brithman landing
 āṭṭaḷḷi-gaḷḷa ḷḷa ḷḷaḷṭṭaṭṭa-ṭaṭṭa ḷḷa. Aṭṭi aṭṭaḷḷi dā-dharu
 having-carried-on very solemnly was. He in-the-house character-own
 āṭṭaḷḷi-ḷḷa. Aṭṭa ḷḷaḷṭṭaṭṭa aṭṭaḷḷi-ḷḷa-ḷḷa Kṛiṭṭai
 performed-was. His solemnity in-house-to-stand-to-order Kṛiṭṭa
 on ḷḷa paṇṇṇam-on aṭṭi aḷḷṇṇa i aṭṭaḷḷi-ḷḷa-ḷḷa
 a poor Brithman-of aṭṭa-ḷḷa having-taken that banker-own
 vada aṭṭaḷḷi aṭṭaḷḷi. Aṭṭi dā aṭṭaḷḷi vada vada.
 having-come to-day began. He daily in-the-morning was-coming.
 ḷḷaḷḷi aṭṭaḷḷi, 'aṭṭa vā, nā nā nā paṇṇṇam ḷḷaḷḷi.
 The-banker went-to-say, 'to-morrow come, I to-day business-on am.'
 ḷḷaḷḷi on viṭṭai i paṇṇṇam aṭṭa vada aṭṭaḷḷi.
 In-the-morning on year that Brithman house-to having-come was.
 Aṭṭaḷḷi aṭṭaḷḷi ḷḷa aṭṭaḷḷi-ḷḷa on aṭṭi ḷḷaḷḷi ḷḷaḷḷi
 That-on the-banker much being-ordered his house-on waiting /for
 dāḷḷa-ḷḷaḷḷi on dā a paṇṇṇam aṭṭa aṭṭa, 'ḷḷaḷḷi
 copper-coin one day that Brithman-of before having-passed, 'this-in
 and ḷḷaḷḷi aṭṭa paṇṇṇam a,' and aṭṭa. Aṭṭaḷḷi
 aṭṭaḷḷi aṭṭaḷḷi-ḷḷa on having-given ga, aṭṭaḷḷi ḷḷa. That-for
 i ḷḷa paṇṇṇam aṭṭaḷḷi aṭṭaḷḷi ḷḷa paṇṇṇam
 that aṭṭa Brithman having-ordered having-left having-gone backward
 vadaḷḷi i aṭṭaḷḷi ḷḷaḷḷi dāḷḷi vada, 'na aṭṭaḷḷi
 door-from that banker aṭṭa-ḷḷi' was having-come, 'my own-of'
 aṭṭaḷḷi aṭṭaḷḷi, paṇṇam dā ḷḷa, aṭṭa ḷḷaḷḷi ḷḷa
 ahead-ceremony on-performing, some solemnly give, so aṭṭaḷḷi aṭṭa

mēṣṣ, 'sin paiden, am lēṣ yuṣṣ ilā, 'Ōm mēṣṣil.
 said, 'I woman, my possession-is anything is-not.' 'Your son-is-from
 not is, then variṣṣ, aṣṣa mēṣṣ . I paiden ilā
 paid-ring give, merit woman,' saying having-said that Brahman much
 upad ilāṣ. Aṣṣamēṣ ilā, 'am mēṣṣ ilā aṣṣilā ilāṣ
 trouble did. Therefore she, 'my husband a-great leader being-though
 ilā-ilāṣ mēṣṣil. Yandilāṣ ilāṣilā, mēṣilā ilā
 charity performer-and. Whatever-being-though care-is-not, refer-myself clearly
 ilāṣilā, aṣṣa ilāṣ-gaṣṣa aṣṣa ilāṣ mēṣilāṣ-gaṣṣa . I
 perform,' as having-though-is-herself is her-to entrust-according-to that
 paiden-ilāṣ ilā mēṣilāṣilā not ilāṣilā aṣṣa aṣṣilā
 Brahman-to her son-is-from ring gave-away. He forthwith that
 aṣṣaṣṣa mēṣṣ aṣṣa aṣṣilā-ilāṣ I mēṣṣ variṣṣ
 having-taken having-some the-same banker-merit this note-ring security
 mēṣilāṣ-ilāṣ, 'ilāṣ ilā, aṣṣa mēṣṣ. Appaṣ, 'am ilāṣilāṣ,
 having-deposited, 'money give,' as asked. Then, 'my wife's'
 aṣṣa gaṣṣa ilā,
 saying identification was-made-of.

FREE TRANSLATION OF THE FOREGOING.

There is a village called Parasurajal in the North country. About two hundred years ago, there lived in this village a very miserly Brahman who followed the profession of a money-lender. He performed no charitable work whatever. With a view to cure him of this vice, Episkaya appeared before the rich man for alms in the disguise of a poor Brahman. When the Brahman put in his appearance every morning, the rich man crossed himself saying, 'come to-morrow, I am busy to-day.' The rich man was greatly vexed at the frequent visits of the Brahman for one full year, passed out, one day, before him all the accumulated gains he had in his house and asked him to pick one out of them. Thereupon the cunning Brahman refused to accept the offer, and, having made his way through the back door to the rich man's wife said, 'I intend performing the sacred thread ceremony of my son and beg of you to favour me with whatever little you can.' At this, she replied, 'I am a woman, nothing is in my possession.' 'Give me your answering; this will bring you merit,' said the Brahman persistently. 'Though my husband is a great banker,' said she to herself, 'he never gives alms. I should not, however, mind it. As for myself, I am bent upon giving alms.' So she offered her answering to the Brahman as desired. He, forthwith, came with it to the banker, offered it and asked him to lend money on the security of the ring, when the banker recognised it as his wife's property.

kinda	schakā. ¹¹	āra	aiyruṇḍe	aiḍa	aiyḍ-āra	[yā]	varuṇḍa
like	keep. ¹²	He	thence	rising	his/father-of	near	when-coming,
āra	aiyruṇḍe	āra	pāṭa	kaṭṭiṇā	aiyḍa	aiyḍa-kāṭi	kaṭṭi-pāṭi
father	distance from	him	spring,	pit's	facing	running-going	embracing
maḍa-aiḍ-kaṇḍa							
live-pass.							

[No. 5.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORT) DIALECT.

SPECIMEN IV.

(JAMERANG STATE.)

Indige.	kor.	kor.	kor.	Arava.	Arava.	Indige.	Indige.
So	one	king	man.	Kim-to	five-persons	mine	were.
Agai-vi	aman	varavari	bi	bi	agaka	ka	'I
Then-to	king	one-one	called.	and	them	asked,	'this
to	yira	dayid-inda	magai?	Agai-vi	ma	'I	aman
then	where	mercy-with	asked?	Then-to	four,	'this	happiness
aman	dayid-inda	utirini	asked.	Paragada	aman	Arava-vi	
thy	mercy-with	enjoy.	asked.	Afterwards	king	five-persons-in	
magai	bi	thi	ama	ka	'I	aman	to
the-youngest	called	and	her	asked,	'this	happiness	then
dayid-inda	magai?	Ar	utira	bi	'Dona	inda-ut	I
mercy-with	enjoyed?	She	answer	gave,	'God	give-to	this
aman	inda	inda.	Ar-inda-inda	I	aman	ni	aman
happiness	then-to	come.	That-comes-for	this	happiness	I	thy
dayid-inda	thi	Dona	Agai-inda	magai?	I	ni	ka
mercy-from	and	God's	mercy-from	enjoy.	This	word	having-heard
aman	thi	inda.	Paragada	ama	va-ut	thi	thi
king-to	anger	come.	Afterwards	her	body-in	immense	and
kor	aman-ama	ama-ka	va	pa	pa	ka	thi
stories	having-taken-off,	her-to	and	old	old	gave	and
kor	Agai-vi	va	thi	ama	acha.	Appa	ama
great	forest-in	one	colony	building	her	kept.	Then
va	inda.	Paragada	va-t	ni	ama	aman	
present	was.	Afterwards	she-looked	there	male	child	
kor-ama	aman	I	ni	ka	aman	thi	thi
here.	King	this	was	having	most	affliction	fall
aman	bi	thi	acha.	'Ar	ni	Ar	dayid-
her	called	then-to	kept.	'She	before	God's	mercy-
inda	I	aman	thi,	thi	aman	aman	happiness
from	this	happiness	certainly,	so	thi	gratitude-of	pride
thi	Dona	aman	happiness	happiness.			
having	God's	gratitude	to-praise	happiness.			

FREE TRANSLATION OF THE FOREGOING.

There lived a king who had five wives. He called them one by one and asked them through whose favour it was that they enjoyed their happiness. The first four answered that they enjoyed the happiness through his favour. Afterwards he called his fifth and youngest wife and asked her the same question. She replied that as God had given that much glory and happiness to him, and, as she enjoyed the happiness on his account, it was both through the favour of God and his favour also that she enjoyed the happiness. The king hearing these words was very angry. Afterwards he took off the ornaments and the clothes from her body and, giving her an old piece of cloth, sent her away to a dreary forest. There he built a cottage and left her there. She was then pregnant and afterwards gave birth to a male child. The king was very much delighted to hear the news. The king afterwards sent for her and brought her back to the palace. The king afterwards admitted the greatness of God and gave up the pride of his greatness and began to praise the greatness of God.

[No. 8.]

DRAVIDIAN FAMILY.

TAMIL.

KINAWA (SO-CALLED KONTIAT) DIALECT.

SPECIMEN V.

(Dialect of Kinawa.)

DEPOSITION OF A WITNESS.

Kina	maht-ei	šindigi	šairi	tepi	mad	mid	dina
Post	month-in	šindagi	febr	having-become	ten	there	days
inda-ma	tegi-ei	mad	ten	pele	yaith-ma	Eid-ai	
becoming-after	morning-to	ten	hours	time	rising-after	Eid-ai	
mahtadid	mahtadid-ei	ni	ind.	Midišiya	katharai	Ten	appaga
Mahtadid	after-in	I	was.	Midišiya	the-Kathari	this	then
mahtadid	kadichai	halaka	ukhaid-inda.	šepi	šaraya	orta-ka	
registration	after	outside	sitting-was.	The-accused	šaraya	one-to	
kai-kajha	vada.	Midišiyaka,	'man-dakada	mahtadid	lagida		
having-called	came.	Midišiya-to,	'one-for	registration	dead		
varuka	vi,'	apja	šaraya	kaji.	Appaga	Midišiya	dragi
to-write	came,'	saying	šaraya	called.	Ten	Midišiya	and I
kadichai	vaja	vada.	Naga	šepi	šindigappara	itaka	kad.
after	having-left	came.	W's	šindig	šindigappara-of	house-to	went.
Araji	ni	šepi.	Ippaga	kajha	manad	ukhira	šepi
There	I	He.	Now	over	lagira	standing	covered
kaji	orta	mahtadid	kaji	vada.	Midišiyaka	šepi	ukhaid.
with	out	ten	with	came.	Midišiya	over	heard.
Midišiya	dat	vada.	Midišiyaka	ye	inda	ma-dragi	ni
Midišiya	dead	went.	Midišiya-to	ni	teging	to-write-cause	I
lagida.	Taji	pele	šaraya	šepi	šaraya	Ten	yahtad
heard-not.	Little	time	becoming-after	accused	šaraya	this	was
mahtadid	mahtadid	mahtadid	mahtadid	mahtadid	mahtadid	mahtadid	mahtadid
Survey-number	information	in-order-to-bring	have	having-left	went.		
šaraya	šepi	ni	yahtad	lagida.	šepi	inda	ten
That-after	the-accused	I	over	acc-act.	The-accused	having-gone	little
yahtad	mahtadid	vada.	Midišiyaka,	'lagida	varuka,	kaji	lagida
there-in	some-one	came.	Midišiya-to,	'dead	write-not,	febr	day
lagida,'	apja	vada.					
is,'	saying	and.					

FREE TRANSLATION OF THE FOREGOING.

Two or three days after the Sindagi fair last month I was in the office of the Munsif about two hours after rising time in the morning. The Kulkarni Mithunya was then sitting outside the registration office. The accused Saranya then came after having been out to call somebody. Saranya said to Mithunya, 'come and write a registration deed for me.' Mithunya and I then left the office and came with him to the house of Sitala Sitalagappa, where I live. One or two men had come there together with the accused now standing in court. He sat near Mithunya who wrote the deed. I did not hear who told him what to write. Short time afterwards the accused Saranya went from the house in order to ascertain the survey number of the area. Since then I have not seen the accused again. Shortly after he had gone away some one came and said to Mithunya, 'don't write out this document, it is a forgery.'

IRULA AND KASUVA.

These dialects are both spoken outside the territory included in the Linguistic Survey, and they cannot, therefore, be dealt with in this place. Irula vocabularies have been published by Hodgson, *Miscellaneous Essays*, Vol. II, London, 1850, pp. 355 and ff., and in the *Manual of the Administration of the Madras Presidency*, Vol. II, pp. 325 and ff. The affiliation of Kasuva is doubtful.

At the Census of 1931, Kasuva was spoken by 318 persons in the Nilgiri Hills. In 1901 only 261 speakers were returned. The figures for Irula were as follows:—

	Census, 1931.	Census, 1901.
Coimbatore	22	—
North Arcot	1	7
Palni	0	—
Coimbatore	277	169
Nilgiris	1,295	819
	—	—
Total	1,514	995
	(1931)	(1901)

KAIKĀŌI.

The Kaikāŋi are a vagrant tribe of semi-makani. They are found in the Bombay Presidency, Borneo, and the Central Provinces. Their number has been estimated for the purposes of this survey as shown in the table which follows, and which also registers the figures returned at the last Census of 1881.

Bombay Presidency	Estimated number.		Census of 1881.	
		7,325		1,454
Ahmednagar		700		477
Khandesh		—		40
Nashik		—		4
Poona		3,200		620
Solapur		480		150
Shikapur		3,000		514
Belgaum		300		—
Kolaba		100		—
Goa		—		41
Seton Agency		400		31
Southern Maratha Rajpoots		200		—
Borneo		620		10,710
Malindan		—		2,000
Central Provinces (Hums)		40		0
	Total	8,000		14,100

Kaikāŋi in most respects agrees with vulgar Tamil and will therefore be dealt with as a dialect of that form of speech. Like other Tamil dialects, it in several points agrees with Kannara, and it must therefore be derived from an older form when Tamil and Kannara had not as yet been differentiated so much as is the case at the present day.

The dialect is not exactly the same in all districts. It is proust in Shikapur, from where the greatest number of speakers has been returned. In the Seton Agency and in Ahmednagar the number of speakers is less, and the influence of the speech of the bulk of the population is strongly felt. In Borneo the state of affairs is similar. When we find forms such as *gila* *manāŋi*, he said to his father; *manāŋi*, in the country. in Akala; *Alala*, thou wentest, in Boddam, &c. On the whole, however, the local variations are comparatively small, and are almost always due to corruption through the influence of other forms of speech. It is therefore sufficient to print the specimens received from Shikapur as illustrations of the dialect. The beginning of a version of the Parable of the Prodigal Son received from the Melkapur Taluka, District Poindam, will be added in order to show that the dialect of Borneo is essentially identical. The beginning of a similar version received from Bilikapur will finally be reproduced. It in many respects forms the link connecting Kaikāŋi with the so-called Bengapōŋi. A list of Standard Words and Phrases, received from Shikapur, will be found on pp. 646 and ff. below.

Pronunciation.—Long and short vowels are very commonly interchanged; thus, *uadu*, *uadu*, *uadu*, and *uadu*, he came; *o* and *a* are apparently interchangeable; thus, *appu* and *appu*, thou.

The *pañchols* are, at least in Sholapur, pronounced as in Telugu, *i.e.* as *ta*, *da*, respectively, if they are not followed by *i*, *a*, or *p*.

An *i* often corresponds to a *p* in ordinary Tamil. Thus, *āi*, and in Ahmednagar even *ā, ga*. In Kolaba, however, we find *pā*. The change of *p* to *i* is common in Kanara.

Final *i* is dropped as in Kanna and vulgar Tamil. Thus, *pāpa*, son, but *pāpāch*, to the son.

Forma.—The genders are sometimes confounded. In Ellichpur the neuter forms of the demonstrative pronouns are apparently always used also for the masculine.

The suffixes of the plural are *gā* and *āp*; thus, *pāa*, a son; *pā-pā*, the sons; *pā-pāch*, to the sons; *āndāri*, a horse; *āndāpāp*, horses.

Forms such as *āripā*, women, from *ā-ā*, women, are *Māñchi*.

Case suffixes are added to the base of neuter nouns. Thus, *ā-āi*, in the house. Occasionally, however, we find the base modified before suffixes as in Tamil. Thus, *mañ-i-āi*, in the mind, is the specimen received from *āndā*.

The dative is commonly also used as an accusative. It usually takes the suffix *i* or *ā*; thus, *pāa-i*, to the father. We sometimes also find an accusative suffix *i* in words such as *āndā-i*, the horse; *pāpā-i*, sons.

The genitive sometimes agrees with the qualified noun in gender, as is also the case in Oriss. Thus, *āndā āndāp*, thy son; *āndāpāp āndāp*, the horse's saddle. In Kolaba we also meet with forms such as *āpāpāpā āpā*, in the father's house. Compare the Tamil suffix *āpāpā*.

The suffix of the locative is *āi*, *āi*, or *āi*. In Kolaba and Ellichpur we find *āi* used instead. Thus, *āpā-āi*, in the house; *āi-i-āi*, on the foot.

The case suffixes will, on the whole, be found to agree pretty well with Kanna.

Adjectives.—Adjectives are sometimes inflected. Thus, *nāñā āndāpā*, a good man; *nāñāp āndāp*, good man; *nāñā āi*, a good woman; *nāñāp āi*, good woman.

Numerals.—The numerals are given in the list of words. They are the same as in Kanna and vulgar Tamil.

Personal.—The personal pronouns have almost the same forms as in Kanna. The usual forms are as follows:—

<i>nā</i> , <i>aa</i> , I.	<i>nā</i> , <i>āi</i> , thou.	<i>āa</i> , <i>ho</i> ; <i>āi</i> , <i>nā</i> , it.
<i>nā-i</i> , <i>me</i> , to me.	<i>nā-i</i> , to thee.	<i>nā-i</i> , him; <i>nāi</i> , it.
<i>nā</i> , <i>nāñā</i> , <i>ay</i>	<i>nā</i> , <i>nāñā</i> , <i>nāñāi</i> , thy.	<i>nā</i> , his; <i>nāi</i> , its.
<i>nāpā</i> , <i>we</i> .	<i>nāpā</i> , you.	<i>nāpā</i> , neither <i>ay</i> thy.
<i>nāpāñā</i> , <i>our</i> .	<i>nāpāñā</i> , your.	<i>nāpāñā</i> , theirs.

The form *nāpā* seems to be the exclusive plural, corresponding to Tamil *nāpāp*. When the person addressed is included the plural of the first person is *nāñā*, *nāñā nāñā* (corresponding to Tamil *nāñā*), in the Sholapur specimens.

The neuter singular seems to be used as a feminine. Compare *nāñā āi*, a good woman. There are, however, no instances of a feminine pronoun in the specimens, and the verbal suffix of the third person singular feminine is *i*, which corresponds to Tamil *āi*.

The interrogative pronouns are *pā*, who? *nāñā*, what? We sometimes also find the neuter form *āi* instead of *pā*, who? The genitive of *pā* is *pāñā*, whose? This is occasionally also used as a relative pronoun.

Verbs.—The personal terminations are as follows:—

Imp.	Pres.
1. <i>ā, ā, ā.</i>	1. <i>ā, ā.</i>
2. <i>ā.</i>	2. <i>āy.</i>
3 m. <i>ā, ā, ā.</i>	3 m. & f. <i>āy.</i>
3 f. <i>ā.</i>	3 m. <i>āi.</i>
3 m. <i>āi(āy); āy (āy).</i>	

Thus, *ādi*, I was; 2 *ādi*; 3 m. *ādi*; 3 f. *ādi*; 3 m. *āy*; plur. 1 *ādi*; 2 *ādiy*; 3 m. and f. *ādiy*; 3 m. *āyāy*. A neuter plural *ādiy*, was, is recorded from Thanjavur. Compare Tamil.

The personal tenses of the verb substantive is *āyā*, I am; *āyā*, it is; *āyāy*, they (neuter subject) are. In *Verar* we find *āyā*, I am, etc., used instead.

The present tense of finite verbs is formed by adding a suffix *āi* (*āy*) or *āy*. Thus, *āyāi*, I strike; *āyāy*, I come; *āyāy* (*Kolaka pāyāy*), I go; *āyāy*, they are; *āyāy āyāy*, I die; *Kolaka āyāy*, I say; *āyāy*, he is doing.

The past tense is formed by means of the same suffixes as in Tamil. Compare *āyādi*, he said; *āyāy*, he lived; *āyāy*, he went; *āyāy*, he began; *āyāy*, he saw; *āyāy*, he gave. Forms such as *āyāyāy*, he has done; *pāyāyāy*, he spent, are compounds. Compare Tamil *āyāy*, pronounced *āyāy*, I was. Forms such as *āyāyāy*, he met; *āyāyāy*, he came; *āyāyāyāy* (*āyāyāyāy*) *āyāy*, should be compared with vulgar Tamil forms such as *pāyāyāyāy*, he learned; *pāyāyāyāyāy*, it learned (corresponding to standard *pāyāyāyāy*, *pāyāyāyāy*, respectively); *āyāyāy* and *āyāyāyāy* instead of *āyāyāyāy*, it became, it was. *āyāy*, it was, in a specimen received from Akola, directly corresponds to vulgar Tamil *āyāyāy*.

The form *āyāy* instead of *āyāyāy*, they began, is probably due to the influence of Marathi.

In *Ellikapur* we find forms such as *pāyāy*, he said; *pāyāyāy*, he gave; *āyāy*, he went. They appear to contain the suffix *āyāy* or *āyāy* of the third person neuter. Similar forms also occur in *Bagayāy*.

The future apparently corresponds to the Tamil present. Thus, *āyāyāy*, I shall be; *āyāyāyāy*, I shall arise; *āyāyāy*, I shall strike; *āyāyāy*, I shall go.

For further details the specimens which follow should be consulted. The two first ones have been received from *Sholapur*. They are a version of the Fable of the Froeligh Son and a short popular tale. It will be seen that they represent a form of speech which very closely agrees with Tamil and especially with *Konva*.

The third specimen is the beginning of a version of the Fable forwarded from the *Melkapur Taluka* of District *Bidhar*. It represents the same form of speech, but is much more influenced by *Aryan* language. It may be taken as a representative of the dialect as spoken in *Verar*. The fourth specimen, the beginning of a version of the Fable from *Ellikapur*, is of a similar kind. In some details it agrees with the so-called *Bagayāy*, which will be separately dealt with below.

A list of Standard Words and Phrases will be found on pp. 335 and 37. It has been forwarded from *Sholapur*.

DRAVIDIAN FAMILY.

Age Group	Percentage of Respondents
18-29	~85%
30-39	~75%
40-49	~65%
50-59	~55%
60-69	~45%
70-79	~35%
80+	~25%

Expanded Thesis

APPENDIX I

Discussion Summary

[illegible]

You yin should also forget responsibility, in this matter
 But also they all property has been squandered, that they are
 vindi barthen, in such a state of affairs. Appa in such
 having come immediately, then he is not mad. Then he is to
 stand, "gōvān, ni iṣṭhā nā kṛpā nityak. Iṣṭhā nā
 said, "you-O, then always me near stand. This-for my
 kind also should go. In this way, Iṣṭhā, such
 near-being all this is. This the younger-brother had-died, he is
 jva. vān; in kṛpā, in dān. Iṣṭhā nā nā
 left come; he had-been-lost, he is found. Therefore I find
 āyā nānā kṛpā, nā nā nā, nā nā nā.
 should-not be to joy should-be, that proper is.

[No. 2.]

DRavidIAN FAMILY,

TAMIL.

Excerpt DRAFT.

SPECIMEN III.

(DRAFT BURIAL.)

Vaṇḍa	manṇaḱa	maṇḍa	giṇḍa	Chitṭava	maṇḍa	ki	'aḱṇa
Our	man-is	our	own	The-possessor	sold	that	'up
Ṣaṇḍa	aḱa-ka	ṭṭa	Ḷṭṭa	maṇḍa-ka	ṭṭaṭṭa	kaṭṭa	Chitṭava
store	me-is	gone	The-father	left-to	dividing	part	The-possessor
aḱa	ṭṭa	maṇḍa	giṇḍa	aḱa	Ḷṭṭa-ṭṭa	ṭṭaṭṭa	aḱi
all	his	property	together	made	country-as	went	There
ḱiḱi	aḱa	ḱaḱi-gaḱa	Aḱa	ḱaḱi-gaḱa	i	aḱiḱi	ḱaḱa
Arising-gone	all	went	All	went	that	country-as	found
Ḷṭṭaṭṭa	ṭṭaṭṭa	aḱaḱa	ḱiḱi	ṭṭaṭṭa	ḱiḱi	ḱaḱa	ṭṭaṭṭa
fell	There	difficultly	becoming	after	Arising-gone	service	joined
Ḷṭṭaṭṭa	ṭṭaṭṭa	ḱaḱa	ṭṭaṭṭa				
Fell-to	ṭṭa	to-fell	went				

BURGANDI.

This is the dialect of another vagnari tribe. It has been returned for the purposes of this Survey from Nimar and from the Central India Agency. The following are the revised figures:—

	Estimated number.	Groups of 100.
Central Provinces, Nimar	10	50
Central India	515	515
Total	525	575

Burgandi is closely connected with Kalkhdi. It is apparently dying out, and the specimens received from the districts are very unsatisfactory. A version of the Parable and a short popular tale have been forwarded from Bagli in the Indore Agency and will be reproduced below. A list of Standard Words and Phrases was received from the same district, but it was too corrupt to be printed. A short specimen was also received from Nimar, but did not contain any new forms. The Burgandis of Nissarameri that they have investigated from Khairabad. They also call themselves Kairnaga or Kargandis.

The short remarks on Burgandi grammar which follow are based on the materials mentioned above, and are given with every reserve.

Gender.—There are no traces of different genders in the specimens. The natural gender is distinguished by adding *di*, male, and *phai*, female. Thus, *royp di ed*, a dog; *royp phai ed*, a bitch. But the plural and the case are always formed in the same way. The suffix of the plural is *ag*; compare Kalkhdi. Thus, *edpdi*, a man; *ed-pag*, men; *phai-pai*, a son; *phai-pag*, sons; *edp*, a dog; *ed-pag*, dogs.

The usual case suffixes are, dative and accusative *di*; ablative *hi* and *hau*; genitive *di*, *at*, and no suffix; locative *hi* and *hi*. Thus, *phai-di*, to the father; *edp-di*, from a man; *aphau*, from the house; *ed-pai ap-di*, in thy father's house; *royp dihi edp*, my uncle's son; *ap-di*, in the country, *ap-hi*, in the house.

We occasionally also find connectives such as *phai-pai-edp*, the son.

Numerals.—The numerals are the same as in Kalkhdi. 'Nine' is, however, *amand*, and 'twenty' *di-d*. Higher numbers are reckoned in scores. Thus, *royp di-d* *pa-d*, two times twenty and ten, fifty; *edp di-d*, five times twenty, hundred.

Pronouns.—The following are the personal pronouns:—

<i>ed</i> , I.	<i>at</i> , thou.	<i>ed</i> , he.
<i>amand</i> , to me.	<i>amand</i> , to thee.	<i>amand</i> , to him.
<i>royp</i> , my.	<i>royp</i> , thy.	<i>royp</i> , his.
<i>edp</i> , we.	<i>edp</i> , you.	<i>edp</i> , they.
<i>amand</i> , <i>amand</i> , our.	<i>amand</i> , your.	<i>amand</i> , their.

Other pronouns are *di-pai*, to him; *hi*, who? *pa-d*, whom? *at*, what? Compare Kalkhdi.

It will be seen that the form *ed*, he, is the *neuter* form, corresponding to Tamil *adu*, that.

Verbs.—The list of words gives the following forms of the present tense of the verbs substantive:—

Eng. 1. <i>sir</i>	Flar. 1. <i>sir</i> .
2. <i>sir</i>	2. <i>sir</i> .
3. <i>sir</i>	3. <i>sir</i> .

ś is in this verb interchangeable with *śh*. Thus we also find *śhīr*, he is; *śhīrē*, they are. Such forms correspond to *śīrē*, I am, and so forth, in some forms of Kalkiñḍi. The personal terminations of the singular are also the same as in that form of speech. In the plural, there is apparently only one form for all three persons. In the case of finite verbs, however, the list of words gives *pōlā*, we went; but *pōlāśāp*, you, or they, went.

The past tense of the verb *śāpāśāp* is given as *śāpā* in all persons and numbers. The first specimen, however, contains the plural form *śāpā*, they were.

The present tense of finite verbs is formed much as in Kalkiñḍi. Thus, *śāpāśā*, I live; *śāpāśā*, I die; *pōpāśā*, I go; *śāpāśā* let us eat; *śāpāśā*, let us do; *śāpāśā*, they eat. The list of words gives *śāpāśā*, instead of *śāpāśā*, he strikes. Similarly we also find *śāpāśā* instead of *śāpāśā*, then lives. The plural ends in *ś* or *śā* in all persons; thus, *pōpāśā*, we, you, or they, go. The list of words also gives *śāpāśāśāp*, you strike.

Forms such as *śāpā* *śāpāśā* and *śāpāśā*, you say that I-do, I obey your orders, are perhaps imperfects. Compare *śāpāśāśāpāśā*, I was beating, in the list. I have not ventured to correct the original translation.

The past tense is usually formed by means of one of the suffixes *ś* (*śā* or *śh*) and *śā*. Thus, *śāpā*, I struck; *śāpāśā*, then scratched; *śāpāśā*, he struck; *śāpāśā*, we, you, or they, struck; *pōlā*, I went; *pōlāśā*, then wanted; *pōlā*, he went; *pōlāśā*, we went; *pōlāśāp*, you, or they, went.

Such forms are very common. Thus, *śāpāśā*, I did; *śāpāśā*, then did; *śāpāśā*, then made; *śāpāśā*, *śāpāśā*, they ate; *śāpāśā*, they ate; *śāpāśā*, they lived.

The third person singular always ends in *ś* or *śh*. Thus, *śāpāśā*, he went; *pōlāśā*, he saw; *śāpāśā*, he ran; *śāpāśā*, he wanted; *śāpāśā*, he came. *śā* or *śh* (*śā*) is sometimes added. Thus, *śāpāśāśā* and *śāpāśāśā*, he began; *pōlāśā* or *pōlāśā*, he said; *śāpāśā*, he did.

There are several other forms which apparently contain a suffix *pā*. Thus, *śāpāśāpā*, I drove; *śāpāśāpā* and *śāpāśāpāśā*, he drove; *śāpāśā*, he went; *śāpāśā*, it happened. Forms such as *śāpāśāpā*, he had gone, *śāpāśāpā*, he was, seem to point to the conclusion that *śā* is the suffix of a past participle passive. It is therefore probably borrowed from Rajasthani.

A perfect is *śāpāśā*, he has come. It is formed from the conjunctive participle *śāpāśā* by adding *śā*, another form of *śā*, he is.

The future is apparently formed as in Kalkiñḍi. Thus, *śāpāśā*, then will strike; *śāpāśā*, I shall be; *śāpāśā* and *śāpāśāpā*, he will, be. *śāpāśāpāśā*, I shall do, is, in its formation, apparently a Rajasthani form. Other forms are *śāpāśā*, I shall go; *śāpāśā*, I shall say; *śāpāśā*, I shall give; *śāpāśā*, I shall throw. I cannot analyse them with certainty.

The negative particle is a prefixed *śā*, corresponding to the suffix *śā* in Kalkiñḍi. Thus, *śāśā*, he did not go; *śāśāpāśā*, he did not get. The use of a prefixed *śā* is probably due to Aryan influence. I cannot analyse *śāpāśāśā*, you did not at any time give.

For further details the student is referred to the specimens which follow. I have corrected them as best I could, but they are still far from being satisfactory. They seem to show that *śāpāśāpā* is originally a form of Kalkiñḍi. It has, however, undergone so many changes that it must be considered as a separate dialect.

[No. II.]

DRAVIDIAN FAMILY.

TAMIL.

DIALOGUE.

SPECIMEN I.

(TWOEN ASSUR.)

Vanj kēḷḷi maḍ gēvaṇṇaḷ aḷḷa. Eṟ gēvaṇṇi pēa
 Our man{-y} too was were. Younger son father{-to}
 pēa, 'nēḷḷi paṇḍiṅṅaḷ tādun.' Pēṇṅaḷ gēv gēvaṇṇaḷ kēḷḷi-pēṇṅaḷ
 said, 'our share-worth piece.' Then father son is worth-share
 pēṇṅaḷ. Thēḷḷi nēḷḷi kēḷḷi kēḷḷi kēḷḷi aḷḷa. aṟ gēvaṇṇi
 gave. Five days after all worth son-eg-collected younger son
 kēḷḷi. Thēḷḷi tē aḷḷa, aḷḷi pēṇṅaḷ aḷḷi, kēḷḷi-kēḷḷi kēḷḷi
 for foreign country went, there going stayed, half-company worth
 kēḷḷi. Aḷḷaḷḷi ā aṟ pēṇṅaḷ aḷḷa. ā gēvaṇṇi
 answered. That-in that country grain-wealth secured. That son
 nēḷḷi tēḷḷi tē kēḷḷi kēḷḷi kēḷḷi aḷḷa. ā aḷḷi vāḷḷi
 to-est bread and salt not-get as it-happened. That country-in one
 kēḷḷi kēḷḷi aḷḷi aḷḷi pē. ā kēḷḷi kēḷḷi pēṇṅaḷ aḷḷi-kēḷḷi
 by man was him-to house. That by man water carrying-for
 ā gēvaṇṇi kēḷḷi-kēḷḷi kēḷḷi. Thēḷḷi kēḷḷi kēḷḷi. Aḷḷaḷḷi kēḷḷi
 that son father-in sent. Him-to nobody gave. That-in him-to
 man aḷḷa, 'kēḷḷi kēḷḷi ā pēṇṅaḷ kēḷḷi maḍ vāḷḷi ā
 mind occurred, 'one house which water at my belly I also
 kēḷḷi-kēḷḷi.' Thēḷḷi aḷḷi aḷḷi kēḷḷi kēḷḷi kēḷḷi. 'ā aḷḷi ā
 will-ful.' Then away-going his mind-in that did, 'one here I
 pēḷḷi. aḷḷi; kēḷḷi maḍ gēv aḷḷi kēḷḷi kēḷḷi kēḷḷi.
 Answer-with this; as many my father's house-in man much said.
 It hi gēv-aḷḷi kēḷḷi kēḷḷi kēḷḷi, 'gēv, kēḷḷi aḷḷi
 It also father-to will-go then will-ay, 'father-O, God's house-in
 kēḷḷi kēḷḷi aḷḷi aḷḷi aḷḷi aḷḷi. ā aḷḷi aḷḷi kēḷḷi kēḷḷi. kēḷḷi
 as-also thy house-in sin I-did. I thy son not-worth. Thy
 aḷḷi pēḷḷi-kēḷḷi aḷḷi aḷḷi aḷḷi kēḷḷi kēḷḷi. ā aḷḷi
 house-in work-house are them-in I one let-in.' He-went having left
 aḷḷi gēv aḷḷi kēḷḷi. Gēv kēḷḷi kēḷḷi kēḷḷi pēḷḷi; gēv
 his father to went. Father far-from the-son one; father
 aḷḷi kēḷḷi, ā kēḷḷi ā aḷḷi kēḷḷi kēḷḷi, vāḷḷi aḷḷi-kēḷḷi. kēḷḷi
 pitied, he son then son embraced, month to-him-ay. The-son

mi-mandlöh ki, 'gür-ä, döser nîkê nîkê nîkê mîlîn wêjê.
to-say-began that, 'father-O, God's house-is thy house-in we I-said.
 Nîkê nîkê kâpêwîkê. Öür phâyê-mêlêwîkêkê pîkê, 'tîpê-kê kîkê kîkê
fly we not-worship. Father servants-to each, 'this-for good good
 kîkêwîkê nîkêwîkê, kîkê nîkêwîkê; kîkê kîkê-kê mîkêwîkê kîkê
clothes bring, this-to come-to-pat-on; and head-on ring and
 kîkêwîkê kîkêwîkê nîkêwîkê. Thîkê nîkê kîkê kîkêwîkê kîkê
foot-on shoes come-to-pat-on. And we all let-out joy
 nîkê. Nîkê nîkê wêkê nîkê nîkêwîkê wîkê. Hîkêkê tîkê mîkêkê
let-make. My we head was again come.' All house merry-to-make
 mîkêkê.
begin.

Aîkê nîkê nîkê kîkê-wîkê nîkê. Aîkê-gîkê öür nîkêwîkê wîkê.
His fly we fast-in was. Therefrom came house-near come,
 kîkê wîkêkê kîkê kîkê wîkêkê. Wîkê phâyê-mîkêwîkê kîkê, ad
made heard and denting heard. Our servant called, he
 wîkêkê-phâyê kîkê kî, 'nîkê kîkê, mî kîkê wîkê?' Aîkê wîkê
coming-after asked that, 'my brother, what done is?' Him-to he-said
 kî, 'nîkê tîkê kîkêkê kîkêkê. Mîkê gîkê wîkêkê nîkê-kîkê kîkêkê.
that, 'thy brother safety come-is. Thy father him-for fast pass.'
 Mîkê tîkê gîkê-kê wîkêkê nîkê kîkê. Öür wîkêkê wîkê
'My brother super-in came house-in not-was. Father house-from outside
 wîkêkê gîkêwîkêkê pîkê mîkêkê. Aîkê gîkêkê mîkêkê mî mîkêkê,
came we to-entrust began. His father-to again to-say began,
 'tîkê wîkêkê phâyêkê wîkêkê. Wîkê wîkêkê ad wîkêkê. Nîkêkê wîkêkê kî
'to-many pass word I-do. You say that I-do. He-to we good
 kîkêkê pîkêkê kîkê tîkê mîkêkê-wîkêkê mîkê kîkêkêkê tîkêkê
young was near, parent(?) friends with sitting I-entrust-and
 tîkê. Nîkê wîkê nîkêkê wîkêkê gîkêkê gîkêkê kîkêkêkê, wîkê
parent(?). Thy young we small share each richly(?) considered, then
 ad wîkêkê wîkêkê kîkê tîkêkêkê wîkê. Aîkê gîkê kîkê mîkêkê kî,
he come him-for fly fast ended.' His father so-much said that,
 'kê wîkêkê, wîkê nîkê mîkêkê kîkê. Tîkê nîkêkêkê wîkê kîkê
'O we, always you are together. What man-will to that thing
 wîkê. Nîkê tîkê kîkê nîkê, ad mîkêkê wîkêkê. Aîkêkê wîkêkê wîkêkê.
is. Thy brother pass was, he again come. Therefore we fast made.'

[No. 12.]

DRAVIDIAN FAMILY.

TAMIL.

BRILLIANT DRAGON.

SPECIMEN II.

(INDO-EUROPEAN.)

Vaṇḍ pōṭṭamēd nāḷa, vaṇḍ nāḷa nēḷ. Ad mēḷ guṭṭam-kūḷ-kē
One Brahman came, one was cow. That cow wheat-field-in
 mēḷa. Hēṇṇa vāṭṭa pōṭṭamēd ā mēḷa vāḷḡṭṭa guḷḷam-kūḷ-kēṇ.
engraving. There came Brahman that cow drove wheat-field-from.
 Mēḷ pōṭṭa kē, 'pōṭṭamēd-ā, nāḷ gēṇ vāṭṭa tīṅṅa?' Pōṭṭamēd
One said that, 'Brahman-O, thy father's what did-I-see?' Tēḷ-Brahman
 pōṭṭa, 'hē mē, vāḷḡṭṭ.' 'Tēḷ nīṇṇ mēḷ.' 'Hē mē, mēḷ
 āḷ, 'O mother, I-drove-thee.' 'Tēḷa tēṇ mēṇ.' 'O mother, give
 ē nāḷ kēḷ.' Kē, 'pēḷ, kēḷ-kēḷ-kēḷ kēḷ.' Kēḷ āḷṇ. Ā
then thy apron-like.' That, 'go, condemn-as.' As become. That
 pōṭṭamēd kēḷ nāḷa jē pōṭṭa, 'hē mēḷ-ā, mēḷ kēḷ-kēḷ-kēḷ vāḷḡṭ
Brahman's wife was who field, 'O cow, my hands taking-out
 vāḷ kēḷ-kēḷ-kēḷ pōṭṭa. Nēḷ mēḷ kēḷ kēḷ kēḷ?' Ad mēḷ
thy work-on will-drove. My husband as mēḷ mēḷ?' That cow
 mēḷḡṭ pōṭṭa, 'mēḷ nāḷ mēḷḡṭ vāḷḡṭ vāṭṭa?' Pōṭṭamēd kēḷ pōṭṭa,
then said, 'me thy husband mēḷ drove?' Brahman's wife said,
 'āḷ ā kēḷ mēḷḡṭ kēḷ āḷ?' Ā mēḷḡṭ mēḷ, 'āḷ-kē
 'now this as was how may-become?' That cow said, 'hēḷ-ḷ-ḷ-ḷ
 āḷ-kēḷ-kēḷ āḷḷḷ; mēḷ mēḷḡṭ āḷḷḷ.' Āḷḷ mēḷḡṭ āḷḷḷ.
knitting-for take; there was will-become.' There was become.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a Brahman who had a cow. The cow was once grazing in the wheat-field, and the Brahman came and drove it off. Said the cow, 'have I eaten thy father's property, O Brahman?' Said the Brahman, 'O mother, I drove thee away.' 'I will come then.' 'Do as thou likest.' 'Go and become an ass.' So he became an ass.

The Brahman's wife said, 'O cow, I shall tear my relations out and throw them on thy back. Why didst thou make my husband an ass?' The cow answered, 'why did thy husband drive me off?' The Brahman's wife said, 'now, how can he become a man?' Said the cow, 'take him to bathe in a holy place, then he will become a man.' And it so happened.

MALAYĀLAM.

MalayĀlam is spoken by about six million people in Southern India.

MalayĀlam or Malayāṣṣam (Malayāṣṣam) is usually derived from *mala*, mountain, and *ālam*, a word derived from *al*, to possess. According to

Words of the Language.

Bishop Caldwell the best translation of the word would be 'mountain region.' It accordingly properly applies to the country, and not to the language. The first part of the word is identified with *Mala*, whence the pepper comes, in Coosua Indico-plumbei? Christian Topography (about 148 A.D.). It also forms the first component in the word *Malabar*, which apparently occurs for the first time in the Geography of Strabo (about A.D. 100). Compare *Malar*, the name of another Dravidian tribe.

The old Sanskrit name for the MalayĀlam country was *Kānda*, which word occurs in MalayĀlam in the forms *Kāṇḍam*, *Chāṇḍam*, and *Chāṇḍam*. An inhabitant of the country is also called *Kāṇḍa* or *Kāṇḍa*, and this word has been compared by Bishop Caldwell with Pāli's *Kāṇḍāyasa*. 'Kāṇḍa' occurs as early as in the *Śākhā* inscriptions (third century B.C.)

The MalayĀlam language has no separate denomination. The old *Asyura* did not distinguish it from Tamil, and it is only at a relatively modern date that it has branched off from that form of speech.

MalayĀlam is spoken along the western coast from Kanayōḍa in the north to

Area with which it is in contact.

Teivāṇḍam in the south. The eastern frontier is the western Ghāṭa, and on the west the MalayĀlam country is bounded by the Arabian Sea. It covers the southern part of South Canara, the whole of Malabar and Cochin, with numerous settlers in the adjoining parts of Mysore and Nijāṇṇi, and, lastly, the greatest part of Travancore. Outside this territory the language is only spoken by a few settlers.

In South Canara MalayĀlam is bounded by Tulu. In Coorg it meets Kanaga, and

Language boundaries.

its eastern neighbours are Kannaṇḍa and Tamil.

Like the rest of the literary Dravidian languages MalayĀlam has two different

Dialects.

forms, one used in old literature, and the other the colloquial form of speech. The literary dialect is still more

closely connected with Tamil than the colloquial language. The principal point of difference from Tamil is the greater proportion of Sanskrit loan words. While Tamil has the smallest admixture of such foreign elements among all literary Dravidian languages, MalayĀlam is the most Sanskritised of them all, and even admits the conjunctive forms of that language. Some productions of classical authors have been described as 'pure Sanskrit connected or concluded by a few words in MalayĀlam,' just as we have Hindustānī books written almost entirely in Persian.

The colloquial language differs slightly according to locality, but we have no information about the existence of definite MalayĀlam dialects. Yerava has been returned as such a form of speech from Coorg, and the figures for that dialect have, therefore, been added to those returned for MalayĀlam. It is, however, possible that Yerava is in reality identical with Yerokāḍa, which has been dealt with above as a dialect of Tamil.

According to the reports of the Census of 1881 and 1901 Malayjam was spoken as a home language in the following districts :—

Number of speakers.	Census of 1881.	Census of 1901.
South Canara	181,809	277,809
Malabar	1,079,374	2,021,005
Travancore	1,079,371	2,460,640
Cochin	246,718	715,847
King's	5,774	4,708
Goorg	13,000	14,000
Mysoor	1,000	2,001
Total	3,412,222	5,297,204

Malayjam was, to a small extent, spoken outside the territory where it is a vernacular. The figures given in the Census reports of 1881 and 1901 were as follows :—

	Census of 1881	Census of 1901.
Andaman and Nicobar	—	20
Palestine	—	4
Bengal Presidency	—	57
Bomb	—	21
Bombay Presidency	—	1,500
Burma	—	894
Cassini Province	—	12
Madras Presidency	1,004	1,403
North-Western Frontier	—	69
Punjab	—	5
United Provinces	—	10
Hyderabad	1,303	50
Total	4,129	3,410

Torora was returned as the dialect of 2,567 and, in 1901, 13,173 individuals in Coorg. By adding all these figures we arrive at the following total for Malayjam :—

	Census of 1881.	Census of 1901.
Spoken at home by	3,412,222	5,297,204
Spoken abroad by	4,129	3,410
Total	3,416,351	5,300,614

According to Dr. Gundersi, the history of Malayjam literature commences with the *Manuscript* (11th or 12th century). Before that time the language had been used in a few inscriptions. The oldest Malayjam literature included Tamil poetry, and not Sanskrit. Later the literary productions of the Malayjam country came under the spell of the sacred tongue of Aryan India, and the great Sanskrit epics were translated. The classical epoch of Malayjam literature begins with Tattajam Bhatishchakham (17th century) who is said to have introduced the modern alphabet. He translated the *Mahabharata* and some of the *Puranas*. Towards the end of the 18th century we find Kuttia Nambiar, the author of several commentaries and songs, and perhaps also of some translations from the Sanskrit, such as the *Panchatantra*, the *Nishacharita*, etc.

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The forms of the vowels given above are only used as initials. Secondary forms are used to denote a vowel which follows a consonant. These secondary signs are as follows:—

a (not marked); *ā* 1; *i* 1; *ī* 1; *u* 2, 2, or *u*; *ū* 2, 2, or *ū*;
ya *ya*; *e* *e*; *ē* 3; *ē* *ē*-1; *ē* *ē*-1; *ai* *ai*; *au* *au*.

Thus, *a* *ka*; *ā* *kā*; *i* *ki*; *ī* *kī*; *u* *ku*; *ū* *kū*; *y* *ka*; *e* *ke*; *ē* *kē*; *ai* *kai*; *au* *kau*;
ya *ka*; *e* *ka*; *ē* *ka*; *ai* *ka*; *au* *ka*.

It is only the signs of *a* and *i* that present any difficulty.

U takes the following forms:—

3 after *k* and *r*; thus, *u* *ku*.

2 after *g*, *gh*, *ḡ*, *ḥ*, *ḥ*, and *h*; thus, *u* *gu*; *ḡ* *ḡu*.

• after *ṣ* and *ṣ* and under all other consonants. Thus, *u* *ṣu*; *ṣ* *ṣu*.

With *i* are formed, *ī* 1, *ī* 2, *ī* 3, *ī* 4, *ī* 5, and *ī* 6.

The short *a* is inherent in every consonant which is not combined with the sign of any other vowel. The absence of every vowel after the consonant is indicated as follows,— *a* *k*; *ā* *kā*; *i* *ki*; *ī* *kī*; *u* *ku*; *ū* *kū*.

Note *ai* 1; *ai* 2; *ai* 3; *ai* 4; *ai* 5.

When two or more consonants are put together without any intervening vowel they are combined into one compound letter or written close each other. Some consonants alter their shape when thus combined. The principal cases are as follows:—

y becomes *ya*; *r* *ra*; *ṣ* *ṣa*, when immediately preceded by another consonant. When *r* is the first of two or more consonants it is written as a short vertical stroke above the line. Thus, *ḡ* *ḡra*; *ḡ* *ḡra*; *ḡ* *ḡra*; *ḡ* *ḡra*; *ḡ* *ḡra*.

Some of the most frequently used compound consonants where the component parts have been more or less altered are as follows:—

ay *āya*; *ay* *āya*; *ay* *āya*; *ay* *āya*; *ay* *āya*; *ay* *āya*; *ay* *āya*;
ay *āya*; *ay* *āya*; *ay* *āya*; *ay* *āya*; *ay* *āya*; *ay* *āya*; *ay* *āya*.

The numeral figures are as follows:—

1	2	3	4	5	6	7	8	9
---	---	---	---	---	---	---	---	---

Malaylijan pronunciation in most points agrees with Tamil. Thus double *rr* is pronounced *tt*, *rr* sounds *ag*, and *y* is often vulgarly substituted for *r*; hard and soft consonants interchange as in Tamil; final consonants are often doubled before a following vowel, and so forth. Compare *malayyan*, i.e., *malayan*, change; *siart*, i.e., *siaka*, fly; *maye*, vulgarly *maye*, rain.

As in Tamil, no word can end in a vowel, a centesimal, a very short vowel being added. This vowel usually has the form *u*. In Cutch and among the Syrian Christians this sound is more like an *a*, and in Northern Malaylijan it is so short that it is not usually written.

The principal points in which Malaylijan differs from Tamil are the absence of personal terminations of verbs and the larger amount of Sanskrit loan-words. The first attempt in Malaylijan poetry was, as has already been remarked, imitations of Tamil. The influence of Sanskrit only got the upper hand (at a later period, and has especially been strong during the last two hundred years).

Old Malaylijan uses personal terminations in the conjugation of verbs as in Tamil. The following occur:—

Eng. 1, *da*; 2, *d*; 3 m., *da*, 3 f., *di*.

Fin. 1, *da*; 2, (*dr*); 3 m. and f., *dr*.

Thus, *oleppamda*, I do; *oleppamdi*, she does, and so forth. The third person singular and the second person plural are rarely used.

The personal terminations began to be dropped after the thirteenth century, and by the end of the fifteenth century they had gone wholly out of use. Remains are, however, said to be found on the Laccadives and among the Miripala of South Canara. Compare the remarks on the personal terminations in general, in the introduction to the Dravidian Family, pp. 294 and 5.

When the preceding remarks are borne in mind, it is hoped that the short sketch of Malaylijan grammar which follows will enable the student to read and understand the Malaylijan version of the Parable of the Prodigal Son which will be found on pp. 338 and 3. It has been taken from the text published by the Madras Auxiliary Bible Society in 1884. A list of Standard Words and Phrases, compiled from the George Campbell's Specimens and Mr. Fickesinger's Grammar, will be found on pp. 342 and 5.

For further details the student is referred to the works quoted under Authorities.

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DRAVIDIAN FAMILY

[illegible][illegible]

[No. 13.]

DRavidian Family.

Malayālam.

TRANSLITERATION AND TRANSLATION.

Ora	man-to	lee	am	uṣṭi-ly-iruman.	Adi	ḥayama
appathā,	'appa,	vata-khoḷi	uṣṭiku	va-taḥama	paḍa	ta-ṭam-i,
the-father-to,	'father,	poth-to	me-to	coming	there	give-should,
am	paṭhā,	am-am	maḥāḥ	uṣṭiku	paḍi-ḥayā.	Ḥa
having-said	said,	he-and	properly	there-to	have-made.	Many
nā	kaḍṇam	maṭṭa	ḥaḥ	maḥa	uṣṭavum	avaṭṭaḥa-khoḷi
days	passing	before	passer	am	all	having-collected-for-himself
ḥim	iṭṭaḥka	yā	piḍi	uṣṭi	duṣṭaḍḍi-ḥi	iṭṭaḥ
for	country-to	journey	having-pass	there	had-should-becoming	having-lived
ḥaḥ	vata	uṣṭavāḥam	iḥi-khoḷi.	Ḥim	uṣṭaḥaḥka	iḥam
his	property	in-various-ways	made-made,	All	open	after
iḥiḥ	ḥaḥka	ḥaḥam	uṣṭi-ḥi	amam	uṣṭi	vata
country-is	more	famine	having-become	him-to	what	coming
Ḥaḥ	am	piḍi	i	iḥiḥ-i	paṣṭamkṛi	avaṭṭaḥka
Then	he	having-gone	that	country-in-being	uṣṭa-among	one-with
paṭṭi-khoḷi	ḥi-am	am	ḥaḥ	uṣṭaḥi	paṣṭaḥ	uṣṭa
joining-himself	having-become-he	him	in	fields-to	pipe	to-feed
uṣṭaḥ.	Paṣṭaḥ	ḥimam	maṣṭaḥa	ḥaḥ	ḥaḥ	vata
and.	Pipe	cating	bank	taking	he	belly
am	uṣṭaḥka	uḥam	ḥi-am	amam	ḥaḥi-ḥi.	Appi
he	said	though	uṣṭaḥ	him-to	past-mot.	Then
ḥaḥiḥ	am	paṭhā,	'am	uṣṭa	ḥi	ḥaḥka
having-cleared	he	said,	'my	father-of	how-many	arrange
ḥaḥ	iḥiḥkaḥka-ḥaḥ	ḥi-i	uṣṭa	ḥaḥ	uṣṭaḥka-paḥam.	
having-eaten	arriving-are	I-had	longer	taking	particip-ge.	
Ḥa	uṣṭa	am	uṣṭa	uṣṭaḥkaḥka	piḍi	avaṭṭa,
I	having-arrived	my	father's	promises-to	going	him-to,
uṣṭaḥkaḥka-am	uṣṭaḥka-am	piḥam	ḥaḥ.	Ḥi	uṣṭa	am
have-to-and	then-to-and	is	did.	Hereafter	ḥi	am
uṣṭaḥka-paḥam.	uṣṭaḥka.	Ḥim	ḥaḥkaḥka	avaṭṭa	piḥ	am
to-be-called	fit-must-am-not.	Pipe	arrange-among	am	ḥi	me
iḥi-khoḷi-ḥam-i,		am	paṣṭam.	Ḥa-ḥi	uṣṭa	
having-made-to-take-to-made,		uṣṭa	shall-say.	Having-said	having-arrived	

isuru	apparu	apukinākin	paṭi.	Araṁ	āmarāṇi-appeḷ	taṇṇē
his	father's	presence-is	went.	He	far-being-then-at	indeed
appan	arava	kaṇḍa	kaṇḍ-āḍiḍu	āḷi-āḷi-maṇ	aravaḥ	kaṇḍ-āḷi
the father	him	seeing	heart-melting	running-going	his	such-on
paṭiḷeḷu	arava	caṇḍiḷeḷu.	Magan	aravāḷa,	'appā,	āṇ
affected-mind	him	heard.	This-one	him-to,	'father,	I
aravagatā-um	āṇḍāḷ-um	piṇam	āḍipā.	īnī	ninṇa	magan
known-to-and	then-to-and	are	did.	Here/for	they	are
arava	vāḷiḷa-ppaṭṭavā	yāṇṇa-um-āḷu,	arava	paṇḍiṭu.	Enṇaḷe	ḍaḷ
saying	to-be-called	fit-men-at-all-on-not,	saying	said.		
appan	taṇṇa	āmarāḷa,	'vāṇṇa	māḷi-taṇṇa-āṇ	nāḷi	kaṇḍa
the father	his	known-to,	'quickly	high-then-being	vāḷi	having-taken
taṇṇa	īṇu	nāḷippiṇḷa,	kaḷḷu	māḷiṇa-um	kāḷaṇḷa	āḍippi-
having come	him	drawn,	hand-on	ring-and	foot-on	draw-
paḷ-um	āḷippiṇḷa.	Nāṇ	kaḷḷiḷeḷu	āṇḍiḷiḷa.	I	say
and	going.	It,	crying	small-foot.	This	my
maḷiḷeḷuṇu.	āḷi-taṇṇa,	nāḷi	vāḷiṇu;	kāḷiḷe	piṇṇaṇ	āḷi-
drawn-on	having-become-to,	again	retired;	not-seeing	poor-man	having-
taṇṇa,	kaṇḍa-kāḷiṇa-ṇaṇ	āḍipā-vāḷi	'	arava	paṇḍiṭu.	Arar
known-to,	seeing-seeing	made-to-it-and I	saying	said.	They	seeing
indeed.						
Enṇaṇ.						

Enṇaḷ	arava	māḷi	magan	vāḷiḷi	āḷi-taṇṇa,	āḷi-um	taṇṇa
Here	his	older	are	fold-in	had-been,	having-become-he	seeing
vāḷiḷeḷu	apukā-appeḷ	vāḷiṇa-um	nāḷi-āḷiḷeḷuṇu-um	kaṇḍa	kaṇḍa-kāḷiḷi		
known-to	coming-with	made-and	dancing-sounds-and	having	servants-among		
aravāṇu	vāḷiḷeḷu,	'āḷi-āḷiḷi	'	arava	āḷiḷeḷu.	Arava	aravāḷa
one	crying,	'This-said I'	saying	called,	He	him-to	said.
'nāṇ	māḷiṇaṇ	taṇṇa	nāḷi	appan	arava	maḷiṇaḷeḷu	kāḷiḷeḷu-kaṇḍa
'the	brother	coming	they	father	him	loosely	feeding-on-account of
viṇṇa.	kaḷiḷeḷu.	Appā	arava	kāḷiḷeḷu	arava	kaṇḍa	maḷiṇaḷeḷu-kaṇḍa
food	made.	This	is	getting-angry	leave	to-enter	mind-war-not,
maḷiḷeḷu	appan	paṇḍiṭu	arava	aravāḷa	apukāḷiḷeḷu.	Enṇaḷe	ḍaḷ
having-said	the father	said	having-come	him-with	entrained,		
arava	aravāḷa,	'kaṇḍiḷeḷu,	āḷi.	maḷiṇaḷeḷu	āḷi	maḷi	maḷi
is	him-to,	'not-please,	no-much	poor-having-become	I	then	then
aravāṇu.	Nāḷi	kaṇḍa.	arava	māḷi-um	kaḷiḷeḷuṇu-um	āḷi,	maḷi
arava.	They	order	are	day-even	drawn-upon-even	was-not,	but
arava	caṇḍiḷeḷuṇu-āḷi	āṇḍiḷiḷeḷu-kaṇḍa	āḷi	aravāḷa	āḷi	aravāḷa	āḷi
my	friends-with	having-become	to-foot-weak-foot-being-for	then	one-even		
aravāḷu	aravāḷa	āḷi	āḷi	āḷi	āḷi	āḷi	āḷi
aravāḷu.	Nāḷi	kaṇḍa.	arava	maḷiṇaḷeḷu	kaḷiḷeḷu	maḷiṇaḷeḷu	maḷiṇaḷeḷu
arava.	They	order	are	day-even	drawn-upon-even	was-not,	but

then kaññā 1 where mango vana-applekkā avana-ari vāṇa
 eating having-eaten this fly me coming-when hin-for food
 kaññā-akkā ? ' can utteran chelli. Appā avana avana-ka panna,
 must-be-it-not ? ' saying reply spoke. Then he him-to said,
 'manga-k, al appā-ana avana kha aganna-akkā ? ' milk-offer
 'no-G, then always me-with together not-to-it-not ? ' me-to-being-thus
 akka nanna aganna. Ennā 1 mango makkāna makkāna-ka ip-
 all time in. But this fly brother don't-me not-
 froma kiya yirina. chakka pāṇa avana, kaṇṇa-ki-ippa-ikkāyil
 become again revised; not-eating poor had-become, away-reaching-being-become
 nān makkāna makkāna-ka-akkā ? aganna.
 we having-been-merry to-first-wanted-being-to-it-not ? it.'

KANARESE.

Kanarese is the language of the north-western part of the Madras Presidency with the adjoining districts. The number of speakers may, roughly, be estimated at ten million people.

The name Kanarese simply means 'the language of Kanara.' Kanara is derived from an older form *Kannada* or *Kannāḍa*. This latter word is supposed to mean 'black country' from the Dravidian words *kar*, black, and *nāḍa*, country. This explanation is due to Dr. Gundert, and was adopted by Bishop Caldwell as 'a term very suitable to denote the "black cotton soil," as it is called, of the plateau of the Southern Dekkan.' The Sanskrit form of the word, which comes as early as the sixth century A.D., is *Vaṭṭaṇṭikā* or *Ṭṭhaṇṭikā*, is *Karṇāṭa* or *Karṇāṭaka*, which form seems to be Sanskritised from a *Prākṛit* *Kannāḍa*, or *Kannāḍa*. The word was apparently introduced into North Indian literature through the Pallava *Prākṛit*. It occurs in Śaṅkara's *Kaṭhaśaṅkara*, which is based on an old, now apparently lost, work in Pāliśīlī, the *Ṭṭhaṇṭikā* of Gaṇḍhārjya.

The term, according to Bishop Caldwell, was at first a generic denomination of the plateau of the Southern Dekkan. He goes on to remark—
 'Kannāṭaka has now got into the hands of foreigners, who have given it a new and entirely erroneous application. When the Nishankarishians arrived in Southern India they found that part of it with which they first became acquainted—the country above the Ghats, including Mysore and part of Telangana—called the *Kannāṭaka* country. In course of time, by a misapplication of terms, they applied the same name, the *Kannāṭaka*, or *Kannāṭa*, to designate the country below the Ghats, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghats, which never had any right to it whatever. Hence the Mysore country, which is properly the *Kannāṭa*, is no longer called by that name by the English; and what is now geographically termed "the *Kannāṭa*" is exclusively the country below the Ghats, on the Coromandel coast, including the whole of the Tamil country, and the district of Nellore only in the Telugu country. The word *Kannāṭaka* was further corrupted by the Canarese people themselves into *Kannada* or *Kanara*, from which the language is styled by the English "Canarese."

The two forms *Kannāḍa* and *Kannada* are both found in Kanarese literature as early as about 1300 A.D. *Kannada* occurs still earlier, in a Tanjore inscription of the 11th century. There does not seem to be any foundation for Bishop Caldwell's assumption that this latter form is a corruption of the former. It seems to be more probable that *Kannāḍa* is the Sanskritised form of a *Prākṛit* *Kannāḍa*, and that this latter is the older one. If it occurred in the original upon which Śaṅkara's work is based, it can only have had the form *Kannāḍa* or *Kannāḍa*, and this form must then have existed in the 1st centuries of our era.

Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore, Salim, Anantapur, and Bellary. The frontier line between it and the Telugu language runs northwards, through the desolations of the Highways the Nizams, as far as Bilar, where it turns almost due west on to about the 76th degree, and, further, southwards so as to include the south-eastern portion of And and Rayachota. Kanarese is also spoken in the extreme south-east of Salim, in Taluk Tangana; to some

area which reaches up to Salim, Anantapur, and Bellary. The frontier line between it and the Telugu language runs northwards, through the desolations of the Highways the Nizams, as far as Bilar, where it turns almost due west on to about the 76th degree, and, further, southwards so as to include the south-eastern portion of And and Rayachota. Kanarese is also spoken in the extreme south-east of Salim, in Taluk Tangana; to some

extent in the Amulh State of the Solani Agency; and in the South of Belgawan, and, further to the west, in Kolhapur almost as far west as the town of Kolhapur. The line thence turns southwards following the Ghats to about Honawar, where it goes down to the sea. In North Kanara, Kannara is the official language all over the district. It is the principal language of South Kanara, with the exception of the south-western corner. The frontier line thence coincides with the southern frontier of Mysore. Kannara dialects are also spoken in the Nilgiris, and the language has, lately, been brought by immigrants to Madras and to the Central Provinces.

Kannara is bounded on the north and west by Marathi and its dialect Konkani, on the east by Telugu and Tamil and on the south by Tamil, Kodaga, and Vain.

The dialectic differences within the Kannara territory are, to judge from the material available, comparatively small. The most important dialect is Kodaga, spoken in the Nilgiris by the so-called

Dakshin.

Dakshin or Dakshin. It is a more ancient form than ordinary Kannara, and in several points agrees with the language of old Hindustani. Another Kannara dialect of the Nilgiri Hills is that spoken by the Kurumbas. It does not seem to differ much from ordinary Kannara. The name, or a similar, tribe is called Kurumbis in Chanda. Their dialect shows some traces of the influence of the neighbouring Telugu. Other dialectic variations are apparently unimportant. The pronunciation differs to some extent in Bijapur. The dialect of the Ghatas of the Central Provinces in this respect often agrees with the language of Bijapur. In other cases it has preserved old forms, like the dialect of the Kodagas.

The bulk of the people whose home-language is Kannara live outside the territory included in the Linguistic Survey. The Census reports of 1881 and 1891 have, therefore, been examined in order to ascertain the number of speakers. From the various districts of the Bombay Presidency estimates have been forwarded for the use of this Survey, as follows:—

	Estimated number.	Census of 1881.
Kannara	140,000	219,342
Kolhapur	54,000	11,329
Belgaon	80,000	41,487
Malara	10,000	14,000
Solani Agency	4,000	4,345
Belgaon	111,000	500,470
Kolhapur	155,000	103,000
Southern Maratha Agriks	781,000	224,000
Chandwar	500,000	100,000
Sevaram	10,000	22,700
Bijapur	500,000	114,400
Total	1,614,700	8,089,504

Kannara was spoken as a vernacular in the following districts of the Madras Presidency and Soudashtra:—

	Census of 1881.	Census of 1891.
Kolhapur	50,000	5,000
Kannara	5,000	7,000
Grand total	10,000	12,000

	Brought forward	Census of 1881.	Census of 1891.
Bellary		25,149	35,179
Anasagar		539,585	481,074
North Arcot		79,690	96,186
Salem		16,493	39,009
Salem		139,414	154,493
Chitaldurg		823,114	268,607
Wingis		14,735	11,019
North Canara		813,844	211,765
Coastal		7,598	7,000
Total		1,861,019	1,584,961

Kannara is the principal language of Mysore and is also spoken by many people in the Highways, the Nizam's Dominions and in Coorg. By adding the Census figures for all these districts we arrive at the following total of people who speak Kannara within the territory where it is a vernacular:—

	Census of 1881.	Census of 1891.
Bombay Presidency	1,835,719	1,664,794
Madras Presidency	1,690,126	1,696,261
Nizam's Dominions	1,461,046	1,602,003
Mysore	2,638,979	4,664,076
Coorg	14,113	79,608
Total	6,604,973	10,106,742

Kannara has been brought by immigrants to other districts of India. In Madras the Kannara element is very strong (164,642 in 1891 and 114,091 in 1901), in other districts the language is only spoken by comparatively small numbers of speakers. Local estimates, for the use of this Survey, have been forwarded from Nagpur and Bhamburda. The rest of the figures which follow have been supplied from the Census reports.

The number of speakers of Kannara in those districts where it cannot be considered as the local language were as follows:—

	Census of 1881.	Census of 1891.
Andhra and Kachhar	—	390
Assam	—	3
Bengal Presidency	—	14
Bihar	—	1,006
Bombay Presidency	—	4,621
Burma	—	14
Central Provinces	1,816	1,816
Madras Presidency	800,000	812,481
Punjab	—	3
United Provinces	—	187
Baroda	—	67
British India	—	394
Total	801,816	918,110

By adding these figures to those given above we may estimate the number of speakers of Kannara as follows:—

	Census of 1881.	Census of 1891.
Kannara spoken as a vernacular by	6,604,973	10,106,742
Kannara spoken abroad by	801,816	918,110
Total	7,406,789	11,024,852

To this total must, finally, be added the number of speakers of the minor Kannara dialects, as follows:—

	Count of 1901.	Count of 1901.
Kannara proper	5,000,000	10,000,000
Malaga	20,000	20,000
Kannada	10,000	10,000
Other	2,000	2,000
GRAND TOTAL	5,032,000	10,032,000

Kannara literature is known to extend over a considerable period. The oldest specimen of Kannara is, according to Professor Hultsch, contained in a Greek play preserved in a Papyrus of the second century A.D. The oldest known works go back to at least the tenth century A.D. The origin of Kannara literature is due to the labours of the Jainas, and the first literary works are largely influenced by Sanskrit. These periods are usually distinguished in Kannara literature.

1. *Archaic Kannara*, from at least the 10th to the middle of the 13th century. The principal productions were scientific works on grammar and grammar, based on Sanskrit originals, astrological works, and poetical works in a highly artificial style. This literature is written in an old dialect which is said to be quite uniform and to show an extraordinary amount of polish and refinement. It is full of Sanskrit loan-words, and differs from the modern dialect in phonology and inflectional system. The archaic dialect was occasionally also used in literary works at a later period, and such productions are usually included in the ancient literature. Among the principal authors we may mention Pampa, who wrote an *Adipurana* (A.D. 941); Arjala, the author of the *Chandraprabodhastava* (A.D. 1089) and probably also of the *Lilavastuprabandha* (about A.D. 1200); Virayana, the author of rhetorical works such as the *Kavyasiddhanta* and the *Chandana* (about A.D. 1300); the grammarian Kallidasa, whose *Subodhastava* (about A.D. 1215) is the classical Kannara grammar; Shalishara, the author of the *Shalishastava* (A.D. 1387), the *Vishalastava* (A.D. 1471), and the *Antarastava* (about A.D. 1680), and others. Almost all the works belonging to this period are written in verse.

2. *Medieval Kannara*, from the middle of the 13th to the end of the 15th century. The archaic dialect is now changed. The old rules of inflection and syntax are no longer strictly observed, and new forms are introduced. Some of the accents of the old language have become obsolete, and many new Sanskrit words are introduced. The dialect continued to be used in several works even after the 15th century. The literature of this dialect is mainly contained in the poetry of the Jainas and Lingayita sects. It is written in verse. Among the principal works we may mention Somdeva's *Shalish* (about A.D. 1300); Virayana's *Chandraprabodhastava* (A.D. 1389); Kannarayana's *Shalish* (about A.D. 1400); the *Shalish*, popular songs by "Kalyana's servants" (from about A.D. 1400); Kannarayana's *Shalish* (about A.D. 1400); Shalish's *Shalish* (about A.D. 1400), and so forth.

3. *Modern Kannara*.—The literature of the modern dialect of Kannara can be traced back to about the beginning of the 16th century. From that time we find a large proportion of Vaishnava poetry, still mainly written in a dialect which agrees with that of the second period. Prose, also, begins to be developed. We find several adaptations of Sanskrit prose works such as the *Pañchatantra*, the *Vishalastava*, etc. The

language of the courts of justice and, of the ordinary business life is slightly different and freely borrowed from Maráthi and Hindustani. Abstract, religious, and scientific terms are largely borrowed from Sanskrit, and the phonology and the inflectional system gradually assumes the modern form.

A full account of Kannara literature cannot be given in this place. Kannara not being one of the languages properly falling within the scope of the Linguistic Survey. Further information will be found in the works by Nares Kittel and E're, mentioned under *A* authorities, below.

ATTACHMENTS—

A.—KANT KANNARA.

It has already been mentioned that Karsika or Karsikata occurs as the name of a northern country in Sanskrit literature. According to Colonel Yule's *Hobson-Jobson* and vice versa Carnatic, the earliest reference is that in Variksonkhi's *Sprachsamudra* (sixth century A.D.). The mention of the country in Hemadri's *Koshasamudra* (about 1075 A.D.) is probably due to its being mentioned in his source, the Panchik work of Gundakya, which probably goes back to one of the first centuries A.D. Other early references to the country will be found in the *Hobson-Jobson* under *Carnata* and *Carnatic*.

The language spoken in the province 'Carnara,' i.e., the plateau above the Ghats, is mentioned in G. B. Nauwale's *Deila Varigantani e Piaggi*, Vol. i, p. 289 (Yamala 1813), in a Portuguese summary of Eastern Kingdoms written about A.D. 1535.

Fernão Lopes de Castanheda, who went to Goa in 1539 and died in Portugal in 1590, wrote a *História do descobrimento e conquista da Índia*, which appeared at Coimbra 1581-1583, and is the oldest account of Indian affairs written in modern times. The work was reprinted in Lisbon, 1833, and on p. 78 of the second volume of this edition we find a remark to the effect that the language of the 'Gentios' is 'Carnara.' The numerals and 34 words in Kannara are given on p. 313 of J. P. Brita's *Orientalischer und Occidentalischer Sprachsammler*, Leipzig, 1743. Franz Carl Alter published a similar collection of 25 words and the numerals in his *Ueber die Sanscritdramatische Sprache*, Wien, 1768. Alter's collection was taken from a comparative vocabulary compiled in French. The Spanish Jesuit Lorenzo Horreo y Fandaro gives 43 Kannara words in his *Fundamentos poliglotos con prefacion sobre pñ de el Imperio*. Coama, 1784, pp. 163 and f. A version of the Lord's Prayer in Kannara, prepared by the Danish missionary Benjamin Schuler, is printed in Johann Christoph Adelung's *Mittheilungen über allgemeine Sprachkunde mit dem Vater Unser als Sprachprobe in bey nahe hundertley Sprachen und Mundarten*, Vol. i, Berlin, 1806, pp. 315 and f.

The study of Kannara was taken up in earnest by the Sanskrit scholars. A grammar by W. Carey appeared in 1837, and a translation of the New Testament in 1838.

B.—Glossary.

Wozniak.—*Die kanarische Sprache und Literatur*. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. ii, 1848, pp. 317 and f.

Engelmann.—*Carnatica*, edited by H. Mülling. Leipzig, 1868-1871.

Diele kanarische Sprache. Grammatik von H. Mülling. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. xvi, 1890, pp. 408 and f., Vol. xvi, 1891, pp. 341 and f.

- BRATTLER, C.**—*Chinese Syntax*, edited with an introduction to the work and an essay on Chinese typology by Rev. F. Hall. Bangalore, 1876.
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- BRATTLER, F.**—*A Practical Key to the Chinese Language*. Bangalore, 1881.
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- BRATTLER, F.**—*A Grammar of the Kanada Language in English, comprising the three dialects of the language (Janki, Madhavi and Kanda)*. Bangalore, 1888.

D. Dictionaries.

- BRATTLER, F.**—*A Dictionary, English and Kanada*. Madras, 1884.
- A Dictionary, Kanada and English*. Madras, 1885. Revised, corrected and enlarged by Rev. F. Hall. Bangalore, 1886. Revised, corrected, and enlarged by Rev. F. Hall. Bangalore, 1886.
- BRATTLER, F.**—*Observations on the language of the Gaudis, and the identity of many of its terms with words now in use in the Telugu, Tamil, and Chastani Journal of the Asiatic Society of Bengal, Vol. xvi, P. 1, 1847, pp. 144 and 2. Chinese vocabulary on pp. 144 and 2.*
- BRATTLER, F.**—*Sketches of Southern India*. Journal of the Asiatic Society of Bengal, Vol. xvi, P. 1, 1847, pp. 144 and 2; reprinted in *Indian Society*, Vol. 1, London, 1847, pp. 112 and 2. Chinese vocabulary on pp. 144 and 2.
- BRATTLER, F.**—*Chinese Vocabulary*. Bangalore, 1888.
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- BRATTLER, F.**—*English Kanada Vocabulary*. Bangalore, 1881.
- BRATTLER, F.**—*English and Kanada Vocabulary of four words with very common*. Second edition. Bangalore, 1888.
- BRATTLER, F.**—*A Manual Kanada and English Dictionary*. Second edition. Bangalore, 1888. Third edition. Bangalore, 1871.
- A Manual English and Kanada Dictionary, containing about 20,000 words*. Fifth edition. Revised and enlarged. Bangalore, 1878.
- A. BRATTLER, F.**—*A School Dictionary, English and Kanada*. Bangalore, 1878.
- A. BRATTLER, F.**—*A Kanada-English Pocket Dictionary for the use of students*. [J. BratTLer's Manual Kanada and English Dictionary, revised and enlarged on basis of W. BratTLer's dictionary as enlarged and edited by D. BratTLer.] Bangalore, 1888.
- BRATTLER, F.**—*A School Dictionary, English and Kanada*. Second edition, revised and considerably enlarged. Bangalore, 1888.
- BRATTLER, F.**—*A Kanada Glossary of Kanada words*. Bangalore, 1881.
- Kanada-English Vocabulary*. Madras, 1885.
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Old Kamukú and the Bagjaga dialect have two cerebral sounds which have disappeared in the modern dialect, viz., *r* and *ʃ*. *ʃ* has been replaced by *x* and *ʃ*, and *j* by *i*.

There are no certain traces of the harmonic sequences in Kamukú. The final vowel of verbal forms changes, but it is impossible to find any sufficient reason for the fact. Thus, *maĩ-ĩ-tũna*, I do; *maĩ-tũna*, I may do.

The accent rests on the first syllable. In compound words a secondary stress is put on the first syllable of the second component.

It is hoped that the short sketch of Kamukú grammar which follows will enable the student to understand the forms occurring in the specimens. For further particulars the works quoted above under Authorities should be consulted.

[No. 14.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Madras Ann. B. S. 1867.)

Oba manahyadige idara makkaj-idara. Avar-alle chikharana taidaga,
One man-to his son-were. Thus-is the-sonner father-to,
 'tandayt, hēi-y-alle anaga bare-takka pilanati ninaga kodu,' and-aga
 'father-O, properly-in me-to to-come,fit share me-to give' said-them
 badukanna avadige pil-iyana, Kōhara dinagaia mōle chikka magana alla
Being them-to share-gave. A-few of-days after sonner son all
 kōdai-kōdai dōra-dōdikke haraia alla dandagana-agi
having-paid-for far-country-to having-gone there speedily-having-become
 kodai tanna kalyana hōi-māi-bijana. Avara alla vachin-mōdida
having-there his property raised-having-made-into. He all expenses made
 mōle i dōdai-alle ghōra-ida hara mō-agi avara hara-paḍi-
after that place-to avara having-arrived he to-went-to,fast
 brambhōdina. Āga hōi i dōdhar-alle dharanata kodai-kōdina
again. Thus having-gone those inhabitants-in one joined.
 Ivara varama hadigēkara mōyavadike tanna hōigēdige kōchōdina.
This-one his noise to-fred his-own fields-to sent.
 Hōi-alle hadigēdige dōmōra hōi-y-ida tanna hōi vachin-kōdina
Thus-having pigs eating all-cattle-from his-own fully to-fit-for himself
 apthahid-aga yara avadige kodai-ida. Āga tōyama-kōdina, 'nanna
desired-them eat-one him-to gave-out. Thus having-come-to his-sonner, 'my
 tandaya hōdara odde mōdai kōiyavadike hara vōḍi upa; idara
of-father near how-many persons accounts-to full bread is; but
 alla hōdoy-ida dōpāḍi Mōra mōla tanna tandaya hōi
I having-from do. I having-arrived my of-father near
 hōi avadige, "tandayt, parakakka virōhar-agi-y-a dōra
having-gone him-to, "father-O, Harra-to and-carry-having-become-and of-thee
 mōdō-y-a pōpa mōi-mōdina, Nōra hara nōra mago-mōdai kōyōl-
before-and do having-done-am. I still thy son-having-said to-be
 pōpa pōyō-alla. Nōranata nōra kōiyama-alle dōra-mōle mōdai,"
called fit-man-am-not. He thy accounts-in one-like made."

nāra-kōjiddi-tu-andara, 'Iya, "nāra kōjja kōssa mājjhara," ara yāka
 mēra-pāsa-āhā / j-jāhā, 'asa, "ae kōd aorā dā," ā vā
 ānāhā? "nāra kōjja kōssa mājjhara," ara ara. Nāra āra āhāhā
 āpā / "I kōd aorā dā," ae ap. Tāra āp āhāhā
 pāsa ānāra kōjjhāra ānā āra āhāhā pājjhāra-āpā-āhāhā
 āra āra āp-āra ā-āra āp āhāhā āp āhāhā āhāhā-āpā-āhāhā.
 share me-to q-give I-the thy mishap-of would-have-become-partner.'

FREE TRANSLATION OF THE FOREGOING.

Two travellers were going together. One of them found a purse of money lying on the way. Taking it in his hand he said to the other, "Oh, look here, I have found a money-bag."

Thereon the other says, 'Oh, why do you say I have found it? We two are going together. Therefore either profit or loss is to fall to the share of us both equally.'

Hearing this the man in possession of the purse says, 'well then, why should I give you a share in the thing I have found?' To this the other says, 'very well, don't give it to me.'

Afterwards, when they had proceeded a little further, the owner of the purse looking about for it, came after them in company of Government police. Seeing these, the man in possession of the purse said to his companion, 'friend, we have done a very bad thing.' To this the companion said in reply, 'why do you say now that we have done a bad thing? Say rather, "I have done a bad thing." If you had given me my share in your work, I too would have been your partner in your work.'

The Kakhur spoken in Ujjar is locally known as Ujjapur. It does not, however, differ from the standard form of the language to such an extent that it deserves to be considered as a separate dialect. The difference is chiefly one of pronunciation. Thus we find *o* very commonly substituted for a final *e*; e.g. *paia*, Standard *peia*, why; *ra*, Standard *re*, *li*, etc.

B and *d* are commonly replaced by *pa* and *pa*, respectively; thus, *paia*, all; *paiga*, on, etc.

An *awaw* is sometimes written before *e*; thus, *biwi*, ear; *biw*, ho. We ought perhaps to transliterate such forms as *biwi*, *biw*, respectively.

Initial *e* is pronounced as *o* in Standard, and it has been transliterated accordingly; thus, *oia*, etc.

The dialect sometimes uses contracted forms instead of the fuller ones in the Standard dialect; thus, *waia*, Standard *awaia*, two (number); *nia*, Standard *awia*, four (number); *maia*, Standard *amaia*, wine; *maia*, Standard *amaia*, to me; *biia*, Standard *awia*, to him, and so forth.

With regard to the inflexion of nouns, the dialect closely follows Standard Kakhur. The plural suffix *paia*, however, sometimes becomes *pa*; thus, *pappu-paia*, fathers.

The conjugation of verbs is, mainly speaking, regular. The pronominal suffixes are very commonly dropped in the first and third persons singular; thus, *iaia*, I went; *iaia*, he went. The same is, however, also the case in Standard. When the pronominal suffix of the first person is retained we often find *ai* instead of *ae*; thus, *ai-paia*, Standard *ae-paia*, I go.

Other minor details will be easily grasped from the specimen. It is not necessary to give more than the beginning of the Parable of the Prodigal Son in order to illustrate this form of speech.

yēga illa. Nānu nānu āṅṅaṅṅaṅṅa nānu nāṅṅiṅṅi." Maṅṅa iṅṅi
 worthy am-not. This thy servant-as am make." And he
 paṅṅi maṅṅa tannu yāṅṅa hāṅṅiṅṅi hāṅṅi. Adāṅṅi iṅṅi iṅṅi iṅṅi dāṅṅi
 away and his father-of near came. But he still very far
 kēṅṅi, āṅṅa yāṅṅi āṅṅa nāṅṅi, maṅṅa nānu nāṅṅi dāṅṅi
 bring-they, his father him son, and him on compassion
 hāṅṅi, nāṅṅi tēṅṅi kēṅṅi, maṅṅa nāṅṅi-ṅāṅṅi, maṅṅa nāṅṅi kēṅṅi.
 now, and having-run he-went, and embraced, and him gave
 Maṅṅa nāṅṅi iṅṅi-ṅāṅṅi nāṅṅi, 'yāṅṅi, dāṅṅa nāṅṅi maṅṅa nānu
 And the-son him-to said, 'father, God-of before and then
 nāṅṅi pāṅṅi nāṅṅi, maṅṅa nāṅṅi nānu nāṅṅi nāṅṅi pāṅṅi illa.'
 before in I-had-son, and I thy son to-be-called worthy am-not'
 Adāṅṅi yāṅṅi tannu āṅṅi-ṅāṅṅi nāṅṅi, 'nāṅṅi dāṅṅi nāṅṅi tēṅṅi.
 But the-father his servant-to said, 'very good now bring,
 maṅṅa āṅṅa nāṅṅi kēṅṅi, maṅṅa nānu kēṅṅi-ṅāṅṅi nāṅṅi kēṅṅi, maṅṅa
 and him on put, and his hand-on ring put, and
 Maṅṅa kēṅṅi nāṅṅi kēṅṅi. Maṅṅa nānu tēṅṅi maṅṅa kēṅṅi.
 his foot-on shoe put. And we let-us-out and joy
 had. Tāṅṅa, I nānu nāṅṅi nāṅṅi, tēṅṅi
 let-us feel. Why I-I/you-said, this my son who-was-dead, again
 pāṅṅi āṅṅi, āṅṅa āṅṅi-ṅāṅṅi kēṅṅi, kēṅṅi.' Maṅṅa
 alive has-become; he another-country who-had-son, has-brought, And
 āṅṅa nāṅṅi kēṅṅi kēṅṅi.
 they happiness to feel began.

GOLARI OR HŌLIYĀ.

The Gōlars or Gōlars are a tribe of nomadic herders in the Central Provinces. Compare Sherring's *Driver and Caster*, Vol. II, p. 111. They have been reported to speak a separate dialect of their own in Seoni, Nagpur, Chanda, Bhandara, and Balaghat. No specimens have been received from Nagpur, but there is every reason for believing that the Gōlars of that district speak the same language as those in the neighbouring districts of Bhandara and Balaghat. The Gōlars of Chanda, on the other hand, speak a form of Telugu. Compare below, pp. 369-74 and ff.

The Hōliyās are a few casts of leather workers and mendicants, and have been returned from Seoni, Nagpur, and Bhandara. Their dialect is identical with that spoken by the Gōlars, and they are apparently simply an offshoot of that tribe.

According to local tradition there were once two Gōlar brothers who possessed a cow. The animal died, and the elder brother told the younger one to renounce the carcass. He complied with the order, and afterwards the elder brother told him not to touch him, because he had lost his caste by carrying off the carcass. The younger brother then went away, and became the progenitor of the Hōliyās. At the present day a Hōliyā is called to do the washing of the room and of the clothes of the deceased, when a Gōlar dies.

Specimens have been received from Seoni, Balaghat, and Bhandara. Those hailing from Seoni profess to illustrate the dialect of both casts, while specimens both in the so-called Gōlar and in the so-called Hōliyā have been forwarded from Bhandara. It will, however, be seen that both in reality represent the same dialect, and there is, accordingly, no reason for separating them. At the last Census of 1901, no such dialect as Hōliyā was returned.

The number of speakers of Gōlari has been estimated as follows:—

Seoni	118
Nagpur	879
Bhandara	1,815
Balaghat	1,400
Total	<u>3,794</u>

The following are the revised figures for Hōliyā:—

Seoni	125
Nagpur	800
Bhandara	475
Total	<u>500</u>

By adding these figures we arrive at the following total for the dialect:—

Gōlari	3,794
Hōliyā	500
Total	<u>4,294</u>

kaṣṭa, it came. Compare contracted forms such as *gṛa*, Standard *gṛaṣṭa*, *uṣṭa*; *gṛṣṭa* Standard *gṛaṣṭa*, two; *uṣṭa*, Standard *uṣṭaṣṭa*, four; *uṣṭa*, Standard *uṣṭaṣṭa*, *uṣṭa*, and so forth. Similar forms have already been noted in the Bijapur dialect.

The substitution of *ṣ* for *ṣ* in the suffix of the *dativa*, in forms such as *appaṣṭa*, to the father; *uṣṭaṣṭa*, to a man, represents the state of affairs found in old Kannara. Compare also the Telugu suffix *ṣṭa*.

ṣ is always written as *r* in the Satal specimen. I have retained this writing; thus, *ṣṭa*, Standard *ṣṭa*, give.

Other details will be easily understood from the specimens.

With regard to inflectional forms, we may note the plural suffix *ṣṭa* in *ṣṭa-ṣṭa*, *uṣṭa*, in the Balghat specimen. Compare the corresponding *ṣṭa* in Sorn and *ṣṭa* in the Bijapur dialect.

The short final vowel of verbal forms is usually dropped. Thus, *ṣṭaṣṭa*, I strike; *ṣṭaṣṭa*, thou striketh; *ṣṭaṣṭa*, he strikes; plural, 1, *ṣṭaṣṭa*; 2, *ṣṭaṣṭa*; 3, *ṣṭaṣṭa*. Gilchrist in this respect agrees with Old Kannara. We also sometimes find a final *a* in the third person singular, as in Old Kannara; thus, *ṣṭaṣṭa* and *ṣṭaṣṭa*, he is; *uṣṭaṣṭa* and *uṣṭaṣṭa*, he stayed.

The second person singular sometimes takes the form of the third; thus, *uṣṭaṣṭa*, thou madest.

The past tense of nouns ending in *a* is formed by adding *d* directly to the consonant preceding *a* without inserting *ṣ*. Thus, *uṣṭaṣṭa*, Standard *uṣṭaṣṭaṣṭa*, he made. The same principle also prevails in Old Kannara.

We may further note forms such as *ṣṭaṣṭa*, I shall strike; *uṣṭaṣṭa*, I shall say; *uṣṭa* and *uṣṭa*, they were; *uṣṭaṣṭa*, Standard *uṣṭaṣṭaṣṭa*, it was seen; *uṣṭaṣṭa*, it appeared, etc.

The infinitive ends in *ṣ* or *ṣṭa*; thus, *ṣṭaṣṭa*, or *ṣṭaṣṭaṣṭa*, to lead.

Conjunctive participles such as *uṣṭaṣṭa*, having done; *ṣṭaṣṭa*, having gone, are due to the influence of the surrounding Aryan dialects. The same is probably also the case with forms such as *ṣṭaṣṭa*, striking; *uṣṭaṣṭa*, saying, etc.

The Aryan influence is also apparent in forms such as *ṣṭaṣṭa*, exactly so; *ṣṭaṣṭa*, (he said) to his father; *ṣṭaṣṭa*, he was; in the confusion between the *uṣṭaṣṭa* and *uṣṭaṣṭa* forms of the numerals; thus, *uṣṭaṣṭa* and *uṣṭaṣṭa*, a little, etc.

The *ṣṭaṣṭa*, same cause, in the Balghat specimen, and *uṣṭaṣṭa*, coming, in that received from Bhandari, are Telugu and not Kannara.

Note finally the negative form *ṣṭaṣṭaṣṭa*, Standard *ṣṭaṣṭaṣṭaṣṭa*, he was not pleased to give. The form *ṣṭaṣṭaṣṭaṣṭa*, he did not go, seems to be composed of *ṣṭaṣṭa*, corresponding to Standard *ṣṭaṣṭa*, not going, and *ṣṭaṣṭa*, he went.

It would be waste of time to go further into detail. The three specimens which follow will not, it is hoped, present any serious difficulty. They are all rather meagre, and it has therefore been considered best to give them in full so that they may be used to control each other.

[No. 17.]

DRAVIDIAN FAMILY.

KANAKURU.

SPECIMEN I.

GOLAKI (OR HÖMÄ) DIALECT.

(DISTRICT BRADNALL.)

REPORT OF A THEFT.

Nijada dno-da ando-kō akavēka-ka uli nāra
The-day-before-yesterday day-on first-mo-to-may Friday-on at-night we
 chana mari-ka māngkyaḥ kōvā. Sanaḥ mika uli-da marōka mari
all house-in sleeping were. about half night approximately we-to
 khaḥakhaḥaḥaḥa hīng aḥiḥa mōri-ka kōpa-tatta. Nān vijayaḥ ki
rafting is voice house-in to-door-came. Me-to it-appeared that
 ntyo agididā. Andakō nō yali-ḥā. Nijāda-ka yadōvā ag nāra
a-day it-may-be Therefore I arose-went. Morning-of we-arose then our
 māḥi-ka nōd kōḥi ki ad iḥiḥiḥa kaviḥa tarakō kōvā.
house-in out room is that room-from door having-opened was-not.
 Māḥyada kōḥi-ka nō iḥa kaviḥa kōḥiḥa. Kaviḥa tyāriḥa pīḥa-gaḥa
Sleeping time-of I this door that. Door opened how
 ā iḥa nō nōḥi-ḥāḥa. Ad kōḥi-dā vāḥa galyāḥi-dā nān nāra
was this I door-keeper. That room-in one put-in up hundred
 rapayā mād vāḥiḥaḥa. kōḥi, tyāḥa nāra rapad iḥakō iḥa. Kōḥi-
rapayā and gold-of ornaments, each hundred rapayā kept were. Room-
 dā kōḥi-ḥāḥa jē galyāḥi-ḥa mōḥa iḥakō iḥaḥa ad galyāḥi vāḥiḥa
is going-on what put-in goods kept was that put broken
 kōvā. nōd vāḥa nō iḥāḥa. Ag mōḥi-dā chōḥa jay-ḥa patti
appeared, and goods there were-not. Then house-in many places-in trace
 māḥiḥa pāḥa yaliḥa patti dikḥi-ḥā. Māḥa yira nō. kōḥiḥa
I-made but anywhere trace was-not-found. Goods anybody if stealing
 vāḥiḥiḥaḥa. nōḥiḥa nō iḥa kōḥi-dā rapayā vāḥiḥiḥa kōḥiḥa. Nān
having-carried-may-be saying I this theft-of report to-much have-came. My
 mōḥi kōḥiḥa uli nān yāḥa kōḥiḥa kōḥiḥa kōḥiḥa. Sanaḥ mād Gōḥiḥa
house-in theft-of night my two servants by-name Sanaḥ and Gōḥiḥa
 māngkyaḥ iḥā. Aḥaḥaḥiḥa nō mōḥi Gōḥiḥa yā mōḥi-māḥiḥa. Mā,
sleeping were. Then-among my suspicion Gōḥiḥa this was-not is.
 Māḥyada mōḥi Gōḥiḥa vāḥa Gōḥiḥa kōḥiḥa mōḥi-pāḥiḥa mōḥiḥa. Nān,
So-since my neighborhood-in our Gōḥiḥa name-by several men is,

[illegible]

FREE TRANSLATION OF THE FOREGOING

The day before yesterday, which was a Friday, we were all sleeping as night in the house. About midnight I thought that I heard a rattling noise in the house. I thought that it might be the dog, and therefore I did not rise. When getting up in the morning, I found that the door of a room in the house had been opened, though I was absent when I went to bed. I proceeded to look for the reason of its being open. In that room there was an earthen pot containing some gold ornaments and a beaded sash in cash. On entering the room I found that the pot in which the property was kept had been broken, and that the contents were gone. Then I searched about the house in many places, but could not find any trace. Thinking that somebody might have carried the things away and stolen them, I have come to make this report of theft. On the night of the theft, two servants, Rānā and Gopāl by name, were sleeping in my house. Of these I suspect Gopāl. There there is in the neighbourhood a convict named Ghna, who also sometimes comes to my house. He has once or twice given me one or two coins. A week ago he is said to have asked my servant Ghna, where his master kept his money. The day before yesterday he came to my house and asked for a loan of twenty rupees. I did not give him the loan because he would not agree to an interest of two per cent. At the time of going away he said, 'I will see what will happen in my house to-night.' To-day this man has gone to another village, and it seems to me that he has run away with my property. An enquiry ought therefore to be made into the matter.

[No. 18.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

GILANI (OR HONIA) DRAGON.

(DISTRICT BALLARIE.)

Yediki mikai yaji plogi yaka, alio-ka-yā apen-et anan, 'hi ap,
Some man has now worn. The-younger father-to said. 'O father,
 sampai-da in nan hiki ki to hoi.' Bak kin viti hach
property-in what up there becoming that place' Thus there there driving
 krajan. Ekkil dia igili an pā chaj othai mādhe
year. Many days became-not the-younger one all together having-made
 maki hajan. Ah hachhiki kyak-di chaj sampai hach mādhe
country went. There wished work-in all would good made
 Bak chaj hach mādhe bak i maki-da hach bar hikan. Ir
Thus all spent made there that country-in heavy family fat, He
 gadi mādhe. Ir i maki-da hach yidhi madi madi.
distressed became. He that country-in having-good established here stayed,
 Ir nan ki-ki hach hāy-h hajan; a phodi hach ki-ki ig madi.
He his field-in twice to-and and; that land twice to-and there at
 hach pā-ki ki-ki hajan. Bak hach yid hach, Ir anan, 'na
His expense-even to-and gone-not. Thus him-to now came, he said, 'my
 apen madi chik rekani viti chik mādhe, and nā yaji
father have many arrears for bread is-prepared, and I with-hunger
 vidi. Na yid-ki nan apen hach hajan, na nan anan, "hi ap,
die. I arising my father near will-go, I to-him will-say, 'O father,
 nā hachhiki and kyak nā mādhe, and nā anan nā pā mādhe, bak
I God for work I did-not, and thus before I sin did, and
 nā nā pā nā-ki hach-di. Ni nan nā vachir hach madi."
I thy sin to-be-called working-ma-not. Thus we are agreed like consider."
 Bak Ir yid-ki nan apen hach hajan. Bak Ir dāya nānan nan ap
And he arising his father to and, And he far was his father
 mādhe dāy mādhe, Ir nā hach, Ir hach hachhiki nā madi
working pāy made, and running went, and work endured and his
 kajan. Bak nan anan, 'hi ap, nā hachhiki and kyak, nā
gone. And to-him he-said, 'O father, I God for and I

viðfölni and ein spandi ok þá þá viðfölni. Þekki ok ein þá um að
did and then before I in did. And I thy am to-be-called
 'Myk-lik.' Þekki ok ein þá um að, 'að þá um þá um
worthy-as-wel.' And the-father his servants said, 'good still bring and
 þú ok þá. Án ok þá um þá um þá um þá um þá um þá um
him-as yet. And his hand-as ring and foot-as also yet. And we
 viðfölni viðfölni þá um viðfölni. 'Þú-ik i um þá um viðfölni, in
wel-wel merry happy well-wel. Because this my sin dead-gone-as, again
 þú ágrátt; þá um viðfölni, in ágrátt.' Þekki þá um þá um
also has-become; but-gone-as, again has-become.' And so merry
 viðfölni.
he-made.

Án þá um þá um þá um. Þekki þá um þá um þá um, þá um þá um
his good am said-in you. And he house near come, mune
 and kunnþing viðfölni. Án þá um þá um þá um þá um þá um þá um
and dance heard. And he his servants near-from one called himself'
 þá um þá um þá um, 'ik ok þá um.' Án þá um þá um þá um, 'ok
is and asked that, 'then what is-going-on?' And he said that, 'your
 þá um þá um, and um ok þá um and viðfölni, þá um þá um þá um.
brother has-come, and your father good food has-made. Him well found.'
 Þekki þá um þá um and um þá um þá um þá um. Þá um þá um þá um
And his-to upper come, and house-in go-would-not. Therefore his father
 þá um þá um and þá um viðfölni. Án um þá um, 'þá um, ik i
out came and him extended. His father-to said, 'no, I as-many
 varð-ik um þá um viðfölni. Án ik þá um um and þá um ik
years-as your service do. And I over you towards dead I
 þá um. Án um þá um viðfölni and þá um um þá um þá um, and
explained-not, and me you over me good young com gone-not, and
 ik um þá um viðfölni þá um viðfölni. Þekki i um þá um viðfölni
I my-own friend with merry would-have-made. And this year am hereby
 viðfölni þá um þá um viðfölni þá um þá um þá um þá um þá um
with all property denoted so he come thus you well him
 viðfölni. Án um þá um, 'ik þá um, ik um, ik um um viðfölni
for found.' The-father him-to said, 'O me, then always me well
 ik. Án um ik, ik þá um þá um ik. Án þá um viðfölni, þá um i
and. What now is, that all there is. And merry is-made-is, because this
 um þá um viðfölni, in þá um ágrátt; þá um viðfölni, in ágrátt.
your brother dead-gone-as, now also has-become; but-gone-as, now has-been-found.'

shōshi atsumu. Ma appu shōshō-gōkan sōdan,
worthy-to-be-called stand-not. But the-father the-son-in-law said,
 "shōshi phayiki, tari, ai nan mago upi, ai nigra beru
 'good clothes bring, and my son put-on, and ring finger on
 back, ai phay tari, hi-da kaku; Urai ai kōrai mōji; yōshi
 put, and shoes bring, foot-on put; eat and merry make; for
 nan mag shōgōkan, yōkō kōdan; k apigōkan, mat kōdan."
 my son stand-gone-was, after came; eat-gone-was, and came."
 Ai kōrai māgan,
 And merry makes.

Hōy mag hi-da iru. Ai machi kate-kate kōdan, kōdan
 Elder son foot-to was, and house-to nearer came, heard
 hi kōkan. Tan shōrin kōdan, 'kū nan māyū yū
 made dance. Ma aruani called, 'what our house-to all-this

nageki? Children kōdan, 'nin shō kōdan; nin appu ien
 happening? Servant said, 'tū brother come; thy father ien
 wakōkan, shōkan, utaru hōjō māgan. Hōy ien shō māgan,
 safe-and-sound was, but foot made. But he eager made,

machi hōshōkan. Appu hōrū kōdan mōkan. Mag
 house-in did-not-enter. The-father eat came entered. The-son

ien appu, 'i kōrai nin gōy shō māgan, ai kōkan
 said to-the-father, 'so-many years thou with serving I-to, and order
 ni kōshō, ai ni nan tad arigōki kōshō. Jo
 I transgressed-not, and thou me one did parent-not, which

kō-to māg-mit shōkan. Nin mag shō sōpō hōshōkan
 given-if with-friends eating-was. Thy son all property kōshō

ienkan, ien kōdan, ien-ut ien hōjō mōkan/shō." *thou-mother.*
 remain-to-not, he came, therefore eat food

Appu sōdan, 'ai shō, ni mad shō māgan hiy. Jo
 The-father said, 'O son, thou my always near art. What

shō mad, shō shō shō, Jo nin shō kōdan,
 property mine, that property mine. What thy brother came,

shōgōkan, kōgōkan, kōdan, nani kōshi kōshi kōdan
 stand-gone-was, eat-gone-was, was-found, we happy becoming therefore

kōyū shōkan.
 foot sound-to-not.

Äp chikran kishin, 'I've *shp* *shyde* *phapkyä* *koyk-katin* *avun*
The-father *arrived-to* - *said*, 'I'm *for* *good* *cloth* *bringup* *his*
 maidin *kiki*, *kaidik* *ungä* *kik*, *kaidik* *phypun* *kik*. *Th*, *tindin*
bedgyn *put*, *hand-on* *ring* *put*, *foot-on* *shar* *put*. *W'ell*, *saying*
khandi *mijuna*; *iru* *nan* *mag* *shidin*, *jyäk* *shin*; *äva*
merry *let-as-make*; *kiko* *my* *am* *died*, *living* *became*; *he*
kajshogkun, *shidin*.' Äp *uallä* *mandata* *kivät* *mad-kartur*,
had-been-let, *was-found*.' *Then* *all* *they* *merry* *to-make-began*.

Ävan *shäp* *pärs* *käl-ä* *ishin*. Äva *uallä* *hant* *handen*, *kajshyäk*
His *shook* *own* *field-in* *man*. *He* *know* *to* *come*, *dancing*

hijä *kyäshin*. Äp Äva *uallä* *mandata* *handen* Äva *käshin*, 'I've
saying *heard*. *Then* *to* *one* *man* *called* *he* *asked*, 'such

is *yin-and?*' Äva *ärük* *kyäshin*, 'no *not*, *handen*. Äva
shä *what-is?*' Äva *shin-to* *said*, 'thy *brother* *has-gone*. *He*

asked *handen* *asku* *win* *ip* *pälshär* *mäshin*.' Äp *ärük*
my *came* *saying* *thy* *father* *found* *made*.' *Then* *him* *to*

sh *käl*, *askyäk* *käshin*. Äruk *ip* *hant* *handen*, *magun*
anger *fell*, *know-in* *went-not*. *His-to* *father* *not* *came*, *the-own*

win-as-kartur. Äva *kyun* - *mäshin*, 'no *such* *handen* *shikäl*
to-asked-began, *He* *father-to* *word-played*, 'as-many *years* *shl-own* *arodes*

mäshin, *pan* *nin* *kakun* *wordshl*. *Nan* *magin* *good* *kivät-majä*
I-did, *but* *thy* *command* *broke-not*. *My* *friends* *uallä* *movement*

mäshin *uallä* *shin* *man* *käshin*. Äva *nin* *mag* *handen*, *kälä* *nä*
to-make *our* *good's* *poor* *parent-not*. *This* *thy* *own* *came*, *all* *thy*

jant *mad-käji-ä* *kakundun*, Ävan *shp* *n* *shäp* *mäshin* *mäshin*,
property *work-to-ask* - *waited*, *him* *for* *then* *ip* *found* *parent*.'

Bak *ip* *mäshin* *ärük*, 'ad *nan* *hant* *ishin*. Älla *nan*
Then *father* *word-played*. *His-to*, 'then - *we* *uallä* *not*, *sh* *my*

palsh *shin-ä* *sh*. Äva *nin* *shä* *shidin*, Äva *jyäk* *shin*; Äva
money *shin-asked* *in*. *Then* *thy* *brother* *died*, *he* *shin* *became*; *he*

käshin, Äva *shidin*, *asku* *avun* *shp* *mäshin* *shäp* *shidin* *sh*,
was-died, *he* *was-found*, *saying* *him* *for* *found* *proper* *to-make* *is*.'

KURUMBA OR KURUMVÄRI.

The Kurumbas or Kurumbas are a race of monadic shepherds in the Nilgiri Hills and neighbouring districts. The Kurumbas of the plains speak ordinary colloquial Kanarese.

The Kurumbas seem to be identical with the Karumbaras, a wild pastoral tribe in Ghanda, who speak a dialect of Kanarese.

Kurumba or Kurumväri was returned as a separate dialect at the Census of 1901 from the following districts :—

Ghanda	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,039
Coimbatore	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	590
South Arcot	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	55
Salem	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	4
Coimbatore	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	13
Nilgiri	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,153
South Arcot	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	6
Tanjore	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3
Tiruchengudy	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1
Madurai	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	213
Coimbatore	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1,340
Coorg	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,751

Total . . . 16,389

Percentage . . .

The corresponding figures at the last Census of 1901, were as follows :—

Assam	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	14
Central Provinces, Ghanda	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,131
Madras Presidency	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,544
Coimbatore	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	40
Salem	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	47
South Arcot	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1
Nilgiri	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	62
Tanjore	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3
Tiruchengudy	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	134
Madurai	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	756
South Arcot	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1
Coimbatore	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	590
Coorg	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	4,163

Total . . . 11,371

Percentage . . .

A short vocabulary of the dialect as spoken in the Nilgiris has been printed in the *Report of the Administration of the Madras Presidency*, Vol. I, Madras, 1883, pp. 189 and ff. It is not sufficient for deciding whether that dialect is identical with the Kurumväri of Ghanda with which we are, in this place, exclusively concerned. Both forms of speech are, however, closely related dialects of Kanarese.

The specimens received from Ghanda have not been forwarded in the Kanarese alphabet. We have not, therefore, any means for deciding when an *e* or an *o* is short or long. I have followed the same principle as in the case of the Gôlari specimens, in consulting the usual forms in Standard Kanarese.

The Kurumväri dialect is, as the specimens clearly show, a form of Kanarese. In many points, however, it agrees with Telugu and differs from the other languages.

The plural *piſiſteſſi's*, children, is Tolaga. Still more important is the fact that the feminine singular has no separate form, the masculine being used instead. Thus, *piſi's-teſſe's* *ſiſi*, the daughter was of indifferent beauty.

The adverbial suffix *ſi* in *ſiſi* *ſeſeſi-teſſe's* *ſiſi*, he was well-looking, is also used as in Tolaga.

The *i* of the past tense is usually dropped. Thus, *ſeſeſi*, I did; *ſiſi*, he went. When the base ends in *a*, however, it is retained; thus, *ſeſi*, he said; *ſeſiſi*, she said. In *ſeſiſi*, he gave, it has been treated as in Standard Konarua, and it is, therefore, probable that its disappearance in such forms as those just mentioned is simply due to contraction.

A particle *ſiſi* is often added to the verb, apparently without changing the meaning. Thus, *ſeſeſiſi*, he says. Its original meaning is probably 'is it not so?'

On the whole, however, the forms occurring in the specimens which follow will be recognized as Konarua.

[No. 91.]

DRAVIDIAN FAMILY.

KANARESE.

KUNYAVILU? DULCEY.

(Dulcey's Kanara.)

SPECIMEN I.

Otha manna ikkara madda ikkara. Akaḡa akinnara ayanna-kay
Our man-of law was were. Then the younger the-father-with
 madda, 'yāḡaḡa konḡa-mantandhaḡa madda madda kadda' pā
and, "which property-share holding was to-us firm" as
 and. Madda anna pillaggaḡa anna madda kadda. Madda kadda
and. Then is son property holding part. Then son
 dā-tā akkara magga madda anna jadda-kadda dā akkara ayanna
day-in part son all property collected for country and

DRAVIDIAN FAMILY.

References

Keywords

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SPECIMEN II.

[illegible][illegible]

yoli-ñi	weñi?	Tando	aninawli,	'an-gi	orikaniyiki,	ñi
wiang/ron	bring?	The father	said,	'she-to	not-know,	his
mapñi	ñhi	ñha,	haryñi	ñha.	Are	ñhi
Amu-to	now	are,	she-buffalo	are.	Then	will
Pile	aninawli,	'tando,	ñhiñi	gwañ-ñi	hoñda,	vunañ
The girl	said,	'father,	a-cow	how-much-milk	give,	and
ñi	yñwañ	hoñda?	Tando	aninawli,	'owenda	ñhiñi
mñi	how-much	give?	The father	said,	'each	cow
wañi	two	ñi	hoñda,	vunañ	haryñi	ñhiñi
two	are	mñi	give,	and	she-buffalo	four
hoñda?					four	are
give.						will

FREE TRANSLATION OF THE FOREGOING.

A man had two children, a boy and a girl. The boy was very well-looking; the girl of common appearance. One day they were both playing near a looking glass, and the boy proposed that they should see who was the prettiest. The girl did not like the proposal, thinking that it was only made in order to humiliate her. So she went to the father and complained. She said, 'It is most that women should be pleased at seeing their face in the glass, but men should not set their mind on such things.' The father answered both, and scolded them. He asked them not to quarrel, but in future always to look in the glass.

Then the girl said that the milkman Sam had come and asked how much milk they wanted. The father answered, 'my daughter, tell him that one cow will do for to-day. To-morrow we must have two.' The girl then asked where the milkman got the milk, and the father replied, 'don't you know? He has cows and she-buffaloes in his home, and he milks them.' Then the daughter asked how much milk a cow gives, and how much a she-buffalo. The father said, 'each cow gives two are milk, and each she-buffalo four.'

DRAVIDIAN FAMILY.

KANARESE.

Dapara District.

ಇದ್ಲಿ ನುಡಿಗೆ ಏಕಾ ಮತ್ಯಿವ್ವರು. ಅನೇಕವ್ವರಿಗೆ ಕಾನ್ಯಕು, ಕನ್ಯಾಣಿ, ಅನ್ಯಾ; ಅನ್ಯಾಚಿ ಯೆನಗೆ ಏವ್ವ ಕೂಡ ಯೆನಗೆ ಐ ಏವ್ವರೆ, ಅದು ಯೆನಗೆ ಏವ್ವಳ ಕಾನ್ಯಾಳ್ವು, ಬೋವು ಬೆರಗು ಎದೆ ಕಾನ್ಯ ಮನೆ ಮುಂದೆ ನೋಡುಯು, ಮೂರ ದೇವಿಗೆ ಅನಿರು ಬೋಗ, ಅನ್ಯ ಕೊಟ್ಟುಬಾಕು ಬರಿಕೆ, ಕನ್ಯ ಬರಗೊಂದ ಬೋಗ, ಕಾನ್ಯಮಾಕುಬ್ಬ, ಅದೆ ಅದು ಏವ್ವನ ಬೆಳ್ಳಿ ಮೂವರೆಯ್ವರೆ, ಆ ದೇವಿಗೆ ಬಳ್ಳಿಬ ಅನುಯಾ ಅನ್ಯಾಕು; ಅನುಗೆ ಬೆಳ್ಳಿಮಾಕು ಅನುಯಾಕು. ಆಗ ಅದು ಬೋಗ, ಆ ದೇವರನೇವೋಗಿಗೆ ಇದ್ಲಿ ಗೊತ್ತೆನೆ ನೋಡುಯು. ಎದು ಅನುಗೆ ಕೊಡು ಬೋಗೋದಾಗ ಕನ್ಯಾಚಿ ಕನ್ಯಾಕು. ಅನ್ಯ ಬೆರಗೊದೆ ಅನಿ ಕೊಡ ಬೋಗೊದೆ ಕನ್ಯ ಕೊಟ್ಟಿ ಮೂವರೆಯ್ವರು ಅದೆ ಮಲ್ವು; ಅದೆ ಅನುಗೆ ಅನುಗೆ ಕೊಟ್ಟಿ ಅದೆ. ಕನ್ಯ ಬನ್ಯಿ ಕಣಗೆ ಬನ್ಯರೆ, ಅದು, ಯೆವ್ವರನು ಸಾಕೆ ಬೋಗೋ ಕೂಡುಬಾಕುಗು ಕೊಟ್ಟಿ ಕೋಣಾಣಿಗೆ ಮೂದೆ ಬೆರಗಿ; ಅದೆ ಐವ್ವ ಬೆರಗೊದೆ ಕನ್ಯರೆ ಐವ್ವ ಮಲ್ವು, ಕೊಡು, ಯೆವ್ವರನೊದೆ ಬೋಗ, ಬನ್ಯಗೆ, ಬನ್ಯ; ಬೋಗೋಗಿಗೆ ಬೋಗೋಗಿಯು ನನ್ಯ ಮೂವಾಕು ಕೂಡ ಬಾಕು- ಐವ್ವ ಕಾನ್ಯ ನನ್ಯ ಮೂವಾಕು ಕೂಡುಬಾಕುಯ್ವರಿಗೆ ಕನ್ಯಾಕು ಅನ್ಯ; ಬೆಳ್ಳಿ ನನ್ಯ ಕೂಡುಬಾಕೋವ್ವರಿಗೆ ಇದ್ಲಿ ಆ ಮನೆ ಮೂವರರೆ, ಏವ್ವ ಕನ್ಯಗೆ, ಮಲ್ವು, ಕನ್ಯರನು ಸಾಕೆ ಬನ್ಯ. ಅದೆ ಅದು ಇದ್ಲಿ ಮೂವಾಕು ಇದ್ಲಿ, ಅನೇವ್ವು ಅನೇ ಬೋಗಿ, ಕನ್ಯಾಚಿ, ಹೂವು, ಅನುಗೆ ಗುಟ್ಟು ಮೂದೆ ಬನ್ಯ, ಅನೇ ಮೂವಕ್ಕು. ಅದೆ ಮನೆ ಅನುಗೆ, ಅನ್ಯ; ಬೋಗೋಗಿಗೆ ಬೋಗೋಗಿಯು ನನ್ಯ ಮೂವಾಕು ಕೂಡ ಬೊಡೆ. ಕಾನ್ಯ ನನ್ಯ ಮೂವಾಕು ಕೂಡುಬಾಕುಯ್ವರಿಗೆ ಐವ್ವ ಕನ್ಯಾಕು ಅನ್ಯ, ಬನ್ಯ. ಅದೆ ಕಾನ್ಯ ಕನ್ಯ ಬೋಗೋಗರನು, ಬೋಗ ಬನ್ಯಾಳ್ವು ಬೋದ ಬೋಕು ಬದು, ಅನುಗೆ ಬೊಡೆಬಿ; ಅನೇ ಕನ್ಯ ಕಾನ್ಯರವ್ವು ಅನುಗೆ ಕೊಡವ್ವ ಕೂಡು. ಇದ್ಲಿ ಕೊಡು ಕೂಡು ಬನ್ಯು. ಬೋಗೋದ ಆ ಯನ್ಯ ಮನೆ ಮಲ್ವು, ಅನ್ಯ, ಕೊಡ ಬೆರಗರೆ; ಅನೇವ್ವರನು, ಬಗ್ಗು, ಬೆಳ್ಳರರೆ, ಬನ್ಯ. ಆಗ ಅನುಗೆ ಅನುಗೆ ಕೂಡುಬ್ಬರು.

ಅದೆ ಅನೇ ದೊಡ್ಡ ಮನೆ ಬೋವಾಕು ಇದ್ಲಿ. ಅನ್ಯ, ಬನ್ಯ, ಮಣಿಗೆ ಸಾಕೆ ಬನ್ಯ, ಬೋಗೋ- ಏವ್ವ ಬೆರಗೊ ಕನ್ಯಾಕು, ಬೋಗೋಗೋಗಿಗೆ ಇದ್ಲಿ ಆ ಕೂಡು, ಅನೇವ್ವರು ಬೋಗೋ ಮೂವು, ಅದು ಅನುಗೆ, ನನ್ಯ ಕನ್ಯಾಕು ಬನ್ಯರರೆ, ಬೋಗೋಗಿಗೆ ಅನೇ ಕೊಡ ಬನ್ಯಗೆ ಕೂಡುಬಾಕು ನನ್ಯರನು ಕೊಡ ಮೂ- ನನ್ಯರೆ, ಬನ್ಯ. ಆಗ ಅದು ಕೋಗೋಗ, ಹೂಗೆ ಬೋಗೋಗಿಯು ಇದ್ಲಿ. ಬನ್ಯರನೇ ಅನೇವ್ವು ಬೋಗೋಗಿಗೆ ಬನ್ಯ, ಅನುಗೆ ಕೂಡುಗೆ ಕನ್ಯಗೆ ಕೂಡು. ಅದೆ ಅದು ಬನ್ಯರನು ಮೂವರನು, ಬೋ- ಗಿ, ಅನು ಬೋಗೋಗಿ ನನ್ಯ, ಮೂವೆಯು ನನ್ಯರನು ಮೂವರೆ; ಅನೇವ್ವು ಬನ್ಯ ನನ್ಯರನೇ ಕೂಡು ಬೋಗೋಗರನು ಬನ್ಯಗೆ ನನ್ಯ ಮೂವೆಯು ಬದು ಅನೇವ್ವರನೇವ್ವರು ಕನ್ಯರೆ. ಅದೆ ನನ್ಯ- ಯೂದ ಕೂಡು ನನ್ಯ ಬನ್ಯ ಕೂಡು ಬನ್ಯ ಆ ನನ್ಯ ಮನೆ ಬನ್ಯರೆಯ್ವರೆ, ಐವ್ವ ಬೋಗೋಗಿ ಕೊಡ ಬಾಕುಬೆ ನನ್ಯ. ಆಗ ಅನುಗೆ, ಮೂಗಿ, ಐವ್ವ ಬೋಗೋಗಿಯು ಬನ್ಯ ಕೂಡು ಇದ್ಲಿ; ಬನ್ಯರನು ನನ್ಯ- ಮೂಕು; ಅದೆ ಕೂಡುಬಾಕು ಬನ್ಯಗೆ ನನ್ಯ ಬೋಗೋಗಿ; ಬೋಗೋದ ಆ ನನ್ಯ ಕನ್ಯಾಕು ಸಾಕೆ ಬನ್ಯ- ಗುಟ್ಟು, ಕೊಡ ಬನ್ಯರರೆ, ಅನೇವ್ವು ಬೋಗೋಗಿಯು, ಬೆಳ್ಳರರೆ, ಬನ್ಯ.]

[No. 23.]

DRAVIDIAN FAMILY.

KANARESE.

BAGGA DIALECT.

TRANSLITERATION AND TRANSLATION.

Oñs One	mañchaga man-to	oraga too	maññiñ-dara. children-mere.	Avanaraga Thou-of	kunnen the younger		
apnaga, father-to	'apñ 'father	ñiyo property-to	panaga me-to	happa coming	kira share	panaga me-to	ñi. give.
emane where	oraga he	avaga them-to	hachaga being	kir-hachadam. share-divided.	Pochi See	jang-hide days-after	
kunna younger	mañ see	ñira all	ñiyanaga, having-gathered.	din for	ñcha-ga country-to	hachaga having-passed	
hagi.	ñi	ñi	ñichannagi	hachaga	tanna	hachaga	
hagi-gone	there	which-having-become	hagi-din	hachaga	ñi	hachaga	
ñi	ñi-maññ-tanna.	ñi	oraga	ñira	hachaga	maññiñ-emane	
meeting	revised.	But	he	all	except	under-where	
a	ñcha	hachaga	maññiñ	aññiñ ;	avaga	hachaga	ipadaga.
that	country	where	finds	arise ;	him-to	mind	arise.
aga	oraga	hagi	ñ	ñchadannachaga	ñcha	ganaga	
Then	he	having-gone	that	inhabitants-among	see	beach-side	
ñchaga.	oraga	avaga	hachaga	maññaga	oraga-haga	hachaga	
finds.	finds	him	give	tryed	his-father-to	sent.	
ñi	hachaga	hachaga	ñiñ	hachaga	tanna	hachaga	ñi
Then	being	give	ending	hachaga	he	body	to-ñiñ
paññi ;	ñi	ñiñ	avaga	hachaga.	Tanna	hachaga	hachaga
fall ;	but	except	him-to	gone-not.	ñi	mind	him-to
oraga.	'yann-avaga	ñiñ	yachaga	hachaga-haga	hachaga-haga	hachaga	
he.	'my-father-of	near	low-mong	arise-to	arise-to	beed	
hachaga	hachaga	ñiñ	hachaga	ñiñ	ñiñ	hachaga	
necessary-becoming-as-much	arising	arising	in	but	I	here	inanger-from
ñiñ.	ñiñ	yachaga	hachaga	yann-avaga	ñiñ	hagi.	avaga.
ñi.	I	rising.	going.	my-father	near	going.	him-to.
'apñ.	maññaga	hachaga	ñiñ	maññiñ	yachaga	hachaga	ñiñ
'father.	known-to	country	then	before-ñiñ	ñiñ	I-ñiñ.	I
ñiñ	ñiñ	maññaga	hachaga	hachaga	ñiñ	yachaga	
ñiñ	ñiñ	see-saying	to-be-called	ñiñ	see-not ;	ñiñ	

anna	kallavarukalige	othana	miko	mal-jarava,	anna	Maai,
thy	servant's company	our	like	make-shall-say,	at	saying,
yalala	innappa	anna	innam.	Anna	innam	distant
sitting	the-father	near	came.	But	he	yet at-a-distance
Elanna	anna-appa,	anna	adi	karjhatti,	adi	hand,
being	his-father	him	saying	sitting,	running	coming,
anna	ghatto-millo	hanna,	anna	mat-takkidam.	Anna	mitti
the	work-on	falling,	him	his-pan.	But	the-son
anna,	'appi,	malikaga	hird-igya	anna	mittiga	papa
the-son,	'father,	learn-to	contrary	that	before-also	his
Anna	anna	malikadu	karachiyachadiga	anna	takkanna	anna,
that	thy	servanting	to-be-called	I	for	own-vel,
anna,	aga	appa	anna	jettigara,	'hanna	ajjaga
said,	Then	the-father	for	servant-to,	'quickly	good-good
chila	halla	halla	anna	hirdi.	Anna	haga
note	carrying	coming	him-to	put-on.	His	hand-on
kilaga	karava	hirdi.	Anna	haga	halla	igam.
fast-on	ananda	anna	put.	And	calling	every
I	anna	mitti	anna	igida,	hirdi	halla-halla
the	up	at	dead-man	living-here,	again	living-to,
anna-hallam	igida,	anna-hallam,	anna.	aga	halla	igaga
but-poor-man	living-here,	found-to,	said.	Then	every	to-make
karavara,						
they-remained.						

	Anna	anna	dada	mitti	halla	anna.	Anna
	But	his	elder	son	field-to	son.	He
halla,	anna,	anna	anna,	halla	anna	anna	halla,
living-son,	anna-to	near	coming,	make-also	don't-also	living-heard,	
jettigara	othana	anna	halla,	'ad-to-land	halla	halla	
servant's-company	our	living-visited,	'that-what	'saying	halla	halla	
malikam.	Anna	anna,	'anna	anna	halla	halla	
said,	He	anna,	thy	anna	anna	halla	
anna-ig	anna	hirdi	to-haga	anna	anna	anna	
therefore	him	again	halla	anna	anna	anna	
anna-halla,	anna,	aga	anna	anna	anna	anna	
living-to-be-made-to,	said.	Then	he	anna	anna	anna	
anna-halla	anna,	anna	anna	anna	anna	anna	
to-own-visited	son.	Therefore	anna	anna	anna	anna	
anna	anna	anna	anna	anna	anna	anna	
anna-to	anna	anna	anna	anna	anna	anna	

marvitar-igi,	' what,	to	harkka	among	given.	Edilgyi
replying,	' to,	so-much	years	you-to	I-saved.	Once-when
mita-appears	miracle ;	illegit	years	with-again	kids	knave
thy-order	not-transgressed,	still	my	friends	with	worry
iputiga	at	young	undilept	each	is-remedy-illegit	legally-
to-become	this	me-to	one-one	as	good-young-men	parent-not.
Als	-illegit	kids	alone	harkka	timid-kids	I
But	harkka	with	thy	being	knowing-when-throwing	this
mitti	handful-entrance	at	unhappy-ly	that	unhappy,	mean.
one	come-out-as	then	hencefor	found	letting-make,	said.
avanga,	' again- ²	at	youngest	years	kids	still ;
how-to,	' one-O	this	always	me	with	not ;
minshakka.	Als	knave	chastish-chastise	spot-ly	hija :	
thing-afire.	But	merry-one	happy-one	to-become	was-necessary ;	
yikindala.	I	alone	harmless	unknown-ly	thigh	
why I-g ² -you-ay,	this	thy	youngest-brother	dead-man-become-brother,	again	
hadik-kilana ;	unad-kidara-ly	still-kidara,	mean.			
where-to ;	don't-give-one-kidara-brother,	found-in,	said.			

KURUKH.

Kurukh is spoken in the western portion of the Bengal Presidency and the adjoining parts of the Central Provinces. The number of speakers is about half a million.

According to their own traditions the Kurukh tribe originally lived in the Carnatic,

Name of the language.

'whence they went up the Nerbada River and settled in Bihar on the banks of the Son. Driven out by the Mahomedans, the tribe split into two divisions, one of which followed the course of the Ganges, and finally settled in the Rajmahal hills; while the other went up the Son, and occupied the north-western portion of the Chota Nagpur Plateau, where many of the villages they occupy are still known by Mundari names. The latter were the ancestors of the Orah (Kurukh), while the former were the progenitors of the Mahr, or Jaurah as they often call themselves, whose language is closely connected with Orah, though it has borrowed much of its vocabulary from the Aryan languages in the neighbourhood.'

Mr. Gait, from whose Report of the Census of Bengal, 1901, the preceding quotation has been reprinted, further remarks—

'The Census Table shows the number of Orahs to be 508,000, and the total language is spoken by 645,000 persons. As in other cases, members of the tribe who have migrated to other districts are more prone to abandon their original language than those who stay at home. In the north of Bihar, however, where they are much mixed up with Muslims, more than 25,000 Orahs have given up their language and now talk a dialect of Magadhi known as *Majhia Bhasa*. On the other hand, a few Muslims (500), Khasis (400), Rabhas (140) and Gonds (50) in that district returned Orah to their language. In Singhbhum also, some members of other tribes speak Orah, including 600 Kurukh, 100 *ad-hoc* Rajpoots, 74 Timaras, and 20 Rabhas. In Murshidabad 70 Orah's, 19 Bhagadars & Bhagads were returned as speaking Orah.'

The state of affairs is similar in other districts, and Kurukh is accordingly known under several different names.

The tribe call themselves Kurukh, and their language Kurukh Kakh. Dr. Hahn is of opinion that the word Kurukh 'may be identified with the Kharian *kara*, *man*, or may be derived from the Dravidian-Seythian word *karak*, a cryer.' He compares the Kurukh word *kara*, man, and, with reference to the second derivation, the name *Seythia*, from *alasa*, road, voice. I do not know the history of the 'Dravidian-Seythian' word *karak*, but the derivation does not seem probable. A people may call themselves 'speakers,' but scarcely 'cryers.' I am not, however, able to give any certain derivation of the word. Another common name of the tribe is Orah, with many slightly varying forms such as *Oril*, *Urag*, *Uragu*, etc. Dr. Hahn explains this word as the totem of one of the septa into which the Kurukhs are divided. According to him Orah is a name adopted by the Hindus, its base being *Opa*, hawk or vulture bird, used as the name of a totemistic sept. Compare, however, Kulkich *uripak*, man; Bargaoh *uripak*, rain; *uripak*, drizzle, rain. In a similar way Kurukh may be connected with Tamil *kuruga*, an eagle, and be the name of a totemistic clan. Compare also names such as *Korwa*, *Korra*, a dialect of Tamil, and *Koigaya*. Hindus say that the word 'Orah' is simply the Indo-Aryan *urid*, speediness, the name being an allusion to the alleged thievish character of the people to whom it is applied.

It has already been pointed out that the Kurukhs are much mixed with Mundas. We cannot, therefore, wonder that speakers of Kurukh have occasionally been returned as speaking Munda languages such as Kharil, Korwa, Kakh, etc., and so on.

In other cases the name of the caste or occupation is used to denote the language. Such names are *Dahagut*, *Kicha*, and probably also *Kharukh*.

DRANIDIAS FAMILIE.

	Brought forward	394,380	
Indrag State	" " " " " " " "	50,000	
Kann State	" " " " " " " "	60	
Band State	" " " " " " " "	500	
Bagrija State	" " " " " " " "	22,450	
Wahaj State	" " " " " " " "	1,500	
	Total Rivers		409,970
Barabajar	" " " " " " " "	40,000	
Kahn	" " " " " " " "	1,000	
Bagrija	" " " " " " " "	5,000	
Barangari	" " " " " " " "	1,511	
Bann	" " " " " " " "	2,500	
Barabajar	" " " " " " " "	107	
Datta	" " " " " " " "	475	
	Total Overland Passages		51,003
	GRAND TOTAL		460,973

Outside its proper territory Koroik is to some extent spoken by immigrants, most of whom are found among the coolies in the tea-gardens in Bengal and Assam. The following are the verified figures supplied as estimates for this Survey :

Outer Plains	" " " " " " " "	1,001	
Kanay	" " " " " " " "	200	
Darong	" " " " " " " "	1,000	
Barangari	" " " " " " " "	475	
Barangari	" " " " " " " "	1,000	
Lalibajar	" " " " " " " "	2,100	
	Total Assam		6,776
Indragiri	" " " " " " " "	10,104	
Barabajar	" " " " " " " "	800	
Changpura	" " " " " " " "	5,000	
Barangari	" " " " " " " "	20,000	
	Total Rivers		21,680
	GRAND TOTAL		48,456

The estimated number of speakers of Koroik at home and abroad is, therefore, as follows :

Koroik spoken at home by	" " " " " " " "	462,754	
Koroik spoken abroad by	" " " " " " " "	48,219	
Total	" " " " " " " "		510,973

The figures returned at the last Census of 1891 show a considerable increase in the number of speakers, and it will be of interest to add them for comparison. They are as follows :—

Assam	" " " " " " " "	10,720	
Bengal	" " " " " " " "	244,894	
Barabajar	" " " " " " " "	475	
Barabajar	" " " " " " " "	30	
Barabajar	" " " " " " " "	850	
Barabajar	" " " " " " " "	1,000	
	Certified ones	2,207	482,754

	Through Census	
Bamra	1,819	558,715
De-Pargana	1,739	
Colerha	2,244	
Kolia	803	
Murchhala	85	
Murchhala	2,488	
Rajkhal	9,415	
Shangpur	4,173	
Jajpur	10,858	
Barpeta	7,449	
Bangura	837	
Daga	476	
Shakti	859	
Shaktipur	2,564	
Parra	9,108	
Malla	2,117	
Central Pargana	1,746	
Bahara	12	
Angul and Khondama	1,138	
Ramchugh	2,800*	
Randol	24,793	
Pachara	31,899	
Maulikam	330	
Shiglam	4,593	
Kashikhar	6	
Orissa Tributary States	2,841*	
Chota Nagpur Tributary States	131,299*	
	Total Kurukh	564,504
Central Provinces		54,908
Bagar	1	
Shangpur	171	
Ramchugh	20,800*	
Shakti	5	
Shangpur	4,505	
Bangura	580	
Bahara	15,794	
Ramchugh	1,493	
Bangura	805	
Patna	993	
Kashikhar	31	
	Total Central Provinces	34,808
	GRAND TOTAL	599,312

It will be seen that there is a large increase in Jajpur, and that Kurukh has been returned from several districts where it had not formerly been reported to be spoken. This state of affairs is due to the greater accuracy of the last Census, and probably not to a real increase in the number of speakers. If we compare the figures from those districts where Kurukh is spoken as a vernacular, we will find that there is a marked decrease over almost the whole area.

The number of speakers has increased in Shiglam, the Chota Nagpur Tributary States, Bahara, Ramchugh, and Patna. It is not, however, possible to decide whether the increase is real or only apparent. The speakers of Kurukh have formerly been often returned under various Murjh dialects, and it has not always been possible to correct the old figures. Thus, no speakers of Kurukh were returned for this Survey from the

* After adjustment.

It had no use to enlarge upon the distribution of the speakers of Kurukh between the various so-called dialects. The different names do not denote different forms of the language, but are due to the fact that the names of castes and occupations have been entered as connecting various dialects. The table 407 and E. therefore includes all the figures entered under the various headings mentioned above.

I am not aware of the existence of any old authority dealing with Kurukh. The following is a list of those which I have come across :—

- Maxm. F.**—*The Fekeling Language. Journal of the American Oriental Society*, Vol. ix, pp. 275-283. Contains a list of words in *Cham, etc.*, reported as the *Beluch* *Barna* *Gastine*, and in the *Barna de Magadhyes*, Vol. xvi, pp. 187 and 8.
- Baron, Rev. F.**—*Brief Grammar and Vocabulary of the Fekeling Language. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1866, Special Number, App. B, pp. 251 and 2.
- CHATTERJEE, BEN CHANDER**.—*Speakers of Languages of India. Calcutta*, 1884, pp. 54 and 5.
- FRICK, Rev. G.**.—*Introduction to the Fekeling Language. Calcutta*, 1876.
- HARRIS, Rev. F.**.—*Kurukh Grammar*, Calcutta, 1898.
- " —*Kurukh (Orally-English Dictionary. Part I. Calcutta*, 1900.
- " —*Kurukh Folklore. Collected and Transcribed. Calcutta*, 1900.

Kurukh is not a literary language and has no written character. The groups in

 Language and Literature. Kurukh have been pointed in Devanagari type in Calcutta. The translation is due to the Rev. F. Harris, who has also published a *hiklul history*, a *catechism*, and other small books in the language. His Kurukh grammar has already been mentioned in the list of authorities. It is the principal source from which the remarks about Kurukh grammar which follow have been taken.

Pronunciation.—The short *a* has the sound of *a* in 'American.' It is very often marked as long, probably in order to avoid the broad pronunciation of *a* in Oriya. Thus, *ajapa* instead of *ajpa*, *ma*; *adula* instead of *adula*, *he* said. Such forms are especially common in those districts in which the principal Aryan language is Oriya. The pronunciation of Kurukh has there been seen through Oriya speakers.

Two vowels often follow each other without being pronounced as a diphthong. Thus, *afina*, to give. Both vowels are here separately sounded and belong to different syllables. This separate pronunciation has been marked by an apostrophe between the two vowels. It seems probable that it is due to the influence of the peculiar semi-consonants of Marjhet. Sometimes also the apostrophe is written between a consonant and a vowel. Thus, *and'ia*, whenever; *ma'd*, not. In such words there is a stop between both sounds. So far as can be judged from Mr. Harris's grammar the apostrophe may be compared with the Arabic *Hamza*.

Two vowels separated by a stop and forming two different syllables are very commonly contracted. Thus, *afina*, instead of *and'ia*, *he* gives. This contraction takes place regularly in the past tense of verbs. Thus, *ta'aga*, to speak; *ba'aka*, I spoke; *af'afad*, to rise; *af'akha*, I rose. The contracted vowels are then, finally, often shortened in various ways. Thus *af'* becomes *i*; *af'ia*; and *af'ia*; e.g. *af'ad*, to give, past *af'akha*; *af'ad*, to plough, past *af'ad*; *af'ad*, to rise, past *af'ad*.

There are several other changes in the vowels in the past tense of verbs. *i* becomes *u*, and *u* becomes *i* in words such as *af'ad*, to sweep; *af'ad*, I swept; *af'ad*, to see; *af'ad*, I saw. In other cases the change of *i* to *u* seems to be due to a following *i* or *u*. Thus, *af'ad*, to break; *af'ad*, I broke; *af'ad*, to break; *af'ad*, a breaker; *af'ad*, to die; *af'ad*, then (then) died. Compare the remarks on harmonic sequences in Hindi, on p. 37.

Similarly *e* sometimes becomes *u*; *stien*, *stied*, to touch; *stithen*, I touched; *stiedra*, to speak; *stithen*, I spoke; *stien*, to eat; *stithen*, I ate; *stien*, to enter.

Final long vowels are shortened when a consonant is added. Thus, *etih* and *atien*, now; *wehthit*, leaves, accusative *wehthien*. Shortening of long vowels is also very common in the past tense. Thus, *piet*, to kill, past *piethen*; *liet*, to be hot, past *liethen*; *liepet*, to reap, past *liethen*; *metihet*, to cut, past *methen*.

With regard to consonants we shall note the pronunciation of *h* and *kh*.

The guttural nasal *n* is pronounced like *ng* in English 'king' when it stands at the end of a syllable or is followed by *h*. Before a vowel, on the other hand, it is an *ng* with a following *g*. Thus, *etihet*, my, but *etig*, we. This distinction is, however, continually disregarded in the spokenness, and *ng* is usually written in all cases.

The sign *kh* denotes the sound of *ch* in Scotch 'loch.' In many places it has become an *h*. So for example in Engark, in the so-called *Khian* of Sarungark, in the so-called *Khazil* and *Khian* of Sumbalpur, and lastly in Pal Lahera, Baram, and Balmichol, *kh*, in all the southern districts with the exception of Palan.

Nouns.—Men and gods are masculine; women and goddesses are feminine; other nouns are neuter. Feminine nouns are neuter in the singular. Kurukh in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neuter nouns, the singular form being used for both numbers. If it is necessary to express plurality of neuter nouns, some word meaning 'many,' 'all,' etc., is added; thus, *man-guthi*, ten-all, trees. Compare *Mangari*.

The plural of rational nouns is formed by adding *en*. Compare *Tandi en*, Kurukhs are, *Telugu en*, etc. Thus, *ai-en*, man; *manher*, woman; *ai-guthi-en*, wives; *ai-thi* father, father many, fathers, and so forth. *Khadi-kheret*, offspring, women 'child-spread', and is neuter.

Case suffixes are added immediately to the base as is also the case in Mundari. In the case of masculine nouns, however, we have two bases in the singular. The single base is used in an indefinite sense. When definiteness should be expressed, a suffix *en* is added. Thus, *ai*, a man; *ai-en*, the man. Both bases are then inflected in exactly the same way. The final *en* in *ai-en* corresponds to *Tandi en*.

The usual case suffixes are, accusative *a*; dative *gi*; adative *ti*; genitive *guthi*; locative *et*.

The dative and the accusative are usually distinguished in the same way as in other connected languages. The two cases are sometimes confounded in the south, in Baram, Balmichol, Sumbalpur, and Raigarh. This state of affairs is probably due to Arjuna influence. Compare *Gingli*.

The dative suffix *gi* must be compared with Kurukhs *go*, Telugu *gi*, *ho*. It also occurs in the form *hi*. The final vowel is long. The Kurukhs have come into their present home from the Raigarh country, and it is not improbable that the form of the dative suffix has been influenced by the Raigarh *hi*.

The accusative suffix is *a*, *en*, or *in*. The form *a* is used after vowels; *in* after definite masculine bases ending in *en* and after the plural suffix *en*. In other words the accusative ends in *en*. In Baram, Sarungark, and Balmichol we also find a fuller

form *sa*. Compare Kannara *asa*, Telugu *sa* and *sa*. The occasional use of the accusative as a dative is due to Aryan influence.

The suffix of the oblique is *ti*. An *a* is inserted before *ti* in words ending in a vowel, and often also in other cases. This *a* is always preceded by the same vowel as in the accusative. The oblique can therefore practically be formed from the accusative by adding *ti*. The *a* which precedes *ti* in such cases is, however, different from the suffix of the accusative and must be compared with the *a* in oblique suffixes such as Tamil *iyai*, *iyai*, Kannara *inda*, and so on. The suffix *ti* itself is apparently connected with Kni *ti*. The suffix *ti* is often added to *gaa*, with. Thus, *ti-gi* or *ti-gaa-ti*, from a man.

An instrumental is formed by adding *iti* or *iti*. This suffix seems to be connected with Telugu *istā*, Tamil and Kannara *istā*, with. The initial *i* in the oblique and instrumental suffixes is, therefore, probably identical with the inflectional increment *i*, *ti* in Kannara, Tamil, etc. Compare Kannara *vara-ti-iti*, Tamil *vara-ti-iti*, in a tree.

The positive suffix *gati* has several other forms. We find *gati*, *gati*, *gati*, *gati*, *gati*, and *gati*. *Gati* is for instance used in Paton State; *gati* in Rairakhol and Sonagurh; *gati* in Pal Lakura and Baram; *gati* in Baram, Rairakhol, Sonagurh, and Belgach; *gati* in Sonagurh; *gati* in Belgach. The corresponding form in Malto is *gati*. The forms *gati*, *gati*, *gati*, *gati*, and *gati* are only varieties of the same suffix. Bishop Caldwell has compared the Telugu *gati* and the Hindustani *gati*. It would be more natural to think of Bhajpur *gati*, and it is quite probable that this suffix has influenced Kharak *gati*. The parallel forms *gati*, *gati*, and *gati* seem to show that the original suffix only consisted of a vowel. The initial *g* or *g* may be due to the influence of Bhajpur though its origin is possibly different. There is in many Dravidian languages a suffix *ga*, *ga*. Thus, Tamil *pa-pa-ga*, a boat; *ti-ga-ga*, a road, etc. It is possible that the existence of such a suffix has materially strengthened the influence of the Bhajpur suffix.

The locative suffix *ati* corresponds to Malto *ati* and Telugu *ati* in *ati-sa*, in the house, etc.

In the vocative the suffix *ti*, *ay*, or *ay* is added. Thus, *ti arakhi*, *ay arakhi*, O master. The vocative singular of feminine nouns ends in *ati*, and the interpolation *ay* is changed to *ay*. Thus, *ayati* *ayati*, O woman. When women talk to women the prefix *ay* becomes *ay* in the singular, and *ay* in the plural. Thus, *ayati* *ayati*, O daughter; *ayati* *ayati*, O daughters.

Adjectives.—Adjectives do not differ in form from nouns. Thus, *small*, *high*, and *high*. Nouns denoting qualities and verbal nouns are freely used as adjectives. Thus, *passed*, *iron*; *passed* *ayati*, *iron* *ayati*; *passed*, *iron*; *passed* *ayati*, *iron* *ayati*. In other cases adjectives are formed from nouns by adding *ati*, *being* *ati*, or the Aryan loan-word *ti*, like. Thus, *all-ati* *ayati*, *daily* *ayati*; *all-ati* *ayati*, *all-ayati*, a blood-like, i.e., reddish, garment. Compare also Relative participles, below. *Gati* is used in the same way in Wundt.

Adjectives are not inflected unless they are used as nouns, in which case they take the usual case suffixes.

Comparison is effected by putting the compared noun in the oblique. Thus, *ayati* *ayati* *ayati* *ayati*, the master the-accusative-from great is; *ayati* *ayati* *ayati* *ayati*, he all-from great is.

Numerals.—The first numerals are:—

1. *oṭ*, masculine and feminine; *oṭṭa*, definite masculine; *oṭṭ* and *oṭṭa*, neuter.
2. *iṭṭ*, definite *iṭṭa*, masculine and feminine; *oṭṭ*, neuter.
3. *uṭṭ*, definite *uṭṭa*, masculine and feminine; *uṭṭ*, neuter.
4. *uṭṭ*, definite *uṭṭa*, masculine and feminine; *uṭṭ*, neuter.

The numerals for 'five' and following are borrowed from Aryan dialects.

Oṭ, *oṭṭ*, *uṭṭ*, must be compared with Tamil *oṭa*, *oṭṭa*; Telugu *oṭṭa*, *oṭṭa*. The Kanna dialect of Tamil has *oṭ*, *oṭṭ*, just as Kurukh.

The final *t* in *iṭṭ*, two; *uṭṭ*, three; *uṭṭ*, four, must be compared with *r* in the corresponding Tamil forms. Thus, *iṭṭa*, two, is identical with Tamil *iṭṭa*. Kanna has *iṭṭa* which seems to be derived from a form such as *iṭṭa*. The name form *oṭṭ* seems to correspond to Telugu and vulgar Tamil *oṭṭa*. Compare also Tamil *iṭṭa*, Kanna *oṭṭa*.

Neṭṭa, three, corresponds to Tamil *neṭṭa*, Kanna *neṭṭa*. The initial *n* is probably due to the desire to differentiate the original initial *o* from the following *t*. The center vowel is most closely connected with Tamil *neṭṭa*, *neṭṭa*, *neṭṭa*.

Neṭṭa, four, corresponds to Tamil *neṭṭa*, Kanna *neṭṭa*. The corresponding *neṭṭa* with most closely agrees with Kanna *neṭṭa*, Telugu *neṭṭa*.

It will be seen that the numerals are more closely connected with the corresponding forms in Tamil and Kanna than with those in Telugu.

The words *piṭṭ* and *piṭ* or *piṭṭ*, place, are often added to numerals; thus, *oṭṭ-piṭṭ* and *oṭṭ-piṭ*, two places.

Ordinal are formed by adding *uṭṭ*, *uṭ*, or *uṭ*; thus, *uṭṭa*, second; *uṭṭa*, third; *uṭṭa*, fourth. 'First' is *uṭṭa*; compare Tamil *uṭṭa*, Telugu *uṭṭa*, first.

Pronouns.—The personal pronoun of the first person is *ā*, plural *ā* and *ā*. Compare Old Telugu *ā*, I; *ā*, *ā*, we; Old Tamil *ā* and *ā*, I; *ā*, *ā*, we; Old Kanna *ā*, *ā*, I; *ā*, *ā*, we. The form *ā* includes, and *ā* includes, the person addressed. In this respect Kurukh agrees with Tamil, Telugu, etc., as against Kanna.

Nā, thou; *nā*, you; *nā*, self; *nā*, *nā*, have the same forms as in Old Kanna.

The possessive pronouns are *āṭṭ*, my; *āṭṭ*, our; *āṭṭ*, thy; *āṭṭ*, your; *āṭṭ*, plural *āṭṭ*, own. Before nouns denoting relationship, however, abbreviated forms are used, and such words are very seldom used without such a prefixed possessive. The abbreviated forms are identical with the base which appears before the locative suffix *ā*.

The final consonant is, however, assimilated to the following vowel in various ways, and an *s* is changed to *t* when the following syllable contains an *i* or *y*. Thus, *āṭṭ*, my, or *āṭṭ*, father; *āṭṭ*, my mother; *āṭṭ*, his son; *āṭṭ*, whose father, etc. A similar set of pronouns is used as prefixes in High Tamil, viz., *ā* and *ā*, our; *ā*, you; and *ā*, *ā*, *āṭṭ*. Compare Introduction (p. 220).

With regard to the demonstrative pronouns, Kurukh agrees with Telugu in using the same form for the feminine and neuter singular. *ā*, he, and *ā*, she, it, are also apparently most closely connected with Telugu *āṭṭ*, he; *āṭṭ*, she, it. Compare Tamil *āṭṭ*, he; *āṭṭ*, it; Kanna *āṭṭ*, he; *āṭṭ*, it. *āṭṭ*, those things, on the other hand, corresponds to Kanna *āṭṭ*, Tamil *āṭṭ*.

ā, who? is only used for masculine and feminine nouns, but is itself neuter. Thus, *ā* *āṭṭ*, who came? *āṭṭ*, which? is used as an adjective; thus, *āṭṭ* *āṭṭ* *āṭṭ*, what

man come? *Sa* is probably a compound, consisting of the interrogative adjective *s* and an interrogative particle *hi*.

Sahe, what? *sahehi*, what? of what kind?

The interrogative pronouns are made indefinite by adding the indefinite particle *in*. Thus, *hi'in*, anyone; *sahe'in*, anything, etc.

Verbs.—Nouns and adjectives, including participles, are often used as verbs. Thus, *arben*, I am master; *arbeni*, thou art master; *hi' pashdi*, this will be too short; *am dshai*, thou art great; *ashshdi*, bound; *ashshdidi*, it was bound.

The usual verbal noun ends in *ad* and is regularly inflected. Thus, *evad*, the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus, *evad dhi*, valuable things; *evadshat ajjad*, portable life. An adjectival participle used in connection with the word *bin*, time, takes the suffix *bi*; thus, *bin dshat*, eating time. This *bi* is probably identical with the suffix *bi* which forms nouns of agency and relative participles of the present tense; thus, *bi'ev*, the breaker; *bi-d shai*, a seeing man, a man who sees. The suffix of the past relative participle is *bi*; thus, *ashshdi-in bi'ashshdi*, the boy who was born at Baschi. This form is also commonly used as a noun; thus, *dshdi*, 'word' and 'word.'

Other nouns and participles are formed directly from the base. Thus, *shshat* or *shshat-pd*, in order to bind; *evad*, *evadshat*, *evadi*, and *evadishat*, in the act of breaking, breaking.

The conjunctive participle ends in *bi*, and the particles *bi* and *dah* may be added. Thus, *ev'bi*, *ev'bi bi*, and *ev'bi dah*, having broken. Usually, however, the ordinary bases are used instead. Thus, *ev'ev bi'ev*, I will-break will-go, I will break and go; *bi evad bi* (or *dah*) *shshdi-in*, having broken I came. *A* is used instead of *bi* in Pal Lahna and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.

The suffix of the present tense is *-da*, third person plural *na*. Compare the Kanarese present participle ending in *na*. When the subject is of the feminine or neuter gender, the *d*-suffix is only used in the second person and in the first person plural when the person referred to is included.

The usual suffix of the past tense is *a sh*; compare Telugu *chhi*, *ai*; Gôndi *chhi*, *ai*; and so in the Kôura dialect of Tamil. Transitive verbs, however, commonly drop the *ch*; compare the suffix *i* of the conjunctive participle in Kanarese and Telugu. After *a* the suffix *ai* becomes *i*. By adding *bi* to the base of the past tense we get the past participle. The *i* of this suffix precedes the personal terminations in the first and second persons masculine, and the second person feminine and neuter. Examples are, *bi'evad*, to speak; *shshai*, he said; *pi'vadi*, to kill; *pi'vadi*, I killed; *pi'vadi*, he killed; *evad*, to break; *evadi*, I broke; *ev'ev*, he broke; *evad*, to do; *evadshai*, I did, etc.

The characteristic of the future is *ai* compare the *a* and *evad* of Tamil and Kanarese. Thus, *ev'ev*, I shall break.

The persons differ for gender. The only exception is the future where there is only a difference in the third person singular. The singular neuter is also used for the plural neuter. The first and third person feminine are only used in the conversation of women among themselves. In conversation with men the masculine forms are used instead.

The personal terminations are as follows :—

First person.	Singular <i>a</i> ; plural <i>am</i> .
Second person.	Singular <i>ai</i> , fem. and neut. <i>i</i> ; plural <i>ar</i> , fem. <i>ai</i> , neut. <i>i</i> .
Third person.	Singular <i>an</i> , fem. and neut. <i>a</i> , past <i>a</i> ; plural <i>ar</i> , fem. <i>ai</i> , neut. <i>i</i> , and <i>a</i> . The neuter termination is dialectically <i>i</i> or <i>ai</i> . See below.

The termination of the first person plural when the person addressed is included is *ai*.

It will be seen that the personal terminations are mainly identical with those used in Kannaḍa and connected languages.

The imperative ends in *a* ; thus, *ar'a*, break. The feminine singular and the neuter imperative ends in *ai* ; thus, *ar'ai*, break. The plural imperative in the talk of women to women ends in *i* ; thus, *am ar'a*, break ye.

A polite imperative is formed by adding *ai* to the base ; thus, *ar'ai*, please break.

Other tenses are formed by means of auxiliaries.

A present definite is formed by adding *i* to the infinitive in *a* and conjugating like an ordinary present. Thus, *ar'i-i-ai*, I am breaking. Another present definite and an imperfect are formed from the infinitive ending in *a* by adding the Nīlari verb *ṣigai*, inflected as a Kannaḍa verb.

It has already been mentioned that adjectives and participles can be conjugated as ordinary verbs. Thus, the past participle *aiḍa*, broken, is inflected as follows :—

Sing. 1. <i>aiḍa</i> , I. <i>aiḍa</i> .	PLUR. 1. <i>aiḍam</i> , I. <i>aiḍim</i> .
2. <i>aiḍai</i> , I. & n. <i>aiḍi</i> .	2. <i>aiḍar</i> , I. <i>aiḍai</i> , n. <i>aiḍi</i> .
3. <i>aiḍa</i> , I. & n. <i>aiḍi</i> .	3. <i>aiḍar</i> , I. <i>aiḍai</i> , n. <i>aiḍi</i> .

By adding the present and past tenses of verbs meaning 'to be' to such forms we obtain a perfect and a pluperfect. Thus, *ar aiḍa ai'aiḍa*, he has broken ; *ar aiḍa ar'aiḍa*, I had broken. The literal meaning of such forms is 'he is a man who has broken,' 'I was a man who has broken,' respectively.

Kannaḍa possesses a passive voice, formed by adding *r* to the base. Thus, *araiḍa*, to be broken. The passive verb is regularly conjugated. Thus, *araiḍa*, I am broken ; *ar'aiḍa*, I was broken ; *ar'ar*, I shall be broken.

Causative verbs are formed by adding *ai'ama*, to the base. *Ar'a* becomes *ai'ar* in the future, and often *ai* in the past. Thus, *ai'ar'aiḍa*, I caused to break ; *ai'ar'aiḍa* or *ai'aiḍa*, I caused to break ; *ar'ar*, I shall cause to break.

Other causatives are formed by adding *a* or *ai'ama* to the base ; thus, *araiḍa*, to cut ; *araiḍa*, to lead ; *ai'araiḍa*, to learn ; *ai'aiḍa*, to touch.

Kannaḍa has no proper negative verb. *Ai'ai*, *ar'ai*, or *ai'ai*, verb, is simply prefixed to the ordinary tense. Thus, *ar'ai'aiḍa*, I did not break ; *ar'ai'ar*, he did not give. In the imperative *araiḍa*, fem. *ar'aiḍa*, *araiḍa*, is prefixed. Another negative particle is *arai*, *arai*, not yet.

There are, besides, three negative verbs which are regularly inflected. They are *araiḍa*, or *araiḍa*, I am not ; *ai'ar*, not to know ; and *ai'ar*, not to be able.

The prohibitive *araiḍa* is sometimes also inflected ; thus, *ar araiḍa araiḍa-araiḍa*, he shall not come.

In a similar way *argat*, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in *a*. Then, *de argat dars*, he has not yet come.

It is hoped that when the preceding remarks are borne in mind the reader will be able to easily understand the forms occurring in the specimens. For further details Mr. Hake's grammar, mentioned under Authorities, should be consulted.

The grammatical sketch which follows represents the Kurukh spoken in Ranchi, Palamou, and Singhbhum, and probably also in Manbhum, from which district no materials have been forwarded. The dialect spoken in Hanselbogh is apparently also Marathi. Several lists of Standard Words and Phrases have been forwarded from that latter district, but all were so much mixed with Aryan words and forms that it would have been useless to print them. The best one was stated to represent the language of the Kurukhs, who in Hanselbogh are Kurukhs by class. It agrees well with the grammatical sketch printed above.

Of the three specimens printed below, the two first have come from Ranchi, and the Rev. Prof. Hake, the well-known author of the *Kurukh Grammar*, has been good enough to prepare them. The third specimen has been forwarded from Singhbhum. A list of Standard Words and Phrases, hailing from Palamou, will be found on pp. 467 and 48, below.

KIRK K. SEWSTON GRAMMAR.

1. ~~XXXXXXXXXX~~ If a user is able to write, delete, modify, or move a log

	Singular		Plural		Singular		Plural	
Man.	ā	ama	āva	amāva	amā	amāva	amā	amāva
Gen.	āva	āmāva	āmāva	amāva	āmāva	amāva	āmāva	amāva
Acc.	āva	āmāva	āmāva	amāva	āmāva	amāva	āmāva	amāva
Loc.	āva	āmāva	āmāva	amāva	āmāva	amāva	āmāva	amāva
Ins.	āva	āmāva	āmāva	amāva	āmāva	amāva	āmāva	amāva
Adv.	āva	āmāva	āmāva	amāva	āmāva	amāva	āmāva	amāva

WILSON

	I.	W ₁ mutation.	W ₂ mutation.	W ₃ .	W ₄ .	W ₅ .	W ₆ .
W ₁
W ₂
W ₃
W ₄
W ₅
W ₆

	He.	She, It.	Thou.		
			Thou, and thou.	Thou.	
Man.	du.	ih.	tu.	othu.	In the notes, they are indicated as thou, thou, it, thou, he, she, you, thou, thou (to self), thou, thou, you, you, myself. The forms in italics, thou, it, thou, thou, are used as adjectives (father, daughter, woman, mother, plural nouns the words plural is used as an adjective).
Am.	stou.	stih.	stou.	stothu.	
Gen.	stoupt.	stihpt.	stoupt.	stothpt.	
REL.	stoupt-ih.	stihpt-ih, and ih.	stoupt-ih.	stothpt-ih.	
Gen.	stoupt-ih.	stihpt-ih.	stoupt-ih.	stothpt-ih.	
Loc.	stoupt-ih.	stihpt-ih.	stoupt-ih.	stothpt-ih.	

[illegible]

^aMS is used for comparison with traditional means. It is used as a baseline. The pattern is still before some change in relation to

[No. 24.]

DRAVIDIAN FAMILY.

KURUK.

SPECIMEN I.

(Rev. Ford, Madras, 1899.)

(DURGUT RANCHI.)

Ott illo-pāhi iś kēdhar re'char. Randa tōra-kōda āyasa, 'and
 One man-of two sons was. The-younger his father-to said, 'O
 ha, uraia kēdhar ehai kēdharē re' adā eī'le.' Kēdhar is
 father, all having-divided my share is that pier-pleasa.' Then he
 kēdhar vijai-pāhi āy-gāhā lōr-gē kēdhar dēh'ā Jōh' uīa arē
 he being-of goods two-to divided gave. For days not-yet
 māmam uraia tēhai uraia kēdhar dēh' gōkōhā
 being in-fact the-younger he all having-gathered also for
 hēi hēi arē āyasa kēdhar vijai-tē tēdhar uraia mōd'āsa,
 accords meet and three-united witness being-from he all decreed,
 ā uraia mōd'ā-kōkōhāsa kēdhar ā vijai kēdhar mōd'ā arē ā
 He all apud-factised then that country-in keeper was and ā
 kēdhar' hēi. Kēdhar is strength arē ād'āsa gāsa
 hungry-to-for began. Then is country-of our land-proprietor uīa
 vōd'ā: ā tōd' tēdhar kēdhar-ā hēi kēdhar āyasa. ā ēia tēdhar
 entered; ā hēi ā fōh'is vōd'is to-food and, ā vōd'is kōd'
 kēdhar mōd'ā-lāsa arē tēdhar hēi ād'ā hēd'āsa, mōd'ā mōd'
 water-food eating-was that from his belly to-fill ought, yet anybody
 hēi arē dēh'ā-lāsa. Kēdhar dēh'ā-vōd'is dēh'ā hēd'āsa, 'our-brother
 him-to not giving-was. Then vōd'is-dēh'ā also said, 'my-father-will
 ād'ā hēd'āsa re'āsa, āyasa hēd'ā vōd'is mōd'ā arēd'ā-kēh'
 how-much demands are, then-will much drinking eating remaining-ā
 re', arē ā hēi-ā kēdhar-ā. ā dēh'ā dēh'ā arē āyasa
 ā, arē I hungry-from dying-am. I will-rise also my-father-near
 hē'ā arē ād'ā hē'ā, 'and hēi ā mōd'ā-pāhi hēd'ā arē mōd'
 will-go and him will-ay. 'O father I know-of apud' and ād'
 dēh'āsa gāhā mōd'āsa hē'āsa, ād'ā mōd'āsa vōd'is kēdhar hē'āsa
 before us dēh'ā arē. ād'ā hēd'āsa ād'ā arē to-to-called
 kēh'ā mōd'āsa. Rāsa vōd'is hēd'āsa-vōd'is vōd'is hēh'ā vōd'ā. ād'ā ā
 ād'ā arē. ād'ā ād'ā hēd'āsa-vōd'is arē ād'ā hēh'ā. ād'ā ā
 vōd'is ād'ā hēi-hēd'āsa hēd'āsa, ād'ā ā gōd'āsa re'char kēdhar
 arē arē ād'ā-father-near arē. ād'ā ād'ā arē arē arē

tan-hoo shi hyoo dashi nagahoo um. hoopee dashi shin kishihyoo dashi
his-father him are also joyful and are also his embraced also
 shunkhyoo. Anitō tōshoo shin hyoo, 'and both, in monthly night are
 kind. Then his-son hō-to said, 'O father, I have again and
 shō-guan gūhō mōjōon hōshoo. Ee mōshōhōt mōshō kōshō hō'neet
there-fore also did am. O hoopeeth thy are to-be-called
 kōhō mōjōon.' Mōshō tan-hoo hōshōi fōshōn hyoo, 'arise-ū der
 hōr not-am.' Dai his-father his accounts-to said, 'all-from good
 hōshōi mōhōi mōi hōi hōshōi; mōi hōshōi kōshōhō-shō mōshōi mōi
 shōhōi hōshōi and his put-on; and his hand-on ring and
 kōshō-shōi jūhōi shōhōi. Arō dōshōhōi gōshōi-kōshōhōi mōhōi-ar-hōi shōhōi mōi
first-on shoes put. And father one-young having-brought hōhōi, and
 mōi hōshōi dashi shōhōi-shō. Shōshōi shōshōi kōshōhōi mōhōi-ar-hōi, mōshōi
we shall-drink also shall-ergo-on. Because my-son dead was, then
 tōjōon; is shōshōi mōhōi-ar, mōi kōshōhōi. Shōshōi is shōhōi-shō
came-alive; is but was, and was-found. Then they to-ergo-on
 hōshōi.
 Japan.

Mōshō hōshōi kōshōi-ri mōhōi-ar. Is upō hōshōi shōshōi dashi mōshōi
But the-older field-to was. His house near arrived also playing
 dashi mōshōi mōjōon. Shōshōi is fōshōi-shōi shōshōi mōi-guan shōshōi
also having heard. Then he accounts-from one himself-near called
 dashi mōjōon, 'mōshō mōhōi?' Is his hyoo, 'mōshōi hōshōi mōi
 also asked, 'what is?' He him-to said, 'thy-brother come and
 mōshōi dōshōhōi gōshōi-kōshōhōi shōshōi, mōi hōshōi-hōshōi. kōshōhōi
thy-father father one-young prepared, his soft-and-sound found.
 Anitō hōshōi kōshōhōi mōi shō hōhōi mōshōi hōshōi. Shōshōi
Then the-older got-angry and inside to-enter not enough. Then
 tan-hoo mōshōi dashi dashi hōshōi gōshōi. Anitō is tan-hoo
his-father came-out also him embraced. Then he his-father-to
 gōshōi-kōshōhōi, 'dō, is il shōshōi mōshōi mōshōi mōshōi
my-recovered, 'ere, I these-many years-from thy service do
 mōi kōshōi mōshōi shōshōi mōshōi mōshōi; mōshōi mōi shōshōi
and now-even thy order not broke; that-is-even thou me-to
 kōshōi mōi hōshōi mōshōi mōshōi shōshōi, shōshōi shōhōi shōhōi
over-own my did not prevent, which-from I-also my
 mōshōi gōshōi hōshōi-mōhōi. Mōshōi is mōshōi hōshōi
friends with many-ergo-to-make. But this thy-son violence-with
 mōshōi mōshōi mōshōi dashi hōshōi, hōshōi mōi hōshōi dōshōhōi
his all spent also come, then thou thou therefore father
 gōshōi-kōshōhōi shōshōi hōshōi. Tan-hoo dashi hyoo, 'am. hō,
one-young killed-at art. His-father him-to said, 'O dear

nīngp̄ nēg-ghān nē-gnā n'nhā, nē nēh nēh nēhān-in nē'.
 this-instead always we-will at, and mine all this-instead is.
 Fūh nīngp̄-ghā kīn-nān nē dē jēh-ī n'nhā
 But this-is-also marry-to-make and good heart-from to-remain
 only nē' ī jēh ī nēhā kēhkhā n'nhā, nēh
 necessary is because this thy-brother dead was, then
 nīngp̄; is ohnā n'nhā, nē kēhkhā.
 revised; by last was, and was-found.

FREE TRANSLATION OF THE FOREGOING.

The tale of the female demon Laga.

On the mountain Laga there lived a female demon called Laga. Whenever she thought of anybody, they felt the influence of her thought and went to the mountain Laga, where the demon kept them for seven days and seven nights. She made stews of serpents and gave them to eat on, and the parboiled rice she gave them to eat was made of the leaves of wild apple-trees and the rice was made of small herbs. The juice of Bija (a kind of Euphorbia) was made into milk which she gave them to drink. After seven days and nights she taught them a magic spell and said to them, 'If any good or evil should befall you, then call on me, and I shall come, and nobody will be able to do you harm.' And she gave them power of divination and sent them away.

On returning home they began to exercise their magic power. They were called Laga's disciples and were much feared, and nobody could do anything against them. Even to this day someone worships that demon and bring her offerings of fowl, swine and goats.

[No. 27.]

DRAVIDIAN FAMILY.

KURUNG.

(JAMRIN STORY.)

Ouph thought dat-jam tokkai khalidai yitham. Aur alai
Our man-of two-persons made children were. And younger
 taiglas thakla-gam kaim, 'supr mui-jil eighai kighai eighai eighai
his-son his-father-will said, 'all property my share me to give.'
 Aur taiglai tharam te-ge khalim. Fokhim uik-ak mual taiglas
And his property them-to be-divided. Few-only days-in younger his-son
 taiglai chi-jamam jani natja var the godichai mink kaim,
his things-goods together made and very far country went,
 var uik taiglai chi-jamam upu-pupu natja. Aur jo jani
and there his things-goods spent-in. made. And when all
 natjam a minkam kalar akai natja. Aur in
was-answered that country-in big family income. And he
 kaptai' kaim. Aur in kaim var a rajai var the-gad
to-be-disfranchised-began. And he went and that country-of our man-with
 jama. Aur in kin kail' kaim kin khal-ge. taigai. Aur jo
was-joined. And to him field-to mine finding-for and, and which
 kaim kin minkalgi. kin to khal-kai ba. khal-ai taiglai
And mine calling-were that even was-put even, gladly his
 kaim uik' kaim. Mager kin to ut-ai mal chikhar. Tho
belly would-have-filled. But that even anybody not gave. Then
 te-ge kin natja, ba in kaim, 'mari, mink-ge kiki kiki
him-to now come. then he said, 'son, my-father-of so-much so-much
 jamar kaiti to put khal-kaim, var in a kaiti
separate calling-from even sufficient getting-were, and I here longer-from
 khal-gam. In oti-on-ki mink gam kaim var kin in/on,
we-dying, I will-arise-and my-father now will-go and him-to will-ay,
 "a ba, ta thagam gam var mink-gam kaiti natjam. Akk to
"O father, I that now and then-now me did. Now I
 minkai kaiti ba'rai ba natjam. Raga minkai kaiti
thy am to-be-called writing we-will. My thy separate-(of)
 oti-kai uik"
one-like keep."

The Kurukh spoken in Kuma, Bargaia, and Udaipur is probably of the same kind as that discussed in the preceding pages. No materials are, however, available.

Proceeding southwards we find Kurukh spoken under various names all over the district of Sambalpur. Nine thousand individuals have been reported to speak Kurukh, and 6,000 speakers who returned Kharṣa as their native tongue have turned out to speak the same language. Kharṣa was returned as spoken by 22,000, and Kōṣa as spoken by 9,000. All or most of these people speak Kurukh. Kharṣa means 'cultivation,' and *kharṣ*, 'digging.' Both words, therefore, denote occupation and not language.

Specimens of the so-called Kurukh, and a list of Standard Words and Phrases in Kurukh, Kharṣa, and Kharṣa have been received from Sambalpur. They show that all these different names denote one and the same language. The only difference is that the so-called Kharṣa and the so-called Kharṣa substitute an *ā* for Standard Kurukh *ih*: thus, *kharṣā*, Kharṣa and Kharṣa *kharṣā*, a hand. This pronunciation of *ih* as *ā* is also found in the so-called Kharṣa of Sarangpur, and in the Kurukh dialects spoken in Raigarh, Pal Lahara, Barma, and Bahadur. These dialects are known under the names of Kharṣa and Kharṣa.

The specimens received from Sambalpur are not correct. The genders are often confounded. Thus we find *ih* *ṣ* *niṣṣi*-*ṣ* *niṣṣi*, write what writing-woman, where a neuter subject takes the verb in the masculine form. Compare also forms such as *ṣṣi*, horses; *ṣṣi*, mares; *ṣṣi*, dogs.

The accusative and the dative are often confounded; thus, *ṣṣi* *ṣṣi*, he gave to him. The same is also the case in those dialects in which *ih* is replaced by *ā*, with the exception of the so-called Kharṣa of Pal Lahara.

The numerals are Aryan. Occasionally, however, we also find *ṣṣi*, one.

The list of words contains forms such as *ṣṣi*, I was; *ṣṣi*, he was; *ṣṣi*, then went; *ṣṣi*, he went.

In other respects the dialect is regular, as will be seen from the beginning of the Fable of the Frog and the Snake which follows.

[No. 39.]

DRAVIDIAN FAMILY.

KURUKH.

(Sanskrit Patna.)

Uçhê kâr-êç mytê bôkêr amn wê-lagytê. I-bêr amn uatê
One river-in one goat water drinking-was That-time there one
 lakpê barchê. Bôkêr-tara mêtjê-mêtjê lakpê amn wê-lagytê. Lakpê
tiger came. Goat-from above-direction tiger water drinking-was. The-tiger
 bôkêr inçhê. 'aman inçhê gadarê mêtjê-lagytê? mêtjê-garê
The-goat-to said, 'water why maddly making-art? thy-direction-from
 gadarê amn bôkê-lagytê. Bôkê-inçhê, 'an gâ kipi wêlê(çê). Inçhê
maddly water coming-in. The-goat-said, 'I entered before am. My
 garê gadarê amn êlê-ê kâ'k?' Lakpê I kâ'k
direction-from maddly water how came-I? The-tiger this answer
 mêtjê-kê bôkê m'êlê. An inçhê, 'barchê-din mêtjê nîn-d
having-heard silent remained. Again said, 'your-day was then-just
 kâkê-lagytê, kâkê to mêtjê-lagytê. 'Bê-gâ, inçhê kâkê mêtjê
abiding-was, that I having-am.' 'I-just, my etc maddly
 barchê mêtjê, barchê-din-tan inçhê kâkê? 'Nîn-d mêtjê
just was, your-day-ago how shall-know-I? 'Then-just not
 kâkêkê, kâkê nîn-tan, bôkê mêtjê kâkêpê. Bôkê I kâkê
abounded, then thy-father, or thy-grand-father abounded.' The-goat this answer
 mêtjê-kê bôkê m'êlê. Lakpê inçhê, 'I êlê-gâ nîn
having-heard silent remained. The-tiger said, 'this feast-of thou
 dâçê kâkêkê. I kâkê mêtjê-kê lakpê mêtjê
past-tense feast-revive.' This answer having-heard the-tiger thou
 inçhê-kê dâçêkê mêtjêkê.
feast silent etc.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a goat was drinking water in a river, and a tiger came to the same place. The tiger began to drink higher up in the river. Said the tiger, 'why are you making the water maddly? The maddly water comes from you to me.' The goat said, 'I am abiding below. How can the maddly water come from me?' Having heard this answer the tiger was silent for a short time. Then he said, 'I am told that you have shared me a year ago.' Said the goat, 'I was born six months ago, how should I be a year old?' 'If you did not share me, then your father or grandfather has done it.' On hearing this the goat remained silent. Said the tiger, 'I will punish you for this fault.' So saying he made a jump, seized the goat, and ate it.

[No. 30.]

DRAVIDIAN FAMILY.

KURUKH.

(SOUTH SAKAYAN).

Ugā	yachagā	āka	ā-jāa	kā-kāka	chāka,	jā
One	old	man-of	several	son	were,	who
āpa-cā	mā-din	lāhā-lāy.	Tāka	āka	kāhā	
themselves-among	always	quarrelling-were.	Their-father	them	each	
mā-jāka,	per	lāhā-lā	mā	mā-jā.	āka	plāhā
ordered,	but	anything-ever	not	became.	He	at-last
kāpāka	kāka	chāka	ā-jāa	lāhā	gāka	mā-jā
many-to	order	good	and	him	near	one
in	kāhā	kāka	mā-jā	lāhā	ā-jāa,	'achāka
and	then	order	made	them-to	one-to,	'good
mā.	Māhāhāhā	kāhā-kāhā	jāka	mā,	gā	lāhā
break.	Some-time (?)	stick-bundle	all	broke,	but	anything
mā	mā-jā,	kā-kāka-lā	kāhā-kāhā	gāka	kāhāhāhā,	no
not	because,	this-remains-that	bundle-sticks	stayed	was-bound,	and
kāhā-kāhā	mā-jā	ot	lā	jā	kāhā	and
bundle-sticks	break-to	one	man's	strength	also	not
lāhā	kāhā-kāhā	āhā-mā	kāka	chāka,	in	mā-jā
the/father	bundle-sticks	making-is	order	gāka,	and	one
kāhā	ot	ot	kāhāhāhā	chāka,	āhā	mā-jā
stick	one	one	man-to	gāka,	that	break-to
chāka,	jāka	kāhāhā	ā	kāhā	mā-jā	order
gāka,	āhā	no	that	stick	manly	broke.
'A	kāhāhā,	mā-jā	jā	lā.	Plāhāhā	lāhā
'O	no,	manly	strength	no.	And-here	no
chāka	mā-jā	mā-jā,	lāhā	ot	lāhā	chāka.
chāka	mā-jā	mā-jā,	lāhā	ot	lāhā	chāka.
mā	lāhā	mā-jā	kāhā	lāhā	mā-jā	mā-jā
you	separate	becoming	gā,	your	evening	you

FREE TRANSLATION OF THE FOREGOING.

An old man had several sons, who were always quarrelling. The father often quarrelled with them, but in vain. At last he ordered them to bring a bundle of sticks before him, and asked each of them to try with all his strength to break them. They all tried, but in vain, because the sticks were tied closely together, and no single man could

break them. Then the father asked them to untie the bundle, gave each of his sons one stick, and asked them to break them. All the sons did so easily. Said the father, 'observe the strength of unity. If you always keep together in unity, nobody will be able to hurt you. But if you are separated, your enemies will destroy you.'

The so-called *Khisa* of Banaraspur does not differ much from the so-called *Dhāngari*. There are, however, some characteristic points which the dialect shares with the various forms of Kurchik spoken in Raipur, Pal Lahara, Baram, and Bahadrol. Thus the use of an *h* instead of Standard *ā*; the accusative suffix *an*; the use of the accusative instead of the dative; the genitive suffix *ghā* or *gh*; the termination *t* or *d* of the third person neuter of verbal forms, and so forth. Some of these characteristics also occurred in Banaraspur.

The details will be found under the various dialects. With regard to the so-called *Khisa* of Banaraspur, they are as follows.

An *h* is usually, but apparently not always, substituted for Standard *ā*; thus, *hāpā*, land; *hāfā* and *āghāfā*, son.

Mi becomes *hāh*. Thus, *hāhāhā*, he did; *hāhāhā*, he asked; *hāhāhā*, he became, etc.

The genders are often confounded; thus, *hāhā* *dā* and *hāhā*, many days did not pass; *hāhā*, his; *hāhā-ghā*, his, of them.

The accusative sometimes ends in *an* instead of in *a*; thus, *hāhānā*, the property. The suffix of the genitive is *ghā*; thus, *hāhānā-ghā*, of his father; *ghāghā*, my; *ghāghā*, thy; *hāhā-ghā*, his. In *hā-ghā*, *hāhā*, *ghā* is used instead. It cannot be decided from the materials available whether the final *t* is long or short. Compare Standard *ghāhā*, my; *hāhānā-ghā*, of the father.

The short forms of the possessive pronouns are apparently used promiscuously; thus, *ghāghā*, my father; *hāghāghā*, thy son. Similar forms are also used in Raipur.

The inflection of verbs is mainly regular. The various persons are, however, occasionally confounded. Thus, *ghāghānā*, I am not; *hāhāghānā*, thou hast not. Here the suffix of the third person masculine is also used in the first and second persons.

'I am' is *hāhā*. This form is also used in Baram, Pal Lahara, and so on.

In *hāhāghāghā*, (the women) were eating, we find the suffix *t* of the third person neuter. We will find this suffix again in Bahadrol, and, in the form *d*, in Baram and Pal Lahara. Compare the remarks about the dialect of Jashpur above.

The form *hāhānānā*, we should make, contains the same indefinite particle *nā* or *nā* which has already been noted from Jashpur.

[No. 31.]

DRAVIDIAN FAMILY.

KURUPPIL.

(South Sarambaram.)

Indira ila-ge jēl iudā stēha. And all-gh) alāyēn
Rama man-to has sons were. And them-of the-possessive
 illā iudān ilāyēn. 'iudān, dān-ōl iudā jēl yēghā all
his father-to said, 'father, property-in above which mine is
 eghā alā. And iudā il-ge illā dānan kēyēn-ālakāha. And
me-to 'give.' And he them-to his property divided-gave. And
 iudān dā nāl iudā, alāst iudā iudā nāl-ālakāha iudān
many days not went, younger son all together gathered
 nāl gēghā rēp iudān-ālakāha. And iudā iudān-ālakāha illā
and for country ran-went. And there vastness-in his
 dānan uilā-ālakāha. And jēl iudā iudān kēyēn-ālakāha
property spread-gave. And when he all
 ā dān-ōl dākil iudān, nāl iudā iudā iudān-ālakāha.
that country-in found became, and he distribute became-went.
 And iudā iudā nāl ā iudān nāl iudān iudā iudā
And he went and that country-in car others near stayed
 iudā. And iudā iudān iudān iudā iudā iudā iudā. And
went. And his field-in sown feeding-for he his son. And
 iudā ā iudān jēl iudā iudān iudā iudā iudā.
he those iudān which sown were-eating his belly would-gh,
 nāl iudā iudān iudān iudān iudān. And jēl iudā iudā
and my man-sons him-to not gave. And when he him-to
 iudān, iudā iudān, 'iudān-ālakāha iudān-ālakāha yēl iudān-ālakāha
came, he said, 'my father-of how-much spread-gave
 iudān-ālakāha iudān iudān iudān iudān iudān iudān iudān
belly-to except and sown becoming bread to-got, and I
 iudā iudān. Yū iudā iudā nāl iudān iudān-ālakāha iudān
will-hunger die. I shall-arrive and my father-towards shall-got,
 nāl iudā iudān, 'ā iudān, yēl iudān-ālakāha iudān iudān
and him shall-say, 'O father, I have-as-potential and fly
 iudān iudān iudān iudān iudān iudān iudān iudān
importance am did and night am saying-for fly
 yēl iudān. Yū iudān iudān iudān-ālakāha iudān iudān iudān
I am-not. Me one arrived-of like make.' And he
 iudān nāl iudān iudān-ālakāha iudān iudān iudān
came and his father-towards came.

The estimated number of speakers of Kurukh in the Balgach State is 3,000. At the last Census of 1901, 4,312 speakers were returned, of whom 815 entered Khasi as their native language. The bulk of the Kurukhs of the State belong to the caste of Dhāngars, whose occupation is to dig wells and trains. Their dialect is, therefore, also known as Dhāngar or Dhāngri.

A version of the Fable of the Prodigal Son and a list of Standard Words and Phrases have been received from the district, and the beginning of the former will be reproduced below.

The so-called Dhāngari of Balgach in most respects agrees with the so-called Khasi of Sarnagarh.

It is, however, only occasionally substituted for Standard *hi*; thus, *addhān*, it was received; but *ghādhān*, was.

In the word *hānan*, Standard *gānan*, was, the initial *g* has been replaced by *h*.

The suffixes of the genitive are *i*, corresponding to *hi* in the so-called Dhāngari of Sarnagarh, and *ān*, corresponding to *gā* in Sarnagarh. Thus, *Dhāngar-i apān-ān*, in God's house; *amān-ān apān-ān*, in thy father's house. The suffix *ān* may be due to Aryan influence. Compare, however, *Malto hi*, and the Kurukh dative suffix *gā*.

The accusative sometimes ends in *ān* instead of *a*; thus, *amān-ān*, to his father. This form is also used as a dative. On the other hand, we also find the dative used instead of the accusative; thus, *apān-ān sāt*, keep me.

The locative ends in *ān* instead of *ā*; thus, *apān-ān*, in the house.

The ablative is regularly formed; thus, *amān-ān*, from his father. In *amān-ān*, all from, an *s* has been added.

'Two' is *hānan*, corresponding to Standard *apān*. The numerals for 'three' and following are Aryan.

The short forms of the possessive pronouns are confounded as in Sarnagarh. Thus, *amān*, his father; *apān*, thy son.

The conjugation of verbs is regular. The various persons are, however, occasionally confounded. Thus we find *amān-ān* instead of *amān*, he heard. Such clipp forms are probably simply mistakes.

The suffix *t* of the third person neuter seems to occur in *amān-t*, having struck.

Note finally forms such as *hādhān*, I am going; *amān-ān-tān*, he spat-green, he squandered, and so forth.

In other respects the dialect is regular.

[No. 30.]

DRAVIDIAN FAMILY.

KURUJĪ.

(RAJAHMUNDRAM.)

Orice-ge curjan khalhar melen. Ormaria sarris tairasini.
One-to five son were. All-from the-sonner his/father-to
 kaba, 'i ka, jara m'i etage bāi-khig chik' Tambar
said, 'O father, what is me-to share-portion give' His/father
 kharis-chikhar. Thar cāi-nē sarris bāi-khig khar-chikhar
divided-gave. Two days-to the-sonner share-portion together-did
 prokhar m'i kara. Ā rāi-nē sarris-sarris chik karā-nē
for country son. That country-to staying-staying had same-to
 tairā than apmāhar-chikhar. Tairā than apmāhar-chikhar kōi Ā
his property spent-away. His property spent-away then that
 rigāi māt-khar kīp mājā kōi. Ā rāi-nē oris khar
country-to very-heavy famine became went. That country-to are former-
 kara mēhar. Tang-urā kaba, kha kīpā kara. Kā kōi
was stayed. His-master went, rather to-find he-went. mine house
 māt-kā, kachhar kōi, kha māt-kā. Ā-ge oris māt
staying-were, remaining son, he eating-was. How-to anything not
 akh. Akh ā-ge oris varā, akh ā mba, 'or-kōi jāk
was-put. And him-to some came, and he said, 'my-father is-many
 khar-ge kōi-ā āg māt chik-khar ā-ge. Akh ā pāt-kā
seems-to belly-from more food giving-to-is to-eat. And this village-to
 kīp māt-kā. Ā mba kara kōi-khar kachhar(pā) ā'n,
longer I-fail. I my-father near will-go the-father-to will-ay,
 "i ka, tharāi apā-nē āka āghā apā-nē māt-vihar-chikhar
'O father, God's house-to and thy house-to the-remitted have
 āghā āghā āka kōi māt-kā, ā kōi, āghā oris kara
and thy are worthy sit-am, father O. Me are around-
 kōi ān." Tharāi vīhar āgā, mba kara
side keep." Thus thought made, father near went.

One thousand and five hundred speakers of Kuruji have been returned from the State of Sakai. One thousand of them are stated to speak Bitangri. No specimens have been available. It is, however, probable that the dialect is the same as in the neighbouring Rajahm.

According to Mr. Calt's Report of the last Census of Bengal, the Kurukh of Gangpur, who have long been separated from the main body of the tribe, have a special dialect which is locally known as *Beggs Ojhi*.

Kurukh has not been returned from Gangpur for the purposes of this Survey, and no materials are available. We cannot, therefore, form any opinion about the Kurukh dialect of the district. It is, however, probable that it is of the same kind as the various forms of the language described in the preceding pages. Strictly speaking, none of them are real dialects, but simply corrupt forms of the language which have come under the influence of the surrounding forms of speech.

The remaining forms of Kurukh are the so-called Kharik of Bawal and Pal Lahera, and the so-called Khas of Bansa and Bahakhal. The principal Aryan language of all these districts is Oriya, and it is therefore only what we should expect when the short *a* is often marked as long. Compare above, p. 317.

From Bawal 180 individuals have been returned as speaking Kurukh. Their dialect is probably the same as the so-called Kharik of the State.

The Kharik of Bawal and Pal Lahera now speak a form of Kurukh. The number of speakers has been estimated for the purposes of this Survey as follows:—

Bawal	100
Pal Lahera	100
Total	200

Specimens have only been received from Pal Lahera, and the remarks which follow are based on these.

Pronunciation.—A long *a* is often written when Standard Kurukh has *a*; thus, *aipta* for *aipta*, we; *aiññi* for *maññi*, it is not. The long *i* is, however, probably written instead of the short *a* in order to show that *a* is not pronounced *a* as in the surrounding Oriya.

Short vowels are, as in neighbouring dialects of Kurukh, very often inserted between consonants; thus, *aiññiññi*, Standard *aiññiññi*, then grant; *ññiññiññi*, Standard *ññiññiññi*, I ceased to return, I restored.

ññi becomes *ññi* as in the so-called Khas of Bansa, Bansa, and Bahakhal, and the so-called Kharik of Bahakhal; thus, *ññiññi*, Standard *ññiññi*, a son; *ññiññi*, Standard *ññiññi*, a hand. In other respects the pronunciation only differs in unimportant details. Thus, we find *pi* instead of *ai*, how much? *ra*, instead of *ra*, he will be, etc.

Nouns.—The inflection of nouns is regular. In the positive, however, *pi* is substituted for *paññi*. Thus, *aiññi-pi* is a son; *ññiññi-piññi*, from *ññiññi*; *aiññi-piññi-pi*, my father's, *aiññi-pi*, in the above.

The pronouns are regular. Instead of *aiññiññi*, thy, we, however, find *aiññiññi*, *ññiññi* also *aiññiññi*, his, and *aiññiññi* or *aiññiññi* (also written *aiññiññi*), my.

Verbs. The inflection of verbs is regular with a few exceptions.

In the third person center a suffix *i* is usually added. Thus, *aiññi*, it is; but *aiññiññi*, it was got; *aiññiññi*, they were not; *aiññiññiññi*, (the verbs) were eating.

The past verbal participle is often used to form compound verbs. Thus, *hondok-rukkol*, then *houghtest*. Compare forms such as *avakkol-olikon*, he *wasted-gone*, he *wasted away*. Forms such as *avakkolol*, I *have done*, are also derived from the past participle. Compare Standard *avakkol*, *done*; *avakkol*, I *did*.

The particle *ai* which is used in Standard in order to form a kind of conjunctive participle is replaced by *a*; thus, *ai avakkol-a maval avakkol*, I *having-been* *thought made*; *ai rapil chakkilay-a hondok*, how many *rapes having-given* *distribution-day*? *chikk-a mikkol*, *having-given* *he-said*.

Note finally the interrogative particle *ai* and the indefinite particle *ai*. Thus, *Pakkol kakkol avakkol-ai*, *Pakkol* *having-said* *bringing-will-be*? *ai* *rapil maval-ai*, *two and-a-half* *rapes will-be-probably*.

For further details the student is referred to the *specimens* which follow.

[No. 33.]

DRAVIDIAN FAMILY.

KURUKH.

(PIA LARNA STATE.)

Nin	i	and	phala	Pakkol	hottol-gut	hondok-rukkol?	
Then	this	gold	was-drop	Pakkol	hottol-from	houghtest?	
Bē	Ra	i	phala	hondok-chakkol.			
Yes	I	this	was-drop	hought.			
Nin	Ruk	hondok?	YI	rapil	chakkilay-a	hondok?	
Then	what-day	houghtest?	How-many	rapes	present-and	houghtest?	
Bōm	avakkol	piṭṭi	piṭṭi	chōm	ai	kā-kakkol	
How	was	killed	for	the	days	past-after	
						Pakkol	gold-was-drop
chikk-a	avakkol	ṭṭi	rapil	mikkol.	Ra	toṭṭi	ṭṭi
past-and	we	has	rapes	saying-was.	I	said	that,
							'my-own
rapil	mikkol.	ṭṭi	toṭṭi	'rapil	is	mikkol,	then
rapes	are-not.	He	said,	'rapes	then	are-not,	paddy
							a-brought
chikkol-ai.	Ruk	phala	avakkol.	Pakkol	ṭṭi	ṭṭi	ṭṭi
given.	Gold	was-drop	sup.	afterwards	further	then	hondok
then	chikkol.	Ra	toṭṭi	ṭṭi	'ṭṭi	ṭṭi	ṭṭi
paddy	said-gave.	I	said	that,	'more	paddy	shall-not-be-able
							to-give.
I	kakkol	toṭṭi	ṭṭi	ṭṭi	ṭṭi	ṭṭi	ṭṭi
This	word	saying-after	I	was-brought	paddy	past-and	gold
ṭṭi.							was-drop
lost.							

Nin Pakkol-gut Ruk kakkol makkol-makkol-ai?
Then Pakkol-makkol was saying-saying doing-were-what?

nigita toigita?

How said?

Engai ja-on chika laghi. In-gi haka suni-phail
My heart-in few was-fair, This-of for-friends gold-mine-drop
 kishikhan chikikhan. 'Hachi mii masai,' hichin-a nigai ja-on
I-returned gave. 'Stolen property may-be,' having-said my mind-in
 chik laghi.
few was-fair.

Nia hachik-bikha Phanda suni-phaila haka andakhi-chikan, hichin-a
 Then buying-sold Phanda gold-mine-drop where bringing-was, saying
 taught?
 said?

Phanda toigita, 'in i suni-phaila jhar gothani andakikhan.
 Phanda said, 'I this gold-mine-drop great distance-from brought-here.'
 In masin-a hachik mii hichin-a masi masin. Batti hachin
I having stolen property saying mind made. Cheap I-got
 haka hachik-rikikhan. Pachihi kishikhan chikikhan. Engai hachin
therefore buying-was. Afterwards I-returned I-gave. My gold
 kishikha in andakikha.
 one-thing to etc.

Rupi chakmari hika sikh-gama ich?

Silver head-ornament was where-with is?

Chakmari chikhi-gama ich.

The-head-ornament was-with is.

Nia hachik mii hachikhi jo chika in mii?

Then stolen property bought that guilty or not-not?

H. Ra dahi stin.

Yes. I guilty am.

FREE TRANSLATION OF THE FOREGOING.

Did you buy this gold mine-drop from Phanda Bhattar?

Yes.

When did you buy it, and how much did you pay for it?

Five or six days after the woman Hara had been killed, Phanda headed the non-ornament case to me and asked two rupees for it. I said that I had no money. Said he, 'If you have no money, give me a *shikhi* of rice, and keep the non-ornament. You will give me three *shikhi* more later on.' I said that I should not be able to give more, and so I gave him one *shikhi* and kept the non-ornament.

Had you ever any other business with Phanda?

Eight days before the purchase of the non-ornament, I bought a silver Chakmari, and gave Phanda a cock worth two annas.

¹ A kind of head-ornament.

How much would the *Chawwasqit* fetch in the bazar?

Two rapens.

What is the price of the gold nose-drop?

Two rapens and-a-half.

What is the price of a *khappi* rice?

When *Phindik* sold me the nose-drop, there went two *khappis* and-a-half in the rapen. At that rate, one *khappi* would cost six annas and four pice.

When you bought a nose-drop worth two rapens and-a-half for six annas four pice worth of rice, did you not suspect that he might have stolen it?

Three days after the purchase I began to feel uneasy, and I went to *Phindik's* village, but he was not in. So I took his wife *Manik* with me and went to the village of *Harithkhaman*. We found *Phindik* in the jungle, cutting wood for the *Dahl* cultivation. I returned the nose-drop to *Phindik*, and he gave it to his wife to keep.

Did you return the gold ornament voluntarily, or did anybody tell you to do so?

I was uneasy in my mind, and therefore I returned it, thinking that it might be stolen property.

Did *Phindik* tell you where he had got the nose-drop, when you bought it?

He said that he had brought it from a great distance. When I heard that, I suspected that it might have been stolen. But I bought it because I got it cheap. Afterwards I returned it. He, however, had eaten my rice.

Where is the silver *Chawwasqit* now?

It is with me.

Are you pleased guilty of buying stolen property?

Yes, I am.

Korukh is also spoken in the Buxar State. The dialect is known as *Khuta*, i.e. *subdivisions' language*. The estimated number of speakers is 8,746. The corresponding figure at the last Census of 1901 was 18,704. The old estimates are probably below the mark, and some of the 12,959 individuals who have been returned as speaking *Khazari* should be transferred to Korukh. In 1904, only 4,653 speakers of *Mundari* were returned from the district.

With regard to pronunciation, we may note the substitution of an *h* for Standard *kh*. Thus, *khadd*, Standard *khaddh*, head; *khada*, Standard *khaddh*, foot; *khadd-pa*, Standard *khaddh-pa*, in order to eat. Compare Korukh *khadd*, Mundari *khaddh*, gather.

Nouns.—The usual plural particle is a postposed *hapt*. Thus, *hapt ghapt*, many; *hapt khapt*, daughters. Compare Standard *happa*, many. Besides we also find forms such as *jāh-māid*, the caste-men. Compare Oriya and Chhattisgarhi.

The usual case-suffixes are, accusative *a*, as; dative *ai*, *pa*; ablative *ai*; genitive *ai*, *pa*; locative *ai*. Thus, *haddhā haddhā aīr-ai*, having asked the lad and the girl; *jāh-māid haddhā māijai*, the caste-men asked the girl; *haddhāi*, to the father; *ai-pa*, to him; *khaddh-pa*, from whom? *haddhāi*, of a father; *ai-haddh-pa* *haddh*, my uncle's son; *ai-pa*, in the house.

Forms such as *māijai*, of the property; *haddhā*, of a man, are formed with the genitive suffix *a* of the Oriya dialect spoken in the State.

[No. 55.]

DRAVIDIAN FAMILY.

KURUKH.

(Sanskrit Names.)

SPECIMEN II.

Oyā	pāh-vā	ayā	pachā	m'achā.	ā-gē	kakā	oyā	m'achā.
<i>One</i>	<i>village-in</i>	<i>was</i>	<i>old-man</i>	<i>was.</i>	<i>His-da</i>	<i>daughter</i>	<i>was</i>	<i>was.</i>
Kokāra	oyā	hadā	dhachā	boṭya.	ā	pachā	ā-khā	jāi.
<i>The-daughter</i>	<i>was</i>	<i>by</i>	<i>caught</i>	<i>find.</i>	<i>That</i>	<i>old-man</i>	<i>that-time</i>	<i>came-</i>
<i>gone-gē</i>	<i>to-gē</i>	<i>hān.</i>	<i>Teigya</i>	<i>jāi-gān-vā.</i>		<i>'caught</i>	<i>kakā</i>	<i>oyā</i>
<i>near-to</i>	<i>to-day</i>	<i>was.</i>	<i>He-said</i>	<i>came-present-in,</i>		<i>'my</i>	<i>daughter</i>	<i>was</i>
<i>hadā</i>	<i>dhachā</i>	<i>boṭya.</i>	<i>jāi-mān</i>	<i>ā</i>	<i>tān</i>	<i>dhya-kān</i>	<i>kakāya.</i>	
<i>by</i>	<i>caught</i>	<i>find.</i>	<i>Caste-people</i>	<i>was</i>	<i>was</i>	<i>according</i>	<i>found.</i>	
Kokāra	hadā	dhā-kā	hadā.	jāi-mān	hadān	māṭya.	'night	
<i>By</i>	<i>girl</i>	<i>having-caught</i>	<i>brought.</i>	<i>Caste-people</i>	<i>girl</i>	<i>asked.</i>	<i>'then</i>	
<i>hadā</i>	<i>dhā</i>	<i>order</i>	<i>kakā?</i>	<i>hadān</i>	<i>teigya.</i>	<i>'hadān</i>	<i>dhāpā-gā</i>	<i>kān.</i>
<i>by</i>	<i>was</i>	<i>why</i>	<i>asked?</i>	<i>The-girl</i>	<i>said,</i>	<i>'the-day</i>	<i>extremity-in</i>	<i>was.</i>
<i>jāi-mān</i>	<i>teigya</i>	<i>hadān.</i>	<i>'nān-kā</i>	<i>hadān</i>	<i>dhachā</i>	<i>boṭya</i>	<i>jā</i>	
<i>Caste-people</i>	<i>said</i>	<i>by-to,</i>	<i>'another-of</i>	<i>girl</i>	<i>caught?</i>	<i>find?</i>	<i>that</i>	
<i>night</i>	<i>dark</i>	<i>māṭya.</i>	<i>Night</i>	<i>dark</i>	<i>māṭya</i>	<i>jā</i>	<i>night</i>	<i>dhāya</i>
<i>then</i>	<i>find</i>	<i>asked.</i>	<i>Then</i>	<i>find</i>	<i>asked</i>	<i>that</i>	<i>then</i>	<i>find-in</i>
<i>rapā</i>	<i>dhā.</i>	<i>Pachān</i>	<i>kakā-mā</i>	<i>was</i>	<i>rapā</i>	<i>dhā</i>	<i>dhā</i>	<i>dhādhā.</i>
<i>money</i>	<i>give.</i>	<i>Old-man-to</i>	<i>bride-price</i>	<i>was</i>	<i>rapā</i>	<i>dhā</i>	<i>dhā</i>	<i>dhādhā.</i>

FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man who had a daughter. A young lad ran away with her. The father then went and complained to the caste that the lad had run away with his daughter. The caste men went to search after them, and they were found and brought back. The caste people asked the girl, 'why did you go with the lad?' The girl said, 'he persuaded me.' They then said to the lad, 'since you have committed the fault of running away with another man's girl, you must send a fine, and you must give the old man seven rapas and four annas for the girl.'

Five hundred and forty-seven speakers of Kikā have been returned from the Balakhol State. The corresponding figure at the last Census of 1881, were 1,347. The so-called Kikā of Balakhol is simply a corrupt Kurukh, just as was the case in Burma.

The dialect of Hainakhol in many respects agrees with that spoken in Tsamra. Compare *shai*, Standard *shai*, read; *shai-sai-shai-shai*, he wanted his property; *shai*, say; *shai*, say; *shai-shai*, I did not transgress, etc.

The plural is seldom expressed; thus, *shai* *shai*, two sons; *shai-shai*, the servants. Sometimes also the masculine is dispensed with. Thus, *shai*, of, or to, a man; *shai*, to the father. The dative and the accusative are sometimes confounded. Thus, *shai*, to him; *shai-shai*, to the servants.

With regard to pronouns we may note forms such as *shai-shai*, I; *shai-shai*, of that man, his; *shai-shai*, and *shai-shai*, his; *shai*, that thing; *shai-shai*, anything, and the use of *shai*, which? as a relative pronoun.

Most verbal forms are apparently regular. Compare *shai*, to be; *shai*, they are (singular instead of plural); *shai-shai*, I get; *shai-shai*, they are getting; *shai-shai*, that given; *shai-shai*, I shall say; *shai-shai*, let us do. Several irregular forms are, however, used as well. Thus, *shai* and *shai*, he went; *shai-shai*, he did; *shai-shai*, dividing; *shai-shai-shai*, having collected; *shai-shai*, going; *shai-shai*, having seen, etc.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[No. 36.]

DRAYIDIAN FAMILY.

RUPUKK.

(STATE EMINENCE.)

Oupl ahu jēt haddas ahu. Aul-tin vauis haddas
 Our man(-of) two sons were. Them-of the-possessor son
 hāng hāngā, 'hē hā, rāgā dharat. Shi hāngt in hākhān
 the/father-to said, 'O father, thy property-to what place I got
 hat rāgā.' Aul-tin in dharat hāng-kān ar-gē chichyā.
 hat give. Thereafter he property-in division-making share gave.
 Upt nā hē-kāpā vauis hākhā hārat-jāo oip-jān-kiri
 Two days going-after the-possessor son all one-place-making
 uolohā, gētchāyā nā hē, hārat hākhāyā hārat dharat
 took, distant country went, out dead-in all property
 nā-jā-chichyā. Hārat nā-jā-chichyā hē a dharat nāhā
 making-gave. All making-gave and that country-in keep
 making hārat, ā-gā dāh hārat. Inuāt in hān a
 justice occurred, his share occurred. Thisfrom he went that
 dharat oip arpātā hārat vāhā. In ahu hān hākhā
 country-in one office(-of) protection-in remained. That man him since
 hāp-gē hāh-gē uolohā. Hān hān nān nāhā and-gē nā
 to-feed fish-to and. There him anybody anything eating-for not
 chichyā. In hān-gē nāh-gē kūt hān nāh-gē nā hākhā.
 gave. He since-to eating-for him belly filling-for man made.
 Pāh in nāh-nāh chā hākhā dāgā, 'hā, rāgā hāngā.
 Afterwards he in-mind now got said, 'Oh, my father's
 chāh-nā yāpāt chichyā nāpāt hāp nāh-gē hākhān. Pāh
 house-in two-many servants enoughfrom much eating-for got. But
 he hā hākhā. In hāp-gē-chāh-nā hān hē dāgā, 'hē
 I with-hanger on-dyng. I father-of now going and will-ng, 'O
 hā, in nākhā-gē hē nāh chāh-nā pā hākhā. Nāh
 father, I house-of and thy presence-in do did. Thy
 hākhā hā nāh. Nāh oip chichyā hān nāh nāh nāh.
 son to-ng I-am-not. Thy one at-home are me keep.''
 Ad-gē pāh in chichyā hāng-chāh-gē hān. Pāh hāh hāh
 That-of after he arose father-of/presence-in went. But his father

MALTO.

Malto is almost exclusively spoken in the Rajmahal Hills in the north-east of the Southal Parganas. The number of speakers has been estimated at about 12,000.

Malto is the name used by the people themselves in order to denote their language.

Name of the language. The word simply means 'the language of the Maler,' and *maler* in Malto means 'man,' and is the name the people apply to themselves. The Rev. R. Doorn, whose *Malto Grammar* is the principal source of our information about the language, writes *maler*, and I have adopted this form, though most authorities write *maler* with a long *a*.

We do not know the original meaning of the word *maler*. The Rev. F. Hahn, in the introduction to his *Kurukh Grammar*, draws attention to the fact that 'mal' in Kurukh means 'ghost,' 'hero.' It is, however, more probable that Malto like Malayalam is derived from the common Dravidian *mal*, *mountain*, so that the original meaning of *maler* would be 'hillman'; compare Tamil *malavar*, *Tamilian*, from *Tami*, *Tamil*.

Malto is sometimes also used to denote other forms of speech, more especially a form of Bengali spoken by the Māi-Pahāria. See Vol. V, Part I, pp. 69 and 8.

The *Maler* sometimes also call themselves *Banāl*, and their language is also known under the name of *Bājprākāś*, i.e., the language of the Rajmahal Hills.

Malto is almost entirely confined to the Rajmahal Hills in the Southal Parganas.

Area within which spoken. At the last Census of 1901, about 1,600 speakers were returned from other districts of the Bengal Presidency. Compare the remarks under the head of number of speakers below.

The Malto area forms a linguistic island in territory occupied by Bengali, Bihārī, and Santāl. It has already been remarked in connexion with Kurukh that the traditions of that latter tribe are to the effect that the Kurukhs and the Maler are one and the same tribe, and that they formerly lived together on the banks of the Rane, whence the Maler followed the course of the Ganges and finally settled in the Rajmahal Hills. This tradition is strongly borne out by the close resemblance between the languages of the two tribes.

The skirts of the Rajmahal Hills and the low lands and valleys intervening there are now occupied by the Santāls. In former days the Maler made frequent raids on the plains. Towards the end of the 18th century they were brought to terms by Augustus Cornwallis, Collector and Magistrate of Bhagalpur, who left them in free possession of their territory on condition that they should give up their predatory habits. He did not, however, succeed in inducing them to turn to regular cultivation. They preferred to call in the Santāls from Banarbhugh as cultivators, and the result has been that the Santāls have now taken possession of the low lands and the valleys, and the Maler have only retained the hills.

According to information collected for the purposes of this Survey, Malto was spoken

Number of speakers. by 12,603 individuals in the Rajmahal Hills. At the Census of 1891 no separate figures were given. The language was probably included in the figures for Māi-Pahāria, which was treated as a Dravidian form of speech, but has now turned out to be a corrupt Bengali.

in transforming Hindustani. It is therefore sufficient to draw attention to some few points.

N is described as fluctuating between the English *ɪ* and *e*; and so is said to be something between Polish *e* and *ae*.

The Rev. E. Droni describes the pronunciation of g as follows:—

² p. 1 without, with the rest of the tongue pressed back on the throat, so as to shock the voice gently and to occasion a shivering ('trembling') sound.

There is also a deep *g*, which is said to be like the Northumbrian *r*. It does not, however, occur in the specimens. Mr. Drono writes it *g*. Compare the Arabic *ghayn*.

It is said to be a lightly accented strong English A.

Nouns.—Men and gods are masculine, women and goddesses are feminine. All other nouns are neuter. The feminines agree with the males in the singular, and with the masculine in the plural. Neuter nouns have no plural. The termination of the nominative singular feminine and neuter is *i*, and this suffix is also added to words such as *ahle*, my father; *pawla*, the Lord; *Gompaht*, God. *Tam eay ahleh pot tlee ege ayeweh*, my father has given all things to me; *Gompaht twen chahet Ahmowah* supports deadfath powah, God is able of these slaves to raise up children unto Abraham.

Feminine nouns are sometimes formed from masculine by adding *ni*, *šni*, *niš*, *niš*, a hill woman; *nišir-ši*, a mistress, etc. The suffix *ni* is, of course, borrowed from an Aramaic source.

The natural gender is distinguished in the usual way by prefixing words such as *lekye*, male; *gelye*, female, in the case of four-footed animals, etc.

The plural of rational nouns is formed by adding *-i*; thus, *maṭer*, men; *maṭerā*, women. *Faṭi*, a woman, and *maṭi*, a girl, form their plurals *paṭer*, *maṭer*, respectively. *Ṣaḡer* or *ḡaṭer*, many, is often used as a plural suffix. Thus, *ṭaḡṭaḡer* *Ṣaḡer*, are many, etc. A kind of plural is in a similar way formed from numeral nouns by adding *-paḡaḡi*, a flock, a multitude; thus, *ṣaḡ ṣaḡaḡi*, sheep.

The case suffixes are added immediately to the base, just as in the case in Kirundi. The suffixes are also mainly the same as in that form of speech. Compare the singular grammar on pp. 443 and ff. below. It should, however, be noted that Maiba always uses the definite nominative, not only of masculine nouns, but also of feminine and neuter bases. Thus, *muká*, a man; *umuká*, a woman; *umú*, a tree. The terminations of the nominative are those belonging to the demonstrative pronouns.

The dative suffix *-a* sometimes takes the form *wa*; thus, *mal-wa*, 'to a man'. This suffix is said to add a collective signification so that the proper translation of *mal-wa* would be 'to mankind'. From *wa* is derived an emphatic *hita*, and in a similar way an emphatic *wita* is formed in addition to the dative suffix *wa*; thus, *mal-hita*, 'even to man'; *qila-wita*, 'even in the house'. The final *wa* in these suffixes probably represents an attempt at marking an *i* with a following *mal-accusative*.

Adjectives.—Nouns are freely used as adjectives. A final *r* is dropped, and so also the final *i* of *peñi*, woman. Thus, male, man; and *peñath*, a woman's hand; *peñi*, woman; *peñi aji-th*, female slave. In other respects the Malto adjective is of the same kind as that of Kharik.

Namrata.—Male has borrowed Aryan forms for the numerals 'three' and following. Aryan forms are also commonly used for the two first numerals.

When the Dravidian forms are used to qualify *gender nouns*, generic particles are prefixed to them in order to denote the kind of noun qualified. Such particles are *mag*, referring to animals; *pat*, denoting things with a flat surface; *hap*, denoting objects of the appearance of beads; *atp*, long things; *paty*, round things, etc. Thus, *mag-and dyo*, one goat; *pat-and khat*, one balisand; *paty-and gawo*, one egg.

The qualified noun is sometimes used as a generic prefix. Thus, *mag-and mago*, a tree; *pat-and sabb*, a word.

It will be seen that Malto in this respect agrees with some Tibeto-Burman languages.

The two first numerals are, if we leave out the generic prefixes, *ort*, number one, one; *ier*, number two, two. Thus, *ort magi*, one girl; *ier magor*, two sons.

Ori can also be used as a noun. It then takes the forms *oriet* in the masculine and *orietih* in the feminine. In the same way we find a noun *derer*, they two. Instead of *ier* we also find *derer* or *derie* used as an adjective. The meaning is the same as that of *ier*.

PERSONS.—The Malto *pronouns* are the same as those used in Koroik. Forms such as *atba*, my father, but *atba*, thy father, are peculiar, and they seem to be formed by adding a personal suffix as is the case in Burmese.

There are no *number plurals* of the demonstrative *pronouns*, the singular being used instead. A *re* is often added to the demonstrative bases when they point back to objects already mentioned. Thus, *te-tereh dyo-metah*, those things are bad; *at hityeh der-der derer*, he called those sons, those whom he called sons. This *re* is perhaps the old suffix of the *number plural*.

Verbs.—The conjugational system closely agrees with Koroik. It is, however, richer in forms than is the case in that latter language. Thus it not only possesses a present, a past, and a future, but also a conjunctive and an optative, and there is a corresponding series of negative forms. This richness of various forms is probably due to the influence of Burmese.

The various participles which are used in the formation of compound tenses are very commonly conjugated in person and number, just as is the case in Koroik. In a similar way ordinary adverbs are often replaced by inflected forms agreeing in person and number with the subject. Thus, *te deroe ene fahs*, I alone dwell there. Have the adverb *deroe*, alone, only, agree with the pronoun *te*, I, in person and number. Forms such as Koroik *te ehoen re'ehies*, I had broken, are exactly analogous. In Malto two participles are inflected in this way, one with the meaning of a present participle while the other must usually be translated as a conjunctive participle. The former takes the suffix *as*, and the latter the suffix *de* corresponding to Koroik *de*. Thus, *hander*, drawing; *handehs*, having drawn.

These participles are conjugated as follows:—

Singular.—

1. <i>handam</i> ;	<i>handahs</i> .		
2. <i>handing</i> ,	1. <i>-at</i> ;	<i>handehs</i> ,	1. <i>-at</i> .
3. <i>handahs</i> ,	1. & n. <i>-atih</i> ;	<i>handehs</i> ,	2. & n. <i>-atih</i> .

Plural.—

1. <i>handam</i> ,	<i>handang</i> ;	<i>handeham</i> ,	<i>handehat</i> .
2. <i>handam</i> ;	<i>handehs</i> .		
3. <i>handam</i> ,	n. <i>-atih</i> ;	<i>handehs</i> ,	n. <i>-atih</i> .

Examples of the use of such participles are *am jănit gâștea* *apăsarea*, I have killed the flies; I have wounded; *am jănit grădina* *am dus* *am dus* *am dus*, he has brought the money having-brought me near home.

As in other connected languages, nouns of agency are formed from the relative participles by adding the terminations of the demonstrative pronouns. Thus from *loș*, to strike, the relative participles *loșit*, who strikes, and *loșit*, who struck, are formed. By adding pronominal suffixes we may form nouns of agency such as *loșit*, a striker; *loșit*, a woman who has struck. Such nouns of agency can, of course, also be conjugated. Thus, *eu loșit*, I am a striker; *ei loșit*, you are people who have struck, etc.

There are, further, many various verbal nouns and participles.

The simplest form of the verbal noun is the base ending in *e*; thus, *trage*, to draw. This form is the base of several adverbial and conjunctive participles. Thus, *trăgându-l*, or emphatic *trăgându-l*, is the act of drawing; *trăgându-l*, after the drawing; *trăgându-l*, by means of the drawing, on account of the drawing, etc.

În is also added to the base of the past tense in order to form an adverbial participle; thus, *întorcându-l* *în* *loșit* *în* *loșit*, I am turning (by turning) overboard. There is a form ending in *t* which is used in a similar way, especially with verbs denoting motion; thus, *mergându-l* *în* *trage*, the men the water spilling brought.

The present definite and similar compound tenses are formed from this participle or verbal noun. Thus, *cei* *trage* *cei* *trage*, what are you doing? Often, however, the final vowel is dropped; thus, *cei* *trage* *cei* *trage*, he is to-day striking the post.

A past verbal noun, which has the additional meaning of necessity, is formed by adding the suffix *pe*; thus, *trage* *pe*, to-dying-to; death is my lot.

A third verbal noun is formed by adding *nd*, thus, *trage* *nd*, to draw. It is commonly used as an infinitive of purpose.

An adverbial participle is formed by adding *nd* to the base of the past tense; thus, *trage* *nd*, catching. It usually denotes accessory or habitual action; thus, *eu* *trage* *nd* *în* *trage*, I water filling drink.

Negative forms correspond to most of the participles and verbal nouns mentioned in the preceding remarks, and it will thus be seen that this part of Malto conjugation is very complex.

The suffix of the present tense is *i*, and in the 3rd person singular and the 3rd and 3rd persons plural an *-u* suffix is added. Compare the forms of the inflected participle in *eu*. The past tense is formed as in *trage*, and the characteristic of the future seems to be *e*.

The conjunctive and optative seem to be innovations of the dialect, probably under the influence of the rich variety of the conjugational system in *trage*.

An inspection of the tables in the grammatical sketch on pp. 422 and 2. will show that the personal terminations are essentially the same as in *trage*.

The passive voice is formed by adding *nd* or *nd*, probably a form of the verb *nd*, to the base. Thus, *trage* *nd*, to be struck. This form is very commonly used reflexively. Compare the passives in *trage*.

Causatives are formed by adding the suffix *nd*; thus, *trage* *nd*, to cause to make. From each verb we may form double causatives by adding *nd*; thus, *trage* *nd* *nd*, to cause someone to have someone struck. Other causatives are formed by adding *d*; thus, *trage* *d*, to drink, *trage* *d*, to put, *trage* *d*, to put, *trage* *d*, etc.

Compound verbs are very extensively formed. Thus, *ama*, to say; *ama aupa*, to speak to one another; *hacel-aupa*, to come again and again, etc. We shall here only note the frequent use of the verb *mae*, to be, as the second part of transitive compounds. Thus, *ama-hata*, wood, take; *ama ama amahata amahatana*, we spoke with them; *ama aiaa hata* *hi-mauna*, then shall attend thy work; *mae*, to will, to wish; *mae-mae*, to be pleased with, to love, etc. *Mae* is itself perhaps a South Sea-word.

The negative verb is inflected throughout. An examination of the conjugational tables on p. 454 will, however, show that this conjugation is effected by inserting the negative particle *?* (compare *ma* in Kanakas, etc.), and then conjugating. Instead of *i* we may also add the verb *mahe*, I am not, to a participle ending in *a*; thus, *handa-maheta*, I don't draw. This participle ending in *a* is used in combination with various forms of *mahe* in order to form several negative nouns and participles. Thus, *handa-mahe*, not to draw; *handa-mahe*, not to have drawn; *handa-mahe*, not drawing (relative participle), and so forth.

There is also a negative verb *pahe*, corresponding to Kanak *pahe*, not to be able.

It is hoped that when the preceding remarks are borne in mind the short grammatical sketch which follows will enable the student to understand the forms occurring in the two specimens which follow. They have both been received from the South Pacific. The first is, however, simply the version of the Parable of the Prodigal Son published by the Calcutta Bible Society, Agm, 1881. The second is a popular tale taken down in the district. A list of Standard Words and Phrases will be found below on pp. 448 and 49. For further details Mr. Dwyer's grammar mentioned under author like above should be consulted.

[No. 30.]

DRAVIDIAN FAMILY.

MALTO.

SPECIMEN I.

(SOUTHERN PARAGUAY.)

Ori maké ier mape becholas. Chajeh taminton awyrah,
 One man-to two son were. The-people his/father-to self,
 'o abba, kitchi ketrak ege atyith eke qata.' Anko th
 'O father, property-of portion me-to self-come that give.' Then is
 ark chahgeh chichah. Palend dai dekkah chaj
 them-to having-divided year. Five days having-stayed away
 maqah gopei viqah ante goth dekh urqah atyah,
 son all gathered and for country-to having-come-and went,
 ante ano taig-ki bitan jagraha biye-ne atyrah. Gopei
 and there he property had decide-to consumed. All
 atyrah nai a diuno akkith atyith, ante th kym-mad
 consumed and that country-to families fell, and he to-hunger
 jeyah. Ih a dalki at malen biyrich ano
 began. He that country-of was man having-fined there
 dekh jeyah: nai ih ahin kha charkhad taig koth tepah,
 to-the began; and he him pipe to-tend his field-to went.
 Ante ih kith maqth a chogah taigki kothon upat
 And he pipe ate that had-eat he belly to-fill
 agichah, je mrah gois shik chiyah. And ih biyrichah
 he-eaten, but anyone was him-to gone-wat. Then he having-come-to-again
 awyrah, 'ah abba aqas ikodl khal-kudath kapeh ayrah,
 and, 'my father's house-to too-many servants-to food is-insufficient,
 ante th biyi koya. En chachelon ay abba kahal thm,
 and I hunger/frow die. I having-arrang my father near self-go,
 ante ahin awjen, 'o abba, te mery panton ante aty kahan,
 and him-to self-say, 'O father, I leave house-to and thy place-to
 pipen kothon. Ante ante th aligad anner jalon makhon. Je
 eis dit. And now I thy-son to-be-called worthy am-wat. But
 atyghi bari-kudal oaw ayon malka.' Anko ih chichah ante
 thy again-come like me make.' Having-said he arose and
 tumako kahal chiyah. Ih goth kahal, kachah abba taadich
 his/father's place-to went. He for being-when, his/father him having-see
 chajyah, ante biy-birich ahin biyrich ante chomah. Taigdash
 pited, and running-approach him embraced and kissed. He-son

ahin awajyah, 'o ahin, to meng pandeas ante niny belana pigen
 Ahn-to said, 'O father, I know regarding and thy plan-to do
 belana, ante nanda nanda nigan' anwer 'johor mado-ben.' Tambahoh
 did, and now again thp-are to-be-called for an-act.' His-father
 tang chah-tyarin awajyah, 'gotanto toa pindaya endriker ahin
 dia awant-to said, 'all-from good cloth having-brought him
 dnyras, ante ahiki tojano nglin, qdoo jatah nira. Ante korop
 came-to-see, and his hand-on ring, fast-on alone put. And failed
 ty-maqan, nira lapiet ante apokieret, ajhik endriker
 over-pang, we should-not and should-make-merry, therefore having-brought
 pita; I nggudoh kapp melfah, je nanda nanda janyah; awjyah,
 did; dia ny-are dead now, but now again visited; he-was-fast,
 je nanda awdwarah.' Ante is apokieret janyan.
 but now was-found.' And they to-make-merry began.

Ahiki ninyro bagadeh i gari belana jekyah. Kirok th nja
 His sister Ah-are that time fast-to was Belarung he know
 nigi ngpoch lakopire-ki nafa melfah. Ante ori chah-tyarin
 are having-visited doming-tinging-of round heard, and are arrived
 bilihoh, 'ah bilihoh?' kay melfah. Ah ahin awjyah, 'ring-joh
 having-called, 'this what?' thus asked. He Ah-to said, 'My-brother
 barihah, ante abhoh ahin trupet ngpoh dlaghoh korop ty maqan
 came, and thy-father him will found therefore failed one young
 pignoh.' Anta th wiharoh nira koroti may-mutah. Je ali
 failed.' Then he having-put-merry to-into to-enter willing-must-not. But his
 tembeloh awjyah ahin barihah. Ah barihah awja barihah,
 his-father having-come-out him entered. He his-father-to said-returned,
 'tanja, lared barihoh in nigan, wroh jekin, ante Koroti
 'now, in-many years I then having-arrived am, and over
 goje nighi naman tarohon, je to eng nggudoh nggud apokieret,
 am thy command broke-not, but I my companion with should-rejoice,
 ajhik nira Koroti goje maqan ty maqan naga nggud; je
 therefore then our own one sleep young me-to parent-not; but
 nighi nira lagewina nggud, i nggudoh barihah, ori nira
 thy property hereby-is concerned, that thp-are come, then then
 ali lighi korop ty maqan pihoh' Anta th ahin awjyah, 'o
 his sake-for failed one young killed-not.' Then he Ah-to said, 'O
 nggud, nira eng nggud jangk belana; nggudh iih nggudh. Je I
 my-are, then me with always not; mine that mine. But this
 nggudoh kapp melfah, je nanda ajh; awjyah, je awdwarah,
 thy-brother dead now, but again now; was-not, but was-found,
 dlaghoh nuna lakopire apokieret bilihoh,'
 therefore we-to to-dance-and-sing to-make-merry do-do.'

DRavidian Family.

MALTO.

SPECIMEN II.

(SCOTTAL PARAGUAS.)

Mundimundl gai-vijarki vudakno agda malar i vudakno
Formerly, formerly Hindu-kings-of times, from before the-men this country-is
 dokhar tau may-meljar. Atina aiga-manga qile-kakye kadjar dajgar. Dokno
living their will-did. There their-own field-plot made sword living
 dokno galar i makhak aigkar malari goni goni bajevage
living Malar this country-is having-come men with much fighting-continually
 dokyar, nate qira vudakno iriki qale nate qale kadjar. Malar
were, and them having-come, their land and field ruled. The-men
 tumki qye nate qile ambar dokno dhoti jayar. Dajgar ir
their villages and fields having-let forest-is in her lap. Present-in they
 qile-kakye ir-ira kadhi dajgar polar, kaghar ir ir-ira
field-plot good-good to-make to-see were-waste, therefore they those
 ir-malar, je gahaj-gahaj tangde aigkar dardhar, nate dardhe nate
did-not-attend, but many-many having-potholed and made, and deer stay
 khitaru kine nate nate dardhar qile. ha ha nate qilekhi khar
quitted-deer pigs and other animals killing, or here there Hindu-of property
 kachhi qayik odhar. Aye ir-irki kam-kamki polar nate magar
plundering village-to brought. And their-from their-their wives and sons
 vijar. Ar gye chachar nate bay meljar, kaghar polar
land. They very cunning and powerful were, therefore Hindu
 nate dardhe ha karyell polar.
them catch or Malar could-not.

FREE TRANSLATION OF THE FOREGOING.

In old times, before the time of the Hindu kings, the Patanas lived in this country and did just as they liked. They killed and moved their own plots. In the course of time the Hindus came into the country and began to fight the Patanas. At last they overpowered them and took their lands and fields from them. The Patanas then left their villages and their fields and began to live in the woods. They could not chase till and sow good plots, and therefore they left off attending to them, but began to gather in good woods and turned to hunting. They killed deer, stags, spotted deer, pigs, and other animals, and they occasionally also plundered the property of the Hindus and brought it home to their villages. Their wives and children lived from such things. The hillmen were very cunning and powerful, and the Hindus could not, therefore, catch them or check them.

KUI, KANDHĪ, OR KHOND.

The Kandhis or Khonds are a Dravidian tribe in the hills of Orissa and neighbouring districts, and the number of speakers may be estimated at about half a million people.

The tribe is commonly known under the name of Khond. The Oriyās call them

Name of the language.

Kandhis, and the Telugu people Oronds or Konds. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kul. The word Ku is probably related to Kai, one of the names which the Oronds use to denote themselves. The Kul dialect of Gōṛṛḥ is, however, quite different from Kul. Compare the specimens on pp. 346 and 35.

The Khonds live in the midst of the Oriyā territory. Their habitat is the hills separating the districts of Ganjam and Vinsagapatam in the

Area within which spoken.

Madras Presidency and continuing northwards into the Orissa Tributary States, Bod, Dupalla, and Nayagach, and, crossing the Mahanadi, into Angul and the Khondwala. The Khond area further extends into the Central Provinces, covering the northern part of Kalshandi, and the north of Patna.

Kul is surrounded, on all sides, by Oriyā. Towards the south it extends towards the confines of the Telugu territory.

The language varies locally all over this area. The differences are not, however,

Dialects.

great, though a man from one part of the country often experiences difficulty in understanding the Kul spoken in other parts. There are two principal dialects, one eastern, spoken in Ganjam and the adjoining parts of Bengal, and one western, spoken in Chinna Kinsā. According to the report of the Madras Census of 1891 the name called Kanda, Kandawon, or Kandiāwa, which is heard on the slopes and the eastern summits of the eastern Ghats in Vinsagapatam, speak a dialect of Kul, though they returned Telugu as their native tongue. The Madras Presidency not falling within the scope of this Survey, we have as yet no materials for testing this statement.

In the north, Kul has come under the influence of the neighbouring Aryan forms of speech, and a specimen forwarded from the Patna State was written in Oriyā with a slight admixture of Chhattiāgāhī.

The number of Kandhis returned at the Census of 1891, was 627,388. The language

Number of speakers.

returns, however, give a much smaller figure. The reason is that many Kandhis have abandoned their native speech. To some extent, however, the discrepancy is also due to incorrect returns and to the fact that 304,264 of the inhabitants of the Ganjam and Vinsagapatam Agencies did not return their language.

The revised figures for Kul in those districts where it is spoken as a home tongue are as follows:—

Madras Presidency	2									129,322
Bengal and Peshawar										61,158
Angul and Khondwala										40,028
Orissa Tributary States										14,258
Central Provinces										65,408
Patna										750
Kalshandi										64,800
										215,666

5 x

The bulk of Kai speakers in the Outer Tributary States are found in Red, Dapula, and Noyagah. The details are as follows:—

Red	104
Dapula	8,354
Noyagah	4,102
Total	12,560

Of the remaining 1,257, some few speakers are found in all States except Ailgah, Hindei, Lannhar, Marikha, Nigrit, Ranyar, and Tigaria.

Outside the Kai territory the language has only been returned from the Ochar Plains where the Kanda are employed as coolies in the tea-gardens. Local estimates give 444 as the number of speakers. We then arrive at the following total:—

Kai spoken at home	125,443
Kai spoken abroad	444
Total	125,887

At the last Census of 1901, Kai was returned from the following Districts:—

Malabar Presidency	379,366
Coorg	38,750
Kanjar Agency	127,825
Vengaloor	26,515
Vengaloor Agency	176,747
Ondra	2
Gulbarga Agency	160
Belary	3
South Arcot	22
Bangal and Pondicherry	35,455
Mysore	2
Bangalore	21
Cuttack	4
Belgaon	1
Bangal and Khandwa	47,088
Puri	2
Outer Tributary States	13,055
Central Provinces	34,363
Nandgaon	7
Bham	7
Rampur	2
Pala	56
Kishanul	54,324
Assam	11,527
Dyhol	215
Darrang	4
Siliguri	30,355
Lachinpur	1,079
Dixit Provinces	9
Total	664,696

APPENDICES—

Part, JOHN FRIDTIS.—A Grammar and Progressive Reading Lessons in the Kanda Language with an English Translation. Cuttack, 1901.

- LEWIS, LYNDENBURY.**—*an Introduction to the Grammar of the Koli or Konth Language.* Calcutta (Chloe also Chennai, May and June 1881). Second edition. Revised and corrected (by Rev. J. M. Thompson and Dr. G. A. Grierson). Calcutta, 1902.
- MASON, R. H.**—*description of the Western Ghats.* *Journal of the Asiatic Society of Bengal*, Vol. xiv, 1885, pp. 35 and 8. Reprinted in Miscellaneous Essays relating to Indian subjects Vol. II, London, 1885, pp. 218 and 8. Konth vocabulary, by R. Newell, on pp. 41 and 8, 177 and 8, respectively.
- [MASON, R. H.]**—*Report of the Ethnological Commission on papers laid before them and upon Examination of specimens of aboriginal tribes brought to the Anthropological Exhibition of 1884-87.* Singapore, 1888. Part I, pp. 104 and 8. and Part II, pp. 1 and 8.
- CHANDRASEN, D. R.**—*a Manual of the District of Pimpri-Chinchwad in the Presidency of Madras.* Madras, 1899. Contains vocabulary of Kshatriya Kshatri and Lavahatti Kshatri.
- DAVIES, E. T.**—*Comparative Ethnology of Bengal.* Calcutta, 1871. Note on the Kol on pp. 182 and 8; vocabulary by V. Ball, on pp. 293 and 8.
- CHANDRASEN, D. R.**—*Classification of Languages of India.* Calcutta, 1878. Kshatri on pp. 51 and 8.
- BERRY, MAUR. J. McR.**—*a Practical Handbook of the Kshatri Language.* Calcutta, 1878.
- Journal of the Administration of the Madras Presidency.* Vol. II, Madras, 1885. Kshatri Vocabulary on pp. 178 and 8.
- FRANK-PRINCE, J. M.**—*Marriage Customs of the Kshatri.* *Journal of the Asiatic Society of Bengal.* Vol. lxvi, Part II, 1900, pp. 12 and 8. Contains a Kol lexicon, with translation.

Koli is not a literary language and does not possess a character of its own. The Gospel of St. Mark and parts of the Old Testament have been translated into the language, and have been printed in the Oriyâ character.

The dialect spoken in Guntur has been dealt with in the grammars published by Messrs. Lingens Letchenajee and Smith, and is relatively well known. It may be considered as the standard form of the language, and the remarks which follow apply to it.

Pronunciation.—The short *a* is pronounced as the *e* in 'pet'. In the Kshatriya it has a broader sound, probably that of *e* in 'ail,' and it is often written *o* in the specimens. Thus, *o*id and *o*id, big. The long *a* is, according to Mr. Lingens Letchenajee, shortened before *d* and *h*, and when followed by double consonant. Thus, *o*d, I came, but *o*id, there camest; *o*ooid, I was. The specimens, however, do not confirm this rule. In words such as *o*ooid they simplify the consonant and preserve the *a* long; thus, *o*ooid, I was. Similarly the *a* is written long in *o*d, I am; *o*ooid, he, and so forth.

Similar is the case with *i* before double consonant. Lingens Letchenajee writes *o*id, Major Smith *o*id, and the specimens *o*id. In Kshatriya, the double *o* in such words is replaced by *o*; thus, *o*ooid, I am.

ḍ is often pronounced as *r* in the Kshatriya; thus, *ḍ*id and *ḍ*id, horse. In Chitra Kshatri *ḍ* is used instead. Thus, *ḍ*id and *ḍ*id, milk; *ḍ*id and *ḍ*id, horse. In Kshatriya *ḍ* is also often substituted for *r*; thus, *ḍ*id, Standard *ḍ*id, a good woman.

In Oriya and the Central Provinces a *v* commonly becomes *ḍ*; thus, *ḍ*id/*ḍ*id, Standard *ḍ*id/*ḍ*id, he said. In the Kshatriya we even find *ḍ*id/*ḍ*id, he; *ḍ*id/*ḍ*id, they, corresponding to Standard *ḍ*id/*ḍ*id, *ḍ*id. The Standard form is also used in Kshatriya. A comparison with Telugu *ḍ*id, Kannada *ḍ*id, he, shows that the *v* in this word has been dropped in the Standard. The form *ḍ*id/*ḍ*id seems to correspond to Kannada *ḍ*id. The substitution of *ḍ* for *v* in connected languages is especially common in Kshatriya where we find forms such as *ḍ*id, Standard *ḍ*id, he.

Inflectional system.—The usual inflectional forms will be found in the *Sketches Grammar* on pp. 463 and f. For further details the student is referred to the works quoted above under Authorities. I shall here only make a few general remarks.

Nouns.—Kui agrees with Telugu and Gtadž in using the same form for the feminine and neuter singular. Thus, *gōdri*, the woman, or animal, that does. The pronouns and verbal tenses likewise have one and the same form for the feminine and neuter plural of the third person.

The suffixes of the plural are *ra* for men, and *ai, pa, and ala* for the feminine and neuter. These suffixes must be compared with *ra* and *pa* in Kanarese, Tamil, etc. *ai, ap, and ā* in Gtadž.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. 'Five' is *siŋi* and 'six' *siŋi*. Compare Tamil *siŋa*, Gtadž *siŋiŋi*, five; Tamil *aru*, Gtadž *aruŋa*, six.

Pronouns.—The personal pronoun of the first person has two forms of the plural, one including, and the other excluding, the person addressed. The former is called a *dual* by Lingam Leitchmaŋŋe. The form occurs, however, as an ordinary inclusive plural in the first specimen from the Khandrauk. Thus, *siŋi ŋad*, we shall eat. It should be noted that there is a similar distinction in the first person plural of the verb. The inclusive plural does not seem to exist in Kalsheŋŋi.

Verbs.—There are only two proper tenses, the indefinite and the past. The indefinite *type* is used as a future and a present. The negative verb has the same two tenses. Kui in this respect must be compared with old Kanarese. Other tenses are formed by adding the verb substantive to the verbal participles. These are never used alone, but, with the addition of a *ad*, they are used to form adverbial phrases. Thus, *paŋŋiŋi-ŋo*, when loading; *paŋŋiŋi-ā*, having become a loader, having loaded. Compare the relative participles in Telugu. The ordinary relative participles in Kui are slightly different.

When the preceding remarks are borne in mind it is hoped that the short sketch of Kui grammar which follows will enable the student to grasp the forms occurring in the specimens. For further details the works of Lingam Leitchmaŋŋe and Major Smith should be consulted. The former is the base of the present sketch, which illustrates the Kui dialect spoken in Gannur and Red. No specimens have been received from those districts. The short tale which follows on p. 468 has been taken from Major Smith's Handbook. It will be noticed that long vowels are used in many cases where they ought to be short according to Lingam Leitchmaŋŋe, and that double consonants are often simplified. Thus, *uŋŋiŋi-paŋŋiŋi* instead of *uŋŋiŋi-paŋŋiŋi*, the owner of the mangoes. I have added an interlinear translation. In one or two places it is not quite correct.



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[No. 40.]

DRAVIDIAN FAMILY.

KUL, KANDHI OR KOND.

(Major J. MacD. Smith, 1878.)

KOGIRIŪ KŌGA MAHA-MEINTŪ-GĪTĪSŪ.
 BOY AND MANGO-TREE-OF-FRUIT.

Kogirijō mihī yeti-ditājō. Wēt dāgitiāni kōhōkōhī jōh
A-boy mango standing-brown. Tree branch-is sitting heart
 jū-jū tājētājō. Tājētājō wēt-gājō bōh-gājō wētjō tāj
plum-in sitting-acc. Sitting-when tree-comes old-man one his
 mihī pākī-wētājō. Wājō-nī ā kogirī mētētājō ; mētētājō
mango gathering-comes. Having-comes that boy one ; having-comes
 tōi mihī, 'kogirī tāj gājō mī mētētājō? dītājō wētājō
that is, 'boy what does my tree-in ? quickly come,
 wētājō tājētājō wēt-gājō wēt-gājō.
comes-not-if comes is-comes-shall-comes,' saying said. 'Not old-
 gājōdī dō, tāj-rī gājō? āh wētājō ; tāj pājētājō
one O, what-acc. will-you-do ? I will-not-comes ; help pluck-when
 wētājō tāj tājō tāj-rī wētājō.
will-comes, then called-if 'one will-not-comes.' The-old-man that having-
 mī, 'tāj tāj gājō wētājō gājō wētājō wētājō
heard, 'I frightening do-if he-will-comes or will-not-comes shall-acc,'
 tāj kogī-kogī dājōhī tājōdī tājō wētājō ; wētājō kogirī
saying small-small alone taking gently throw ; throwing-from the-boy
 kōhōkōhī kōhōkōhī, 'vī-dītājō, vī-dītājō bōh-gājōdī dō, tōi
longing then-to, 'to-throw-comes, to-throw-comes old-one O, there
 pājōhī mētājō tājō-tājō kogirī-tājō.
let-if what will-be-here-indeed he-will-not-comes,' saying said ;
 tājō bōh-gājōdī tājō jōhī, 'dājōhī wētājō tājō-rī tājō
on-saying the-old-man his mind-to, 'alone throw-if anything not-coming-is ;
 tājō wētājō vītājō tājō tājō tājō gājō tājō
one comes throw-if what will-happen or not-will will-acc,' saying
 tōi tōi tājōhī tājōdī dītājō dītājō dītājō wētājō ; wētājō
My by comes taking force-with quickly quickly throw ; throwing-from
 dītājō pājō, pājōhī kogirī tājō wētājō tājōhī dītājō, dītājō
much it, sitting-from the-boy saying tree-from fall, falling-immediately
 wētājōdī tājōdī dītājō dītājō dītājō dītājō.
the-old-man sitting stick-with much heart.

FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was eating to his heart's content, when an old man who served the tree came to gather his fruit, and caught the lad there. 'Hey, my lad,' exclaimed he, 'what are you about on my tree? Come down at once, or I will make you do so somehow or other.' 'Nay, old fellow, what will you do? I will not come. When I am satisfied, I will, but not certainly at your bidding.' On hearing this the old man said, 'I will see whether I can frighten him down or not,' and he began to throw little clods of earth at him gently; but the boy, laughing at him, exclaimed, 'throw on, old fellow, throw on. If these do him no, what does it matter? I shall sit quietly here.' On this the old man said within himself, 'there is no use in throwing clods of earth. I will see whether anything will result from throwing stones.' So saying he took up some very large ones, and threw them with force and rapidity. A number of them struck the boy, who fell down out of the tree crying, when the old man seized him immediately, and gave him a sound beating with a stick.

The specimens received from the Khasiaks represent the same form of Kul as that spoken in Gummur and Kod. There are, however, some traces of the influence of the neighbouring Ojya. Thus the interrogative pronoun is often used as a relative, and a *h* has been substituted for every *s* or *v*. The cerebral *d* is often pronounced as an *r*, and so on. Long vowels are used as in the preceding specimens, and double consonants are simplified. On the whole, however, the dialect is the same.

The first specimen is a version of the Fable of the Prodgal Son. The second is a short folktale, which is also found in Major Smith's Handbook, on pp. 68 and 71. A list of Standard Words and Phrases will be found on pp. 64* and 71.

[No. 41.]

DRAVIDIAN FAMILY.

KUL, KASBEI OR KHONT.

SPECIMEN I.

(DISTRICT KANNAM.)

Kulal d maki maki, Khe-~~the~~ kothi~~ja~~ thi~~h~~ thaki bano~~ja~~,
 One-~~of~~ his son was born. Therefrom the-~~younger~~ his father-in law,
 'Khe, si kano-khe nige to bihi diti are vime.' Khe~~th~~
 'father, my property from now which there will fall that give.' Then
 sheti~~ja~~ thi~~h~~ dani thaki bihi~~th~~ sheti~~ja~~. Khe~~th~~ diti maki
 to his property there to share-making give. For days passed-when
 kept maki~~ja~~ giti dani upi-maki~~ja~~, sheti~~th~~ diti shaki~~th~~ si~~th~~
 younger son all property, collecting-see, then for country-to going
 &c

mātōjya. Bādā pā bādā gāḥ dām vāj-gōtōjya. Bāt-bāt gāḥ
 was. *There had come-in all property spent-made. What-time all*
 vāj-gōtōjya bādā māt jagā dām; ā-gāḥ chōjya dām kachabōk
 spent-made there *mighty famer fall; therefore he great distress-in*
 dōtōjya. In-ā dōtōjya ājā-āḥ ā dām mān-kā māt-bōtōjya.
fell. Thisfrom he having-gone that country-of, one-will staying-become.
 Bī dām dādā-kī pāji-bāp kagā-tāgi kōt-tāgi pāpōtōjya. Bāt-bāt
 That was him pig/suck feeding-for field-to eat. *Each-one*
 dōtōjya ā pātōjya dōtōjya bōtōjya, 'māt dādā ātā-tānāgāḥ he dōtōk
 he was recovered he said, 'my father's servants so-much food
 pāpī mānra pā bāt tājōtōk ātā-māt; ātā 'ātōtā āt-māt.
 getting are that that having-eaten to-serve-in; I hunger-from dying-am-
 ān pāpōtāḥ ān mātāḥ āt dōtōk bāt, "āh, ān
 I having-serve father near-to will-go him-to māt-ay, "father, I
 mānra bāgātāḥ āt āt mātā pāpā gāḥ māt. Nī mānra
 become against and then before in having-due am. Thy am
 dōtōgi āt ān ātājā dōtōn. Mātāḥ nī ā ātā gān."'
 he-called against I worthy am-not. He thy am served made."'
 Bādā mānra dōtōjya dōtōgā āt mātā dōtōjya. Bātōjya āt dām
 He was and father near was. He some distance-of
 mātōjya, ā-bāt bāt āt dōtōk mātāḥ ātā mātōjya; dōtōgā
 ā, that-time he father him having-see him become; and
 pāpōtāḥ ātāḥ ātā dādā dādā dōtōjya dōtōgā mātōjya. Mātōjya
 having-gone having-gone his seat embraced and dādā. The-one
 dōtōkī bātōjya, 'āh, mānra bāgātāḥ āt mātā pāpā gāḥ māt.
 him-to said, 'father, become against this near in having-due am.
 Nī mātōjya bātōtōgi āt ān ātājā dōtōn.' That āt
 Thy am to-be-called against I worthy am-not.' His father
 ātā-tānāgāḥ bātōjya, 'māt dādā ātā dōtōgā dōtōk tāt-gān, āt
 servants-to said, 'good still being and this-to to-put-on-make, and
 māt bātōjya ātā, mātāḥ bātāḥ ātā. Bādā, ātā gāḥ ātā dōtōgā
 ring finger-on give, shoes feet-on give, Omas, we all shall-eat and
 jōp-jōp gāḥ; pā gāḥ ātā mānra dōtōk mānra, āt-gātōjya;
 merry shall-make; because this my am dead-become was, revived;
 bāt-āḥ mātōjya, pāpī-dōtōjya.' Bātā dōtōk jōp gātōk;
 last-become was, found-not.' Then they merry to-make
 bāt-bāt.
 beginning-become.

ātā-tānāgāḥ bātōjya.

Bī bātāḥ ātā māt mānra bātāḥ mātōjya. Bātōgā dōtōjya
 That time-in he by am field-to eat. And he
 ātā-mātāḥ mātā dōtā ātā gāt bātōjya. Bātōgā dōtōjya ātā-tānā
 house-near coming downing and staying heard. And he served

naeki aetaja etagi bejjaetaja, 'i gah int-gili il-nah?'
 one-to called and asked, 'this all wherefore knowest-th?'
 Ahi beetaja, 'ni ha beetaja; ni ha etakaki aghi
 Eae-ae-ae said, 'Oh younger-brother come; thy father has-to good
 sakari paei-mat-gili raja haji ak-akaeaja.' Iri
 kapi-ae-ae getting-betw-on-ae-ae-of his feast paei-ae' Iri
 bejjaetaki etaja maeagi ajiriil itetegi maeiki maeagi
 having-betw he empty having-become leave-to to-go wishing-wd
 aetaja. Egiil taei ahi riketegi bejjaetaki Gagi jiri
 kae-ae. Therefore ha father outside having-gone has-to much
 haji gietaja. Aetaja aetaki etaki beetaja, 'aetika, a ahi, ha
 aetae-ae made. He his father-to said, 'Lo, O father, I
 ae beiki ae ni kama gae; aetika ahi kae-ae
 fifteen-many years, become thy work did; over thy command
 aetika. Iri aetaki-ae aetagi kae-ae-ae haji gietaki
 transgressing-wd-ae. This betw-though, we my-friends-to feast to-make
 aetika maei ahi ahi ahi. Ni ahi maeaja aet-gietaki
 over we good giving eat-wd. Thy wish we having-making
 aetaki gae ha aet-gi-maeaja, maeaja be-ae-ae
 thy all properly answered-making-ae, he eating-immediately
 aet-gili haji, ahi, 'Taei ahi beetaja, 'O aetika, ha
 kae-ae-for feast parat.' His father said, 'O we, ha
 pika, aetaki maei. Naei jia mae, aetaki gae aetaki, I ni
 always we-with are. Mine what is, that all mine. This thy
 ha aetaki, aetaja; ha-ae-ae, paei-maeaja;
 younger-brother dead-having-become, revived; eat-having-become, we-friend;
 aetaki aetaki jae-jae gae aet-ae-ae'
 therefore we merry making prayer-is.'

FREE TRANSLATION OF THE FOREGOING.

A tiger saw some buffaloes grazing and went to kill one of them. But they drove him off with their horns, and he could not catch any of them. He then, in order to deceive them, said, 'I have to-day killed a very fat goat, and shall be much pleased if one of you will come to my den to-night and partake of it.' One of the buffaloes accordingly came, looked about, and saw a lot of fire-wood and big bottles. He got frightened and ran away by the road he had gone in coming. The tiger ran after him and asked why he fled. The buffalo answered, 'I clearly understood your evil design. This food and those cooking pots you have not prepared in order to cook a goat, but for a big animal like me,' and so saying he ran away.

The dialect spoken in Chittra Kinoddi does not seem to differ much from that found with in the preceding pages. The cerebral *g* is changed to *t*, and *g* is sometimes substituted for *s*. The pronouns are said to be Dravidian, as far as ten.

The personal pronouns have a separate form for the accusative, viz. *soona*, me; *soonoo*, us; *i soona*, thee; *soonoo*, you. These forms are identical with those used in Khandwa.

The terminations *di* and *de* in the second person singular and plural of the present tense are sometimes changed to *ri* and *re*, respectively. Compare the Telugu termination *re* in the second person plural.

The use of *was*, I was, etc., is not added in the compound tenses. Thus, *gihā-wasat*, not *gihā-t*, I was doing; *gih-wasat*, not *gihāt*, I had done.

The negative copulative participle is formed in a different way from that used in Gujerati. Thus, *chāl nāghā-āghā*, without having seen him.

The preceding notes have been taken from Liagun Lachmajee's grammar. No specimens of the Chittra Kinoddi dialect are available.

The specimens received from the Kalahandi State are written in a form of Kōl which shares some of the characteristics of the Chittra Kinoddi dialect. Thus, *g* becomes *t*, e.g. *thā*, Standard *āghā*, house; *nāghā*, Standard *nāghā*, angry. But we also find forms such as *chā*, a goat. Double *s* seems to become *sh*. Thus, *maśhā*, Standard *maś*, I was. This *ch* is probably only a way of writing *s*, to prevent the being pronounced as *sh*.

E often corresponds to *r* in other Kōl dialects. Thus, *chā*, this; *āghā*, a good woman.

As *h* occurs in many forms where other Kōl dialects have *s*. Thus, *āshā*, him; *āshā*, his.

The form *hāshā*, he, *hā*, agree with Standard in not pronouncing a *s* between *h* and *ā*. In other cases *s* has become *h* as in the Khandwala. Thus, *hāshāshā*, he said.

With regard to individual forms, we may note the accusative suffix *i*; thus, *chāi*, the father; *āshāi*, him. This form is commonly met as a dative as well. Datives such as *chāshā*, to the house, are due to the influence of Orīyā, or they must be compared with the usual Telugu forms.

In other respects the dialect of Kalahandi well agrees with Standard Kōl. Thus the accusative of the personal pronouns is identical with the dative, e.g. *nāghā*, me. *āghā*,

we, is also used when the person addressed is included. If this is not a simple mistake in the specimen, the fact is probably due to the influence of Ceylon.

It will be sufficient to give the Fable of the Prodigal Son as an illustration of this form of *Kul*.

[No. 40.]

DRAVIDIAN FAMILY.

KUL, KANDIL, OR KESOND.

(Seven KALAMANDI.)

Kulji ei mēṭṭiṇa mēṭṭam. Kara-kāṭṭam kaṭṭiṇa mēṭṭiṇa tē ṭṭiṭi.
One-of two was more. Then-among the-sonner was his father-to
beholdiṇa. 'Aṭṭa ṭṭi, mē mēṭṭiṇa tēṭi kēṭi mē pēṭṭiṭṭiṭi ṭṭi sēṭṭa.'
said, 'O father, your goods-in what share am getting-for that give.'
Kaṭṭi tēṭiṇa tē mēṭṭi kēṭi-giṭṭiṭi tēṭi tēṭiṇa. Liṭṭe tēṭi mēṭṭam
Then he his goods share-making them gave. Few days having-passed
a kaṭṭiṇa mēṭṭiṇa gēṭi mēṭṭiṇa-giṭṭiṭi mēṭṭiṇa sēṭi. tēṭi tēṭi tēṭiṇa tēṭi
that sonner was all together-making look for country going good
beholdi tēṭiṇa gēṭi mēṭṭi. tēṭi mēṭṭiṇa. Gēṭi mēṭṭi tēṭiṇa a dēṭṭi
was not-being all goods there squandered, all spent after that country-in
kēṭi sēṭi pēṭṭa, tēṭiṇa tēṭi dēṭṭi pēṭṭiṇa. E dēṭṭi tēṭiṇa
much famine they-suffered, he much distress suffered. That country-in he
sēṭiṇa a dēṭṭi ra-tēṭi tēṭiṇa tēṭiṇa, a mēṭṭiṇa tēṭiṇa pēṭṭiṇa
having-gone that country-in one-man him was, that man him pēṭi
kept-in his pēṭṭiṇa. Kaṭṭi tēṭi mēṭṭiṇa tēṭi tēṭiṇa dēṭṭi
he-had find-to was. There him anyone saying heard gave-not.
E pēṭṭiṇa tēṭi mēṭṭi, mēṭṭiṇa tēṭi pēṭṭiṇa mēṭṭiṇa gēṭiṇa. Dēṭṭi
These gave saying were, saying belly to-fill mind made, At-had
tēṭiṇa pēṭṭiṇa pēṭṭiṇa tēṭiṇa, 'Aṭṭa, mē tēṭi-tēṭiṇa tēṭi gēṭiṇa
is having-known him said, 'O, my father-will have-many servants
tēṭiṇa. tēṭi gēṭi tēṭiṇa pēṭṭi-mēṭṭi, mēṭṭi tēṭi tēṭiṇa tēṭiṇa,
amongst-from they were to-not getting-are, but we hunger-is dying-not.
him tēṭiṇa tēṭiṇa tēṭiṇa tēṭiṇa tēṭiṇa, 'Aṭṭa ṭṭi, tēṭi tēṭiṇa tēṭiṇa
I saying father-in having-gone will-say. 'O father, I God-bless
mēṭṭiṇa pēṭṭi gēṭiṇa. Mē mēṭṭiṇa tēṭiṇa tēṭiṇa tēṭiṇa tēṭiṇa; mē
you-bless are did. You are having-and to-say-worthily are-are; your
mēṭṭiṇa gēṭiṇa tēṭiṇa mēṭṭiṇa tēṭiṇa, 'Aṭṭa tēṭiṇa tēṭiṇa tēṭiṇa tēṭiṇa
are servant like me keep.' And he having-when his father
tēṭiṇa tēṭiṇa. Aṭṭa tēṭi tēṭi tēṭiṇa tēṭiṇa tēṭiṇa tēṭiṇa tēṭiṇa
was said. And his father for-from him saying compassion made
mēṭṭiṇa tēṭiṇa tēṭiṇa tēṭiṇa tēṭiṇa tēṭiṇa. Kaṭṭi mēṭṭiṇa tēṭiṇa
and running going he was catching heard. Then the-one him-to

GONDJ.

Gondj is the principal Dravidian language of Northern India, and is spoken by about one million people.

The word Gondj occurs in the works of Sanskrit lexicographers like Hamaachandra as a term denoting a low tribe. The Gondjs have given their name to the tract of Gondwana, which corresponds to

the greater part of what is now the Central Provinces. Their home has long been the plateau between the Nerbudda valley on the north and the Nagpur plains on the south, and connected tribes must have resided to the north of the Nerbudda in the hill tracts of Central India and Rajpootana.

The word 'Gondj' is not now used by the Gondjs themselves, the national name being *Kol*. This name has been adopted by European scholars as the denomination of a sub-tribe of the Gondjs in Chanda and Bhojpur and the adjoining districts of Hyderabad and the Madras Presidency. This distinction between Gondjs and Kols cannot be upheld from a philological point of view. The so-called Kol is not a separate dialect, but an advanced form of Gondj with more points of analogy with Telugu than is the case in other dialects. The other Gondj dialects of the same districts are of exactly the same kind. They are partly known simply as Gondj, and partly also distinguished by separate names. Thus the hill Gondjs of Chanda are called Gupja or Gupja, and others are known under the name of *Mari* or *Marijs*, *i.e.*, perhaps 'Forest-people.'

The materials collected for the purposes of the Linguistic Survey and printed below show that these various denominations are only local names for the broader dialects where Gondj merges into Telugu. The various forms of what is known as Kol are more different than is the so-called Gondj from the so-called Kol of Bhojpur.

The denomination Kol, which is used by almost all Gondjs to denote themselves, should, therefore, be dropped as the name of a separate dialect. The same is the case with such names as Gupja and Marijs, and all the various dialects of Gondj should be considered as one single form of speech, with local variations, which gradually approach the neighbouring Telugu.

The Gondjs have once been a numerous and powerful race, and their language must have been spoken over a very wide area. In the course of time, however, the bulk of them have come under the influence of Aryan civilisation, and have given up their old customs and their native language. At the Census of 1881 the number of Gondjs was returned as 2,001,644, but only 1,475,530 were returned as speaking Gondj. Even these returns were probably a little above the mark. The information collected for the purpose of this Survey shows that Gondj has sometimes been returned as the language of people who in reality use some Aryan form of speech. Thus the so-called Gondj of Nagbikhand is a broken form of Nagbik, and the Gond *Ūjhis* of Chhindwara also use a jargon based on that form of speech, while the Gondjs in the Orissa Tributary States speak a form of Ojphā, and so on. Other dialects which have formerly been considered as various forms of Gondj have long ago been classed as Aryan dialects. Such are for instance the Bhutā dialect of Ojphā in the Bhojpur State; Hāpā which language has, in this Survey, been dealt with in one section

Area within which spoken.

with Marāṭhī, and several other dialects which will be mentioned below under the heading *Semi-Dravidian languages*.

The area within which the Dravidian Gōṣṭi is spoken is, therefore, much less extensive than it used to be. In many cases Gōṣṭi remains in the hills but has been superseded by some Aryan form of speech in the plains. The Gōṣṭi area is, therefore, not a continuous one, but consists of several islands, and even in those Gōṣṭi is not the only language spoken, but other languages are used as well.

The heart of the Gōṣṭi country is the plateau of the Central Provinces from Wardha in the west and north to Balaghat and Mandla in the east and south. To the south of Nandgaon it continues through Bastar and Chanda into the Madras Presidency where we find Gōṣṭi spoken side by side with Telugu in Vinnagapatam and Godavari, and further into Hyderabad where Telugu and Gōṣṭi are spoken all over the north-eastern portion of the State.

Beginning with Mandla, we find Gōṣṭi spoken in the north-west of Mandla and the adjoining hills in the south of Jabalpur, Bhopalpur, and Bhopal, while it is now practically extinct in Bhopal and Raigarh. It occupies the south-eastern corner of Jabalpur and is spoken in the north of Chhindwara. We find it all over Betul and Amroth, while it is gradually disappearing from the neighbouring districts of Bilaspur and Nimar. Gōṣṭi commences to speak the language in Akola, in the centre of Berar, and, partly intermingled with Kōṭima, in the District of Wā. Speakers of Gōṣṭi are scattered all over the districts of Wardha, Nagpur, and Seoni, in the north-east of Mandla, and all over Balaghat and in the adjoining parts of Khairagarh. Gōṣṭi is further spoken in the hills of Western Bilaspur, and there are also a few scattered speakers in Raigarh and Patna. From the south-west of Balpur and Nandgaon we follow the language southwards, through the north-west of Nandur and the east of Chanda into Bastar, where it is spoken in the north, and also further to the south, where it meets with Telugu. Still farther to the south we find Gōṣṭi dialects in Vinnagapatam and Godavari, and in the adjoining districts of Hyderabad, from Khannas in the south-east to Sirpur Tandar in the north-west.

Gōṣṭi has no well-defined linguistic boundaries, the speakers being almost everywhere scattered among people employing various other

Linguistic boundaries.

languages. In the north it meets with Eastern and Western Hindi and Bhojpuri, to the west we find Marāṭhī, to the south Telugu, and to the east Telugu, Odia, Hindi, and Chhattisgarhi.

The Gōṣṭi language does not differ much in the various districts. I have already mentioned that the so-called Hindi, Gōṣṭi, and Kōi do not differ so much from ordinary Gōṣṭi that they should be classed

Dialects.

as separate dialects, although the southernmost form of Kōi is a very distinct form of speech. Several other dialects are mentioned in the various Gazetteers and Census Reports. Such is the so-called Hindi which has been returned from Raigarh. The Gōṣṭi of Raigarh are known as Hindi Gōṣṭi, and the 2,600 speakers of Gōṣṭi which were returned from the district for the purpose of this Survey should therefore be expected to speak the so-called Hindi. No specimens have, however, been obtainable, and at the last Census only three speakers of Gōṣṭi have been returned from Raigarh. The so-called Hindi must therefore be considered as extinct. Similar is the case of the so-called *Lodhādi* of Amroth. The specimens forwarded from the District show

that the dialect has ceased to be a Dravidian form of speech, and it will, therefore, be dealt with under Semi-Dravidian languages below. Kōḷḷi and Nālḷi, on the other hand, which have hitherto been considered as dialects of Gōṇḍi, differ so much that they must be separated as a different language.

There thus only remains one real dialect of Gōṇḍi, the so-called Parjī spoken in the Bastar State. The Gōṇḍi specimens forwarded from that State are all far from satisfactory, and it has not, therefore, been possible to give a full account of Parjī. Compare pp. 244 and 8. below.

The number of speakers of Gōṇḍi is continuously decreasing. The estimates made for the purpose of this Survey refer only to Northern India, and the totals for Hyderabad and the Madras Presidency have therefore been taken from the reports of the Census of 1901. The bulk of speakers is found in the Central Provinces and in Berar. The returns of the last Census of 1901 show a small increase in the number of speakers in Berar, while the total for the Central Provinces is more than 300,000 less than the estimation. The tables which follow show the estimated number of speakers in the Central Provinces and Berar compared with the returns of the Census of 1901.

Provinces.	Estimated number.	Census, 1901.
Sejpur	5,000	3
Dandak	1,200	377
Jabalpur	24,150	5,400
Mandla	20,167	70,661
Soni	100,000	100,747
Korungapur	800	300
Korungabad	41,200	22,768
Himar	5,000	2,600
Betul	74,000	81,670
Chhindwara	120,100	104,048
Wardha	20,000	37,800
Nagpur	84,000	41,018
Chand	90,000	70,140
Hardwar	37,000	24,700
Dahlgat	70,000	81,000
Kolpur	27,000	7,700
Kharpur	5,000	2,210
Kandapur	—	210
Bastar	20,000	20,100
Grand total	300,077	700,820

Where spoken.	Estimated number.	Census, 1901.
Brought forward	968,879	968,843
Maharashtra	—	843
Bombay	39,008	37,239
Peninsular	5,000	1,412
Chattisgarh	20,500	1,142
Karnataka	—	58
Malabar	—	5
Kolgarh	—	32
Orissa	100	800
Andhra	—	11
Bihar	—	2
Patna	100	4
Delhi	—	20
Total Census Provinces	1,038,138	808,638

It will be seen that there is a decrease in all districts with the exception of Bihar, where the old estimates must have been too low.

If we turn to Bharat we find the returns as follows:—

Where spoken.	Estimated number.	Census, 1901.
Assam	12,000	26,000
Alaka	1,142	2,600
Shikhar	4,407	6,142
Bhutan	—	51
Wan	12,000	12,000
Tham	400	270
Total India	71,049	52,177

As will be seen from the table, there is an increase in all districts, and in addition thereto, 71 speakers were in 1901 returned from Fudkara.

In Central India Gujarati was reported to be spoken by 184 individuals in Bhagal. At the Census of 1901, 30,321 speakers of Gujarati were returned from Central India, 20,326 of whom were found in Bhagal. It seems, however, probable that many of the individuals in question did not in reality speak Gujarati.

It will thus be seen that, generally speaking, the number of speakers of Gujarati in Northern India is decreasing.

The number of speakers in those districts where Gōṣṭi is spoken as a vernacular was according to local estimates and the Census reports of 1881 and 1901, as follows:—

	Estimated number.	Census, 1901.
Central Provinces	1,234,540	595,558
Bihar	51,615	50,517
Central India	145	26,851
Hyderabad	26,117	21,559
Madras Presidency	5,054	4,540
Total	1,347,471	679,025

To this total must be added the figures for the so-called Gōṣṭi, Kōl, and Māṭhī. They are as follows:—

Gōṣṭi was returned as spoken by 1,040 individuals in Chanda and 515 in the Madras Presidency, i.e., by a total of 1,555. The corresponding figures in the Census of 1901 were 1,494, of whom 5,453 were returned from Chanda.

Kōl was returned as spoken by 51,127 individuals, viz. 10,655 in Chanda, 4,109 in Bastar, and 36,363 in the Madras Presidency. In 1901, 70,543 speakers were returned, viz. 6,144 in Chanda, 40,008 in the Madras Presidency, and 14,391 in Hyderabad.

Māṭhī was returned as the language of 104,140 individuals, of whom 10,000 were returned from Chikindwara, 52,505 from Chanda, and 42,640 from Bastar. The corresponding total in the last Census of 1901 was 59,876, viz. 9,835 in Chanda, 51,041 in Bastar, 3 in Balasore, and 137 in Assam.

The so-called Māṭhī of Chikindwara are ordinary Gōṣṭi, and they have now been reported to speak the word Gōṣṭi of the district.

We thus arrive at the following total for Gōṣṭi spoken as a vernacular:—

	Estimated number.	Census, 1901.
So-called Gōṣṭi	1,347,471	679,025
So-called Gōṣṭi	1,555	1,494
So-called Kōl	51,127	70,543
So-called Māṭhī	104,140	59,876
Total	1,504,293	1,111,938

Outside its proper territory Gōṣṭi was only returned for the purposes of this Survey from Angul and Khondwāra, where it was spoken by 133 immigrants. The corresponding figure at the last Census of 1901 was 221. In 1901, Gōṣṭi was returned as spoken

by small numbers from the following districts outside the territory where it is spoken, as a vocabulary :—

Andaman and Nicobar	1
Assam	1,770
Bengal Presidency	540
Bombay Presidency	401
Rajasthan	5
Total	2,616

We thus arrive at the following total :—

	Estimated number.	Given, 1901.
Gondi spoken at home	1,334,880	1,334,887
Gondi spoken abroad	125	5,534
Total	1,334,995	1,340,421

If we add the speakers of Parji in Easter we arrive at the following grand total for Gondi and its dialects :—

	Estimated number.	Given, 1901.
Gondi proper	1,334,995	1,340,421
Parji	17,867	5,833
Total	1,352,862	1,346,254

Gondi is not a literary language. There are, however, several Gondi scripts current, and some of these have been printed in the work by the Librarian. Rev. S. Hildes mentioned under Authorities below. The Gospels and the book of Genesis have been translated into the language. In this translation the Strassburg alphabet has been used. The Telugu character, which is much better suited to the language, has been employed in a translation of the Gospel of St. Luke into the so-called Kot dialect of the Madras Presidency.

I am not aware of any old mention of the language of the Gonds. The authorities dealing with Gondi which I have come across are as follows :—

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- WATKINSON, Rev. H.—*Ghols Grammar and Vocabulary.* London, 1880.
- Mrs. GEORGE WATKINSON.—*A Comparative Vocabulary of the Ghosls and Related Languages.* Journal of the Asiatic Society of Bengal, Vol. lxxv, P. I, 1891, pp. 185 and B.

Ghōḥl is not a written language. The Devanagari, the Telugu, and the Roman alphabets have all been used in printing versions of parts of the Scriptures in the various dialects of Ghōḥl.

Written characters, *Common*:

Pronunciation.—It is often impossible to decide when *a* and *e* are short and when long. The long and short sounds are only distinguished in the version of the Gospel of St. Luke in the dialects of the Kōls of the Madras Frontier.

An *a* is in many dialects prefixed to the demonstrative pronouns. Thus we find *āa*, *hāa*, in Kolpur, Khairagarh, Bhander, Nagpur, Wani, and Akola.

An *e* is often coarctated. Thus we find forms such as *eaps* for *vaps*, *come*, in Khairagarh, Bhander, and Nagpur. The coarctation of *e* is especially common in the plural forms of pronouns and verbs. Thus, *apā*, *they*; *manipāps*, *we were*, etc. Such forms are used in Bhairagarh, Kolpur, Khairagarh, Mandgaon, Bhander, Balaghat, Nagpur, Seval, Betal, and Akola. In the northernmost dialects and in the north, on the other hand, the dental *e* is used instead.

ā is used instead of *e* in the singular of the demonstrative pronoun and in the third person singular of verbal forms in Bhairagarh and Betal. Thus, *āā* *that*, *he is*. It is possible that we have not here to do with an instance of interchange between *e* and *ā*, for the *ā* can also be explained as representing an old *a*. *Common Pronouns*, below.

Initial *e* becomes *ā* in words such as *āā*, instead of *eāa*, *home*, in Kanher, Betal, and Chands.

Initial *e* often becomes *ā* in Kanher and Betal; thus, *āāa* for *eāa*, *give*.

The *palāla* are pronounced as in *Sacalari* and *Himā*. In the *Kol* dialect of the Madras Presidency, however, *ś* and *ṣ* are pronounced as *ṭ* and *ḍ* respectively, when not followed by *i* or *e*, as is also the case in *Telugu* and *Kannara*.

Gender.—There are two genders, the masculine and the neuter. The former is used for men and gods, while all other nouns are neuter. *Ḫiḇḇi* here differs from all other Dravidian languages with the exception of *Kol*, not only from *Tamil* and *Kannara*, which have a separate feminine gender, but also from *Telugu*. That latter language agrees with *Ḫiḇḇi* in the singular, but uses the masculine and not the neuter form to denote the plural of nouns which denote women and goddesses.

Number.—The usual suffixes of the plural are *-ḥ* and *-ḇḇ*: *ḥḥa*, *ḥḥ-i*, *ḥḥi*; *maḥḥ-i*-*ḇḇ*, mountains. Compare *Kuḇḇa* and *śḥḥ*; *Kannara* (a dialect of *Tamil*) *ḇḇa*.

When a word ends in *r* preceded by a long vowel the final *r* is often changed to *ḥ*, thus, *śḥḥ*, daughter; *śḥḥ-i*, daughter. Words ending in *-ḇḇ* change that termination to *śḥ* in the plural, thus, *śḥḇḇ*, finger, plural *śḥḥ*.

Some words ending in a long vowel add *ḥḥ* in the plural and shorten the preceding vowel; thus, *śḥḇḇ*, wife; *śḥḇḇ-i*, wives. The usual suffix in words ending in a long vowel is, however, *-ḇḇ*, thus, *paḥḇḇ-i*, birds.

Several nouns form an irregular plural. Thus, *śḥḥ*, a cat, *śḥḥ-i*, cats; *maḥḇḇ*, son, plur. *maḥḇḇ*; *maḥḇḇ*, road, plur. *maḥḇḇ*; *ḥḥḥḥ*, thief, plur. *ḥḥḥḥ-i*; *paḥḇḇ*, tamen, plur. *paḥḇḇ*; *śḥḇḇ*, parent, plur. *śḥḇḇ*; *śḥḇḇ*, brother, plur. *śḥḇḇ*; *maḥḇḇ*, father-in-law, plur. *maḥḇḇ*; *śḥḇḇ*, woman, plur. *śḥḇḇ*.

Ḥḥḥḥ, *ḥḥḥḥ*, seems to be a double plural, like the *Tamil* *maḥḇḇ*, *Telugu* *śḥḥḥ*, they. *Ḥḥḥḥ* probably goes back to an older form *ḥḥḥḥ* which contains a plural suffix *r* corresponding to *Tamil* *ar*. The same suffix also occurs in words such as *śḥḥḥ-ḇḇ*, fathers, and was probably originally used as the plural suffix of rational nouns. Such nouns in all connected languages have the same termination as the personal pronouns of the third person. Compare *Tamil* *maḇḇ*, he; *maḇḇ*, they; *maḇḇ-i*, a man; *maḇḇ-i*, men. The corresponding pronoun in *Ḫiḇḇi* is *śḥḇḇ*; *śḥḇḇ*, they. *Śḥḇḇ* is, however, by origin a plural form, which has become used in the singular, just as the corresponding plural pronoun in connected languages is very commonly used as an honorific singular. The old singular form must have been *śḥ*. It is still preserved in the form *śḥḇḇ* in the so-called *Kol* of *Bamra* and the *Madras* Presidency, and probably also in the form *śḥḇḇ*, he, in *Hoshangabad* and *Boitel*. Compare *Prasanna* and *Yarḇḇ* below. The form *śḥḇḇ* is then a double plural and must be compared with *maḇḇḇḇ*, they, in *Tamil*. Forms such as *śḥḥḥḇḇ*, fathers, are now very uncommon in *Ḫiḇḇi*, and corresponding forms such as *maḇḇḇḇ*, a brother, are used in the singular, and a second suffix *-ḇḇ* is added in the plural. Thus, *maḇḇḇḇ-i*, brothers. On the other hand, the suffix *-ḇḇ* is occasionally also used to form the plural of irrational nouns. Thus *Fisher* *Calderell* mentions *śḥḥḥḇḇ*, cows.

Case.—The declension of nouns shows that the distinction of the two genders in *Ḫiḇḇi* is a late development of the language and presupposes a state of affairs which more closely corresponded to that prevailing in other connected languages, where there are two genders, one for rational and the other for irrational beings. We see this in the way in which the singular noun is changed before adding the case suffixes. We can distinguish two declensions. In the first an *a* is added to the base before the case suffixes, in the second a *t* is inserted. Thus, *maḇḇḇḇ*, a brother, oblique base *maḇḇḇḇ-a*, but *śḥḥḥḇḇ*, a child, oblique base *śḥḥḥḇḇ-t*. Compare *Tamil* *maḇḇḇḇ*, a man, oblique base *maḇḇḇḇ-a*; but *maḇḇḇḇ*, a tree, oblique base *maḇḇḇḇ-t*. Similar forms also occur in *Kannara*, and also in the so-called irregular nouns in *Telugu*.

The second declension in Gôgôl now comprises several nouns denoting rational beings and, broadly speaking, the regular one. The final consonant is often combined with the following *t* into one sound. Thus, *vit* is the oblique base of *van*, a house; *qâgaf* of *qâgaw*, jungle. Final *r* plus *t* sometimes becomes *l*, and *t* plus *t*, *ḍ*, and so on. Thus, *vâr*, village, oblique *vâḍ* [and *adjar*]; *adl*, field, oblique *adḍ*.

The first declension comprises masculine nouns ending in *ar* such as *tanwar*, brother. The oblique form is *tanman*, which is really the old singular base, *tanwar* being by origin a plural form. In the same way are inflected nouns ending in *al*, such as *maḍat*, a man, oblique *maḍaḍ*, and several other nouns such as *marri*, son, oblique *marriḍ*; *ḍail*, thief, oblique *ḍailḍ*; *pâyḍ*, girl, oblique *pâyḍa*; *marḍa*, wife, oblique *marḍaḍ*.

The oblique plural form is identical with the base when the plural suffix *ḍe* is used. After *ḍ* and *ay* an *o* is added before which the final *ay* is usually dropped. Compare *Kal*. The suffix *an* of the dative and accusative is added immediately to the suffix *ḍ*.

Gôgôl uses the same form for the dative and the accusative. In Onda and Bantur, however, the two cases are distinguished, as is also the case in other Dravidian languages. The confusion in other Gôgôl dialects is therefore probably due to the influence of the neighbouring Aryan languages.

The usual suffix of the dative-accusative is *an* corresponding to Kanarese *ana*, Telugu *ana* and *ani*. Thus, *aiḍanḍan*, to the child. In the first declension this case is identical with the oblique base; thus, *tanman*, to a brother. In the plural we find forms such as *tanman-an*, to the brothers; *aiḍanḍan*, to the children. From plural forms such as *aiḍanḍan*, children, we also find dative-accusative such as *aiḍanḍan* and *aiḍanḍanḍa*.

The suffix *an* is the old accusative suffix. We sometimes also find the old dative suffix *ḍ*. Thus, *aiḍanḍal*, to the man; *tanmanḍal*, to the brothers; *aiḍanḍalḍ*, to the children. All these forms are used promiscuously.

Other case suffixes are, ablative *ai* and *aiḍ*; genitive *ḍe*, *ḍi*; locative *e*; and vocative *ai*, plural *aiḍ*. Thus, *tanmanai* or *tanman-ai*, from the brother; *tanman-ḍe*, of the brother; *aiḍ-e*, in the field.

The ablative suffix *ai* is the same as the Tamil suffix of the instrumental; *ai* is Aryan.

The vocative plural is formed from the corresponding singular by adding *f*; thus, *tanmanaf*, O brothers.

The genitive suffix is inflected so as to agree with the qualified noun. Before masculine nouns it ends in *ḍe*, plural *aiḍ*, before other nouns in *ḍ*, plural *aiḍ*. Thus, *tanmanai* *ḍe*, the brother's house; *aiḍanḍaiḍ aiḍaiḍ*, the man's brothers. Similar forms are also found in Tâlibôl and Kôḥḥal.

Adjectives.—Adjectives are not inflected. Comparison is effected by putting the compared noun in the ablative. Thus, *ḍadḍ tanman* and *aiḍaiḍ-ai qâḍaiḍ* *manḍan*, his brother his sister-from high will-be, his brother is taller than his sister.

Numerals.—The numerals are given in the list of words. The Gôgôl forms are used all over the Gôgôl area so far as words. For 'eight' and following numbers Aryan loan-words are commonly used in Mandla and the neighbourhood. More to the south, for instance in Balaghat, Seoni, Chhindwara, Betul, and Amravati, we find *asawa*, eight; *asawaḍ*, nine; *pad*, ten, etc.

The numeral *mad*, one, corresponds to Kanarese *evda*, Tamil *indr*. Both these languages have also a masculine form *ava*, one, and the corresponding nerve is also used in Gôgôl with the meaning 'some one.' In Mandla we find *waḍḍ* instead of *mad*.

Sepp, two, is the form used in most Dravidian languages. In the south, in *Kashar* and *Bastar*, we also find *Seer*, corresponding to Tamil *Seer*, *Kannara* *Se*, *Seel* also occurs in *Hoshangabad*.

Sepp, three, corresponds to Tamil *Seiveta*, *Telugu* *Seiva*; *Seppay*, four, to Tamil and *Kannara* *Seiva*, *Telugu* *Seivaya*.

Seipay, five, and *Seipay*, six, begin with *s* in the same way as *Kul* *Seip*, five, and *Seip*, six. Compare *Kannara* *Seiva*, *Se*, *Telugu* *Seiva*, *Se*; *Kannara*, *Telugu*, Tamil *Se*, *Se*.

Seipay, seven, corresponds to Tamil *Se*, *Kannara* *Se*, *Telugu* *Se*, seven.

PROXIMA.—‘I’ is *sewa* and *sewa*. The latter form is most used in the west, for example in *Korlingpota*, *Beshangabad*, *Chhindwara*, *Batal*, and *Dumail*. But it also occurs in *Majpur* and even in *Palna*. Compare *Kannara* *Se*, *sewa*, *Se*. The corresponding plural is *sewaw*, *sewaw*, *sewaw*, and similar forms. The final *w* is a plural particle, and the root proxima is *sewa* or *sewa* corresponding to Old *Kannara* *Se*, *Telugu* *Se*, *sewa*.

The forms *sewaw* and *sewaw* are local varieties of the same base. *Sewaw* is the usual form in *Mandla*. In *Seoni* we find *sewa* and *sewaw*. In the other districts *sewaw* or similar forms are used. The same form is used whether the person addressed is included or not. In this respect *Sepp* agrees with *Kannara*. In the south, however, in the so-called *Kul*, we find the inclusive plural distinguished from the exclusive one, just as in the case in other Dravidian languages. Thus, *sewaw*, we, inclusive; *sewaw*, we, exclusive.

‘Thou’ is *sewa* or *sewa*, plural *sewaw*. In *Chanda* we also find *sewa*, thou; *sewa*, you; and in the so-called *Kul* we find the *Telugu* form *sewa*, you.

The form *sewa* is originally a plural employed as an honorific singular and must be compared with *Malayalam* and *Kannara* *sewa*. Compare also *Kul* *sewa*, thou.

The proxima *Se*, he, is originally a plural form corresponding to Tamil and *Malayalam* *sewa*, *Kannara* *sewa*, they. The old singular form was *Se*, which is used as the oblique base, and also as the base of many verbal forms. The *Kul* form *Se*, he, is the old singular. Compare *Kul* *Se*, *Telugu* *Se*, he.

The form *Se* is also used as a plural meaning ‘they.’ In this sense, however, a new plural suffix *Se* is commonly added; thus, *Se*, they. Compare Tamil *sewa*, they. Regarding forms such as *Se*, they; *Se*, he, etc., see Permutation above.

The corresponding neuter form is *Se*, the, *Se*, positive definite, *Se*, *Se*; plural *Se*, positive definite. Compare Tamil *Se*, it, gen. *Se*, plur. *Se*; *Kannara* *Se*, it, positive definite, plural *Se*. Forms such as *Se*, her; *Se*, to her, occur in *Chanda* and *Bastar*. Compare *Telugu*.

The proxima *Se*, this, neuter *Se*; *Se*, who? neuter *Se*, are inflected like *Se*. The latter proxima, however, is also inflected in person so as to agree with the subject. Thus if we want to say ‘who are you?’ we must say *Se* (not *Se*) *Se*. So also *Se* *Se* *Se*, who are we? and so on.

The nominative of the interrogative proxima can therefore be given as follows:—

							<i>Seppay</i>	<i>Se</i>
1. pers.	.	.	.	.	.	.	<i>Se</i>	<i>Se</i>
2. pers.	.	.	.	.	.	.	<i>Se</i>	<i>Se</i>
3. pers. masc.	.	.	.	.	.	.	<i>Se</i>	<i>Se</i>
4. pers. neut.	.	.	.	.	.	.	<i>Se</i>	<i>Se</i>

When the question concerns human or irrational beings we also find forms such as first person *kedēd*, plural *kedēd*; second person *kedēd*, plural *kedēd*.

The pronoun *āle* is usually compared with Tamil *piṇṇa*, Kanarese *piṇṇa*. It is, moreover, used as a relative pronoun, though we also find relative sentences created by the use of participles or independent sentences in the common Dravidian way.

Other interrogative pronouns are *keṭṭe*, *keṭṭaṅ*, and *keṭ*, what? *keṭ* is an interrogative adjective; *keṭṭaṅ* is used as an interrogative particle, and *keṭ* is an accusative and used as the object of transitive verbs.

Verbs.—The Gôṇḍi verb is apparently much richer in forms than is the case in other Dravidian languages, and this richness has been pointed out as characteristic of Gôṇḍi. Thus Bishop Caldwell remarks of the language :—

'It has a passive voice: in addition to the indicative and the imperative moods, it possesses a potential in the indicative mood, where Tamil has only three tenses, *āle* a present, an *imperfect future*, an *infinitive past*, a *perfect*, a *conditional*, and a *future*, each of which is regularly inflected. In the other tenses, it has a second verb, but it stands alone as having also an *accusative*. In these particulars the Gôṇḍi grammar has supplied a development peculiar to itself, perhaps in some degree through the influence of the highly inflected *kanḍi*, its *Elaham* neighbour to the northwest.'

The absolute conjugational system of Gôṇḍi is, however, an *Indian*, and the language in this respect entirely agrees with other Dravidian tongues.

The so-called *passive* in Gôṇḍi does not seem to be in common use. Forms such as *ṣeṭ* *ṣeṭṭed*, and *ṣeṭ* *keṭṭed*, I am struck, hit, having-struck I become, having-struck I went, are apparently only variations of Aryan constructions. They do not occur in the materials at my disposal. *ṣeṭ* *ṣeṭṭed*, however, corresponds to Tamil forms such as *keṭṭe* *ṣeṭṭe* *ṣeṭṭe*, the temple having-built become, the temple is built.

The so-called *potential* mood is not a separate form of the verb, but is arrived at in the same way as in other Dravidian languages by adding an auxiliary verb to the verbal noun. Thus, *āle* *ṣeṭṭed*, I can do. Here *āle* is simply the verbal noun.

The so-called *imperative* is formed in a similar way. *Keṭṭed*, I begin to do, is no proper tense, but either simply *āle*, I begin, added to the verbal noun, or *āle*, I become, added to the *infinitive* of that noun.

The various tenses of the indicative mood, to which Bishop Caldwell draws attention, are formed as follows from the verb *keṭ*-*ke*, to do :—

	Present.	Imperfect.	Conditional past.	Past.	Future.	Conditional.
Eng. 1 . . .	<i>keṭṭed</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>
2 . . .	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>
3 m. . .	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>
3 f. & n. . .	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>
Tam. 1 . . .	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>
2 . . .	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>
3 m. . .	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>
3 f. & n. . .	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>	<i>keṭṭe</i>

It will be seen that the so-called *conditional* is simply a modification of the future from which it only differs in the third person. The *r* in the third person masculine *keṭ*

perhaps corresponds to the conditional particle *re* in Kanyawa. The other forms of the third person have then followed the analogy of other tenses. They seem to be very seldom used, and they do not form an essential feature of the language.

With regard to the other tenses, they can be divided into two classes. The first comprises the present and the indefinite past, the second the imperfect, the perfect, and the future.

The two classes use different personal terminations, and it will be seen that those added to the first class closely correspond to the terminations of the interrogative pronoun. This fact enables us to understand the real nature of such tenses.

In all Daurian languages, nouns of agency can be formed from the various participles. Compare, for example, Kanyawa *mañye-senon*, a man who makes; *mañiy-senon*, a man who has made. In Gogol there are three different verbal participles, a present, a past, and an indefinite. Thus, *ñaité*, doing; *ñéid*, done, having done; *ñat*, doing (indefinite). Verbal nouns of agency are formed from all these participles; thus, *ñagayé*, a doer; *ñaité*, one who has done; *ñéid*, one who does, or, who will do. Such verbal nouns are regularly inflected; and Bishop Child has long ago pointed out that such forms may be substituted for the ordinary tenses. This is exactly what has been done in Gogol, and the tenses of the first class are simply nouns of agency inflected in the same way as in other connected languages.

The conjugational system in Gogol therefore agrees with that occurring in other Daurian forms of speech, and the rich variety of different forms is only apparent.

On the other hand, there are, as in other connected languages, several compound tenses. The imperfect *ñaiton*, I did, can be considered as such a form, consisting of the indefinite participle *ñait*, and *ñaiton*, I was. Another imperfect is formed by adding *mañitad*, I was, to the indefinite participle; thus, *ñait mañitad*, I was doing.

A pluperfect is formed in the same way from the conjunctive participle; thus, *ñait mañitad*, I had done. The abbreviated form *ñaitad* is used as an ordinary past meaning 'I did.'

The regular past tense *ñéidn*, I did, is formed by adding the same suffix *n* which occurs in the form *ñ* in Tarel and *n* in Kanyawa. We also find the conjunctive participle used alone as in Malayalam. Thus, *mañt*, he was, in Sernagark and Chanda.

The suffix of the future is *ñ* as in old Tamil, and Malayalam. Compare Gogol *ñaiton* or *ñéidn*, I shall do; *ñaitonñ* or *ñéidnñ*, we shall do; with Old Tamil *ñayen*, I shall do; *ñayenn*, we shall do.

In the 6-construction of tenses, therefore, Gogol agrees with Old Tamil and Malayalam and not with Telugu.

The personal terminations used in the inflection of verbs in Gogol are as follows,—

Eng. 1.	3(s)	First 1.	3m.
ñ	ñ	ñ	ñ, ñr.
ñ m	(s)r	ñ m.	r(ñ).
ñ sen. & sent.	—	ñ sen. & sent.	ñp.

The third person singular feminine and neuter has no separate termination. It will be seen from the table on p. 485, that *ñ*, *ñr*, and *r*, may be added. Instead of *ñr* we also find *ñr*; thus, *mañitad*, it is, in Mandala. This *ñr* is probably the old feminine termination. Compare Tamil *ñayñ*, Kanyawa *ñayñ*, she. *ñr* is perhaps derived from *ñr*,

Compare the termination *ā* of the positive before *number* and *feminine* words, which form also occurs in *ā*.

The plural suffixes of the third person are formed from the singular suffixes by adding the usual plural termination.

The suffix *ā*(*ā*) of the first person singular and the corresponding *ān*, *am*, of the plural must be compared with *am*, *am*, respectively, in Old Malayôlîm. Compare also *am*, *am* in Tamil.

The *ā* of the second person singular is also used in Tamil and Kanarese. In the plural *r* is added. Compare *ir* in Tamil and *ir* in Kanarese. In the future of the first class the second person plural is formed from the corresponding singular by adding *r*. This *r* seems to be a plural suffix. Compare *imam*, *you*, *memam*, *we*, and *havam* such as *imam* *havam*, let us eat, in the *Sami* specimens.

The termination *r* of the third person singular is originally a plural suffix. Compare *Proterusa*, above. The plural suffix *-ā* is a double form and corresponds to Tamil *-arai*.

The imperative is identical with the base, and *r* is added in the plural. Thus, *amāi*, sit; *amāi*, stand; *amāi*, come ye; *am*, eat; *am*, go. In verbs such as *āidāi*, to do, *āidāi*, to give; *āidāi*, to strike, an *am* is usually added. Thus, *ām*, plural *āmāi*, do. Compare the honorific suffix *am* in Tamil and *am* in Telugu and Kāi. Forms such as *āid*, however, also occur. *Āidāi*, *āi*, and similar forms are probably compounds, *āi* meaning 'give.'

The verbal noun ends in *ā*; thus, *āid*, to do. The positive *āidāi* is used in the *main* way. The infinitive of purpose ends in *āid*; thus, *āidāi*, in order to do. Compare the suffixes *āi* in Tamil and *āi*, in Kanarese.

The verbal participles have already been mentioned. The present participle corresponds to forms such as Kanarese *āidāi*, sitting; Telugu *āidāi*, sitting. The past participle is formed as in Kanarese. Compare Kanarese *amāidāi*, who has done. The infinitive participle *āidāi* shares with Telugu.

These participles are not much used. They occasionally also occur in the function of relative participles.

The conjunctive participle is formed by adding *am*, *am* or *amām*, *amām*; thus, *amām*, having done. Compare Telugu *āidāi*, having done, and vulgar Tamil *amāmām*, having suffered. *Am* is probably Aryan.

Other participles are *āidāi*, doing, *āidāi*, in the act of doing, etc.

The negative verb is formed in the same way as in connected languages by adding the personal terminations to the base without any tense suffixes. Thus the negative form of *āidāi*, to do, is:—

Sing. 1.	Amāi	Plur. 1.	Amām
2.	Amāi	2.	Amām
3 m.	Amāi	3 m.	Amām
3 fem. & neut.	Amāi	3 fem. & neut.	Amām

The particle *āidāi*, corresponding to Kanarese *āidāi*, Tamil *āidāi*, may be added; thus, *āidāi*, he gave not.

Amām is also combined with verbal nouns in order to form a negative verb, in the same way as in other connected languages. Thus, *āidāi* *amām*, had not done; *āidāi* *amām*, did not. Such forms do not change for person and number.

The negative imperative is formed by suffixing *mat*, plural *mat*. *Mān* may be prefixed. Thus, (*mān*) *ḍamṭi*, do ye not do.

The preceding remarks will have shown that the position of Gōṣṭi within the Dravidian family may be defined as follows.

In some few points it has struck out independent lines of its own. Compare the confusion between the dative and accusative cases and the inflexion of the positive as *as* to agree with the qualified noun. In all these points we must probably see the influence of Aryan vernaculars.

On the other hand, there are some points of analogy with Telugu. Thus, the distinction of the genders is analogous, though Gōṣṭi, in this respect, still more closely agrees with Kōi. Some of the inflected forms of the personal pronouns are similar to those used in Telugu. Compare Gōṣṭi *amān*, Telugu *amā*, to you. The infinitive participle Gōṣṭi shows with Telugu, and the conjunctive participle is similarly formed in both languages.

In most respects, however, Gōṣṭi agrees with Tami and Kanarese, more especially with the older forms of these languages. Where these two differ between themselves, Gōṣṭi sometimes agrees with Tami and sometimes with Kanarese. Compare the distinction of two declensions, the case terminations, and the personal pronouns. Note especially that Gōṣṭi like Kanarese has only one form of the plural of the personal pronouns of the first person. Compare further the formation of verbal tenses, the personal terminations of verbs, the verbal nouns, and the negative verb.

Gōṣṭi must therefore be derived from the same old dialect form which Tami and Kanarese have developed, *i.e.*, from what Kurukulla called the *Jēṭṭaṭṭaṭṭa*, as opposed to the *Jēṭṭaṭṭaṭṭa*, the parent of modern Telugu.

On the other hand, Gōṣṭi has come under the influence of Telugu, especially in the South, where the so-called Kōi dialect may be considered as a link between the two forms of speech. Much stronger is, however, the influence exerted by the neighbouring Aryan dialects. All forms of Gōṣṭi abound in Aryan words; Aryan speech is gradually supplanting the old Dravidian language of the Gōṣṭa, and it is probably only a question of time when Gōṣṭi shall have ceased to exist as an independent form of speech.

When the preceding remarks are borne in mind it is hoped that the short grammatical sketch which follows will enable the student to easily understand the Gōṣṭi specimens. For further details the works mentioned under authorities above should be consulted. The ensuing sketch is, to a great extent, based on them, more especially on Mr. Williamson's grammar.

The *Gōṣṭi* of Mandla closely agrees with the preceding sketch. It is commonly called *Pāṇṇi Gōṣṭi*, or *Chaurast* in *litt.*, from Chaurast, an estate of 84 villages within the area of which *Gōṣṭi* is everywhere spoken. It is also spoken in the north and west of the estate.

The specimen which follows has been forwarded from Mandla. It is, however, simply the corresponding passage of Mr. Williamson's translation of the Gospel of St. Luke, which was printed in Allahabad in 1880. No other specimen has been forwarded from Mandla, but a list of Standard Words and Phrases will be found on pp. 648 and 8.

In the specimen we may note the frequent use of the indefinite participle in the formation of compound verbs from Aryan words. Compare *piṇḍāḍi-kār*, he seized; *hiṇi chāḍi-udgār*, he did not wish. Note also the frequent use of *a* instead of *ā* in *ap*; then, *āpiṇā*, instead of *āpiṇāp*, days.

In the list of Standard Words we may note forms such as *āḍāḍāḍ*, from the father; *udpiṇḍan*, to the daughter; *āḍāḍā*, in the well; *udpiṇḍā*, man; *āḍā*, him.

'I am' is *āḍāḍā* and *āḍāḍā*, plural *āḍāḍā*. Note also *manḍāḍ*, it will be.

The past tenses and the future are not given in full in the list. The missing forms have been supplied from other sources, and they have been given within parentheses.

Note finally *piṇḍi apṇāḍ*, I should have, which apparently contains a noun of agency *piṇḍi*, one who has beaten.

[No. 44.]

DRAVIDIAN FAMILY.

GOSPEL.

Dōrē dāinān nēd mēk mēkēk. And tēk-ōpēthl tēkēl
A-certain man-of two sons were. And their-elder-from the-younger
 dēkēl kēthar, 'ō dēkēl, dēkēl jō thē nēk mēkēl nēl
the-elder said, 'O father, property-in what portion my sōs (the)
 mēkēl nēl.' Tēk ēr ērēn apōl mēpēt tēk-ōkēr. Vēlō dēkēl
made-it sōs.' Then he to-them his-own property dividing-gave. Many days
 hēlō ēpōl kē dēkēl mēkēl mēl mēl bēkēkēl tēkēl kēl
not passed that the-younger son all whatever together having-made
 hēk dēl tēk-ōkēl, nēl ēkēl hēkēl kēkēl dēl tēk-ōkēl apōl
a-for country going-went, and there had died in days passing his-own
 dēkēl mēkēl nēl. Hēkēl ēr mēl bēkēkēl mēk-ōkēl mēl
wealth having-acquired-gave. When he all whatever had-acquired then
 nēl dēkēl 'tēpēl nēl nēl ēr kēkēl ēpōl-tēkēl. And ēr
that country-in a-great famine fell and he poor to-be-begun. And he
 nēl dēkēl mēkēkēkēkēkēl ēpēthl mēkēl ēkēl hēkēl tēkēl
that country-of inhabitants-of among-from one-of near having-gone lived,
 jō ēr apōl mēkēl pēdēk mēl-tēl ēkēl. And ēr nēl
into him his-own fields-to went to-visit and. And he there
 dēkēkēl-nēl hēkēl-nēl pēdēk hēkēkēl apōl jō mēkēl dēkēl-nēl-nēl,
haste-from which some sōs his-own belly to-fill wishing-was.
 And hēkēl ēkēl bēkēl hēlō ēpōl Tēk ēr nēl ēr nēl
And answer to-him anything not gave. Then to-him some came and
 ēr ēkēl, 'ēkēl dēkēkēkēl vēlō ēkēkēl mēkēkēkēl jōkēl nēl
he said, 'my father's money around will-be when-of bread
 pēdēl, nēl nēkēl ēkēl hēkēl ēpēthl. Nēkēl tēkēl
sufficient-is, and I here of-hunger say-tryng. I having-cries
 apōl dēkēl pēl dēkēl nēl ēr-ōl tēkēl. "ō dēkēl, nēkēl
my-own father-of some will-go and him-to will-esp. "O father, I
 mēkēl hēkēl nēl nēl nēkēl pēl kēkēl. Nēkēl hēkēl nēl
hence-of against and thus before sin have-done. I again thy
 mēl tēk-ōkēl jō hēlō ēpōl; nēkēl apōl ēkēkēkēl ēpēthl
am to-be-called jō nēl am; me thy-own servants-of among-from
 mēkēl mēl hēkēl-nēl." And ēr mēkēl apōl dēkēl mēkēl
one-of like make." And ēr having-cries his-own father-of nēl
 ēr

ññitar, Pa te lakk-i matir ki tate ññal on kōpi ññit
 went. But he far-off was that his father his having-own companion
 ññitar, and vichakki-kun ñak varra ññit-ññal on ññit-ññitar.
 did, and running his on-the-weak having-returned him himself.

Mari ña-ññ ññitar, 'a ññit, mami avargā biridiññi and ññir
 The-son his-to said, 'O father, I have-of against and thy

mami pāp kiññak; mami ññir ññir mami ññit-ññitar ññit kiññ
 in-presence of have-done; I again thy son to-be-called ññit not

iyā.' Pa ññal agāññi ññit-ññitar ññir, 'mami-ññir ññit-ññitar ññir
 am.' But thy-father his-own avargā-to said, 'good-from good clothes

ññit-ññitar ññit-ññitar to ññit-ññitar, and ññit kiññ ññit-ññitar and
 quickly having-brought him come-to-get-me, and his hand-on avargā and

ññit-ññitar ññit-ññitar; and mami-ññitar ññit-ññitar and ññit
 feet-on shoes come-to-get-me; and we will-ññit and ññit-ññitar

ññit-ññitar. But-ki te ññit mami ññit mami, ññir ññit;
 will-made. Because this up am having-ññit you, again come-ññit;

ññit-ññitar mami. your pāp-ññitar.' But ññit ññit ññit-ññitar.
 having-been-ññit was, again was-ññitar.' And ññit mami-ññitar to-make-ññitar.

One ññit mami ññit mami. But ññit te ññit ññit mami
 His elder son field-is was. And when he coming home-of near

avargā ññit ññit and ññit-ññitar ññit ññit-ññitar. But te ññit-ññitar
 had-arrived ññit mami and dancing-of water he-had. And te avargā-of

ññit-ññitar ññit-ññitar upon mami ññit ññit-ññitar, 'ññit ññit
 among-from one his-own near having-called ññit. 'this what

had?' Or ññit ññitar, 'ññit mami ññit; and ññit ññit ññit
 is?' He his-to said, 'thy brother has-come; and thy father against

ññitar, ññit-ññitar ki on ññit ññit-ññitar.' Pa te ññit
 has-made, this-for that his good will have-ññitar.' But he angry

ññir and ññit ññit-ññitar ññit ññit-ññitar. But ññit ññit ññit
 because and ññit-ññitar to-go not wishing-more. Then his father out

ññit on mami-ññit-ññitar. Or ññit ññit ññit ññit
 having-time his avargā-to-make-ññitar. He mami ññit his-own father-to

ññitar, 'ññit, mami ññit-ññitar ññit-ññitar ññit ññit-ññitar, and
 said, 'am, I as-many pāp-from thy avargā am-doing, and

happens ññit ññit-ññitar ññit ññit-ññitar, and ññit ññit
 at-any-time thy commencing and ññit-ññitar, and then me-to

happens ññit ññit-ññitar ññit ññit-ññitar, ki ññit ññit
 at-any-time out pāp-of young-one not not parent, that I up-own

ññit-ññitar ññit ññit-ññitar. Pa ññit ññit te mami ññit ññit
 friends-of with rejecting mami-ññitar. But ññit ññit ññit am come ññit

[No. 45.]

DRAVIDIAN FAMILY.

GŌŌŬ.

(INTERNAL DIALECTS.)

Ōōō	māpāōō	māō	māō	māōō.	Ōōōō	ōōōō	māōō
<i>Some</i>	<i>none-of</i>	<i>two</i>	<i>children</i>	<i>were.</i>	<i>Thencefrom</i>	<i>the-younger</i>	<i>son</i>
dōōōō	kōōōō	'rō	dōōō	mā-ōōō	kōōōōō	māōōōō	ōōō
<i>the-father-to</i>	<i>said,</i>	<i>'O</i>	<i>father,</i>	<i>we-to</i>	<i>coming</i>	<i>will-be</i>	<i>that</i>
ōōōōō							<i>we-to</i>
ōōōōō	ōōōō	ōōōō	[ō-ōōōōō	māōō	ōō	ōō	ōōōōō.
<i>is-coming.</i>	<i>Now</i>	<i>him-to</i>	<i>whichever</i>	<i>was</i>	<i>that</i>	<i>he</i>	<i>did.</i>
kōō	ōōō	ōōōōō	māōō	ōō	ōōōōō	māō	ōōō
<i>his</i>	<i>is</i>	<i>child</i>	<i>was</i>	<i>all</i>	<i>whichever</i>	<i>one</i>	<i>place</i>
ōō	ōōōōōōō	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>whichever</i>	<i>one</i>	<i>place</i>
ōōōōōōō	<i>being-made</i>	<i>and</i>					
kōōōō	kōōōō.	ōōō	kōōōō	[ō-ōōōōō	māōō	ōō	kōōōō
<i>going</i>	<i>did.</i>	<i>There</i>	<i>being-gone</i>	<i>whichever</i>	<i>was</i>	<i>that</i>	<i>was</i>
ōōō							
<i>being-made</i>	<i>is-coming-every.</i>						

To the north of Mandla lies the district of Jabalpur. GōōŬ is here only spoken in the hills. The number of speakers at the Census of 1881, when there was a large temporary influx of GōōŬ harvesters, was 84,136. In 1901, when the total number of GōōŬ in the district was 78,660, only 3,422 speakers of GōōŬ were returned. Compare the *Report of the Ethnological Committee*, quoted under *Aurharkote*, Part II, pp. 1 and 2.

The specimens received from the district are rather corrupt and much mixed with Aryan forms and words. The beginning of the Parable of the Prodigal Son will show that they represent the same form of speech as that illustrated in the preceding pages. Note the frequent omission of some suffixes and forms such as *ōōōō*, *ōōōō*, *māōō*, in order to *māōō*; *mā-ōōōō*, *was not*, etc.

[No. 48.]

DRAVIDIAN FAMILY.

GONDVI.

(Draconer Janaseva.)

Ureue	lmal	magh	shmarvā	matih.	Chajur	varā	chān
One man(-s)	his	son	son	son.	The-son	son	the-father-to
hatter hi,	'atāh	lmal	stam.'	Jo	hachh	malmatā	at
said that,	'my	share	give.'	Which	some	property	that dividing
śalā	stam.	Tāt	dā	hā-rāpārikā	chajur	varā	hāi
the-father	part.	Many	days	not-leave	the-son	son	all property
haght-hā	hater	hā	śalā.	Aggā	varā	matā	magh
collecting	went	another	country-in.	Three	richly	was	all property
khakā	stam.	Vā	śalā	hāt	ahā	varā	matā.
agrounding	part.	That	country-is	big	family	having-fallen	was.
hāt	hāi-ahā.	Ā	śalā	hāt	hāt-āpā	matā-āpā,	not
anything	not-see.	That	country-is	big	man-son	to-see-āpā,	service
hāt-āpā.	On	all	richer	matā	part.		
to-see-āpā.	His	field	went	to-see	pāp.		

In Narsingpur, as in Bilaspur and Jabalpur, Gondvi is only spoken in the hills, and the dialect is gradually disappearing from the district. The number of speakers was estimated for this Survey at 800. In the Census of 1901 only 388 were returned.

The Gondvi of Narsingpur cannot, under such circumstances, be expected to be an unvaried form of speech. The Aryan element is rather strong, and the dialect will soon come to be a Dravidian form of speech.

The difference between the two genders is disappearing, and the suffixes of the plural are not often used. The case suffixes are modified, and so forth. Compare *matāmatā* *raup* *shāst* *matā*, Standard *matāmatā* *raup* *shāst* *matā*, women of two children were; *shāst*, Standard *shāst*, to the father; *shāst*, Standard *shāst*, fathers, etc.

'I' is *ahā*, and 'we' *hāt*. The form *matā*, his, occurs too often to be a mere Noun. *Matā*, asked, also means 'my.'

The inflection of verbs is also corrupt, the various forms being interchanged. Compare *shāst*, Standard *shāst*, I am dying; *shāst* and *shāst*, give, etc.

It is not, however, of any use to go into details. The beginning of the Fables of the *Paṇḍigā* from which follows will show how mixed and corrupt the Gondvi of Narsingpur is.

[No. 47.]

DRAVIDIAN FAMILY.

சூர்ப்பீ.

(DRAVIDIAN SANSKRIT.)

Paerir mēpalaie naṇṇi eṭṭavē maṭṭar. I-ēṭṭai eṇṇaṇ pēṇṇai
 One man-of two sons were. Therefore the-sonner boy
 māṭṭai dēṭṭalaie kattaṭ, 'Maṭ dēṭṭai eṇṇa eṇṇa eṭṭaṭ māṭṭai
 his father-in with, 'O father, I I I I I I
 Maṭ maṭ, maṭ maṭ.' Paṭ dēṭṭai eṇṇa māṭ eṇṇa eṭṭaṭ.
 there is, we give.' Then the-father them-to his property divided.
 Maṭṭai eṇṇa pēṇṇai eṇṇaṇ pēṇṇai māṭ eṇṇa eṭṭaṭ-kaṭṭaṭ eṭṭaṭ
 Some days after the-sonner boy his property having-taken distant
 eṇṇa kattaṭ uṇṇa kēṭṭai kēṭṭaṭṭaṭ eṇṇa kēṭṭaṭ. Paṭ eṇṇa
 country went and there riotousness-in all doing-gave. All I I
 māṭṭai-kēṭṭai eṇṇa eṭṭaṭ pēṇṇai kēṭṭai uṇṇa eṭṭaṭ eṇṇa
 spent-re-coming that country-in My friend fell, and now he well-hungry
 maṭṭar. Paṭ eṇṇa kēṭṭaṭ dēṭṭaṭ-kaṭṭaṭ eṇṇa eṭṭaṭ kēṭṭaṭ.
 to-do-began. Then he some country-man-of near around stayed.
 Uṇṇa eṇṇa pēṇṇai māṭṭai eṇṇa eṇṇa māṭṭai pēṇṇai eṭṭaṭ-kaṭṭaṭ
 And he him give to-food having-went, he all give-of eating-of
 pēṇṇai-kēṭṭaṭ māṭ pēṇṇai pēṇṇai eṭṭaṭ; kēṭṭaṭ māṭ eṇṇa eṭṭaṭ
 kēṭṭaṭ eṇṇa eṇṇa. Paṭ eṇṇa kēṭṭaṭ eṇṇa eṇṇa eṭṭaṭ.
 kēṭṭaṭ eṇṇa eṇṇa. Paṭ eṇṇa eṇṇa eṇṇa eṇṇa eṇṇa.
 'Maṭ, māṭ dēṭṭaṭ māṭṭai eṭṭaṭ-kaṭṭaṭ pēṇṇai pēṇṇai eṭṭaṭ-kaṭṭaṭ pēṇṇai
 'O-O-oh, my father-of many servants-to fully fall eating after
 pēṇṇai māṭ eṇṇa eṇṇa kēṭṭaṭ eṇṇa. Uṇṇa eṇṇa eṇṇa
 something left-in, and I well-hungry do, And now I
 eṭṭaṭ-kaṭṭaṭ dēṭṭaṭ eṇṇa kēṭṭaṭ eṇṇa kēṭṭaṭ. 'O dēṭṭai. eṇṇa
 eating father-of near will-go and will say. 'O father, I
 eṇṇa eṭṭaṭ-kaṭṭaṭ eṇṇa pēṇṇai eṇṇa. And eṇṇa eṇṇa eṇṇa
 thy face-before O-oh-of do made. I eṇṇa eṇṇa eṇṇa
 kēṭṭaṭ kēṭṭaṭ eṇṇa kēṭṭaṭ. Maṭ eṇṇa-kaṭṭaṭ eṇṇa kēṭṭaṭ
 to-be-called worthy I am-not. Thy servants-in one-of some
 kēṭṭaṭ māṭ eṇṇa eṇṇa. Paṭ eṇṇa eṇṇa eṇṇa eṇṇa
 his eṇṇa eṇṇa. Then he arising stood and his
 dēṭṭaṭ eṇṇa kēṭṭaṭ. dēṭṭai eṇṇa kēṭṭaṭ eṇṇa eṇṇa, eṇṇa
 father-of near went. The-father him far-from standing am. his

[No. 48.]

DRAVIDIAN FAMILY.

GONJIL.

(DISTRICT CHENNAI-WAR.)

Best	idam	raṇḍ	maṇḍ	maṇḍurk.	Chaiḍḍer	maṇḍ	dāṇu
Some	man-is	has	son	were.	The-younger	son	the-father-to
maṇḍur,	"dāṇ,	at-jam	had	ḍam	aiḍḍ	ad	niḍam
spoke,	"father,	was-to	what	properly	aiḍḍ-is	that	was-to
Aske	aiḍḍ	ḍam	ḍam	ḍaṇḍ.	Ṭiṇ	paḍḍ	ḍaiḍ
Then	his	properly	them-to	he-divided.	That-of	after	few
chudḍer	maṇḍ	aiḍḍ	aiḍḍ	maṇḍ	kaṇḍ-ḍam	ḍaiḍ	ḍaiḍ
the-younger	son	all	maṇḍ	together	having-made	for	country-to
chudḍ	ḍaiḍur,	Agḍḍ	gaṇḍ-ḍam	maḍḍ	ḍad	maḍḍ-ḍam	aiḍḍ
having-gone	went.	There	playing	and	aiḍḍ	drinking	all
maḍḍaiḍur,	ḍaiḍur	aiḍḍ	maḍḍur	ḍam	paḍḍ	ad	ḍaiḍ
expended.	All	maḍḍ	had-squandered	that	after	that	country-to
ḍaiḍ	and	ḍaiḍ;	ḍaiḍḍ	ḍaiḍ	ḍaiḍ	ḍam.	Aske
ḍaiḍur	having-fallen	went;	to-not	anything	aiḍḍ	came.	Then
idam-ḍḍ	ḍaiḍḍ-ḍam	ḍaiḍ	ḍam	ḍaiḍ	ḍaiḍur.	ḍḍ	ḍam
man-went	having-gone	his	house	playing	became.	ḍḍ	ḍam
padding	maḍḍḍ	ḍaiḍaiḍur.	Aske	ḍaiḍur	ḍaiḍ	padding	ḍaiḍur
aiḍḍ	to-feed	went.	Then	aiḍḍ	ḍaiḍ	the-aiḍ	were-eating
aiḍḍ	ḍaiḍḍ	ḍaiḍur;	ḍam	ḍaiḍ	ḍaiḍ	ḍaiḍ	ḍaiḍ
ḍam	to-not	he-tried;	ḍam	anybody	not	ḍam.	ḍaiḍ
ḍaiḍur,	aiḍḍ	ḍaiḍ	ḍaiḍur,	"aiḍḍ	ḍaiḍ.	ḍaiḍ	ḍaiḍ
went,	then	his	mind-to	he-aiḍḍed,	"my	father's	ḍam-to
maḍḍaiḍur.	ḍaiḍḍ	aiḍḍ	ḍaiḍḍḍ,	aiḍḍ	ḍaiḍḍ	ḍaiḍḍ.	ḍaiḍ
aiḍḍaiḍ-to	to-not	ḍam	ḍaiḍḍ,	I	hungry	am-ḍaiḍḍ.	I
ḍaiḍ-ḍḍ	ḍaiḍ-ḍam	ḍaiḍ,	ḍam	ḍaiḍḍ,	"ḍaiḍ,	ḍaiḍḍ	aiḍḍ
father-gone	went	aiḍḍ-ḍam,	ḍam	aiḍḍ-ḍam,	"father,	God's	went
ḍam,	aiḍḍ	ḍaiḍ	ḍaiḍḍ;	aiḍḍ	aiḍḍ	maṇḍ	ḍaiḍḍam.
I-aiḍ,	ḍaiḍ(-word)	not	I-aiḍ;	ḍaiḍ	ḍaiḍ	am	not-am.
aiḍ-ḍam	aiḍḍaiḍ	aiḍḍaiḍḍam."					
ḍaiḍ-aiḍ	aiḍḍaiḍ	aiḍḍaiḍḍam."					

In Hothingbad Gonji is spoken in the eastern corner, towards Chhindwara and Nandighara. The number of speakers was estimated for this Survey at 61,240. At the last Census of 1901, 77,740 speakers were returned.

The dialect of Hsienkunged in most respects agrees with that spoken in Chienfow, *Compare* *dead*, it is; and, *L*. The chief peculiarity of the dialect, however, is the use of *i* instead of *e* in nouns, pronouns and verbal forms of the third person singular. Thus, *old* *that*, he said. The same *i* also occurs in the termination of the genitive before a singular masculine noun and in some *nominals*, etc. Thus, *chief*-*ed*, of the country; *serv*-*ed*, *serv*-*ed*, *serv*-*ed*, etc.

The usual form of 'one' is *endi*, and of 'two' *reep*. *Farel* is used as an indefinite masculine pronoun, and *fral* is sometimes used instead of *reep* when the qualified noun is of the masculine gender.

The *r* of place names of rivers and processes is a central *r*; thus, *ar* *ā*ṛ, they said. The same pronunciation prevails over a large area, in Botal, Bihāpur, Akola, Nagpur, Seoni, Dūlghat, Rāmshah, Khudargah, Mandgaon, Raipur, and Surangah. The original texts sometimes write *ḡ* and sometimes *r*. Thus, *ar* *ā*ḡ and *ar* *ā*ḡ, they. I have written *r* throughout.

The adverbial participle ends in *lo* and not in *re*: thus, *André, faisant* designates

There is a verbal noun formed from the past participle; thus, *kallōte*, is the going when he went; *kalhōte*, is the roaring, while he was roaring.

Note also the nearby negative lake effect. It was not

Further details will be easily understood from the specimen which follows.

Figure 1

DRAVIDIAN FAMILY.

100

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is hole hole. That people hadj-kun turn hole. Full ghaf-ik
 hope not hope. One tree's having-gone standing now. The fire is-a-moment
 hadj-kun vanishing is-a moment. Fulltan hope-kun vol
 having-remained standing that-very tree reached. The fire having-gone is
 again wants raji hole; vol hole is, 'having hole jyi hole which is
 its would-to regret made; is said that, 'the deer not to-hill (F-had-come then
 did jyi dikhin hole again.'
 my life today-is not last-days.'

FREE TRANSLATION OF THE FOREGOING.

A hunter once went to hunt at night in the wood. He saw a deer grazing in a field
 in the wood and resolved to kill it. The deer heard the noise he made, and fled into the
 wood, and the hunter ran after it. It fled very far, and then began to graze. While
 the hunter was pursuing it, the deer had fled to a place where the jungle was thick enough
 to hide in. The hunter wrung his hands, but darkness having set in he made towards his
 house in low spirits. He had not gone far when he heard a lion roar. He fled for his
 life and climbed a tree. The lion soon came roaring to that very tree, and when he saw
 it he repeated and said, 'If I had not come to kill the deer my life would not be in
 danger.'

Gôgji has also been reported from Nizam where the number of speakers has been
 estimated at 2,500. At the Census of 1901, 1,000 speakers were returned. The Gôgji
 of Nizam are mentioned in the *Report of the Ethnological Commission*, Nagpore, 1898,
 Part II, pp. 112 and II. It has not, however, been possible to get any specimens, and the
 local authorities some time ago stated that Gôgji was no more spoken in the district.

The Gôgji dialect of Betul and Amravati is essentially the same as that spoken in
 Hoshangabad. Speakers are found all over both districts. Their number was estimated
 for the Survey at 24,000 in Betul and 12,000 in Amravati. The figures returned at the
 Census of 1901 were 22,618 and 16,076, respectively.

It will be sufficient to give one specimen to illustrate the dialect as spoken in
 both districts.

It will be seen that *i* is substituted for *r* in the same cases as in Hoshangabad.
 Thus, sheep*i*, the young*i*; M*i*hi, he did; corat, one.

E is pronounced as *r* in words such as yard, one.

An *h* is prefixed to the better forms of pronouns in Amravati; thus, I*h*, he*h*, she*h*.

With regard to numerals, we find ar*u*nd, eight; w*u*nd, nine; pad, ten.

'I' is *u*nd, as in Hoshangabad and Narsinghpur.

The inflection of verbs is regular. Note d*u*nd, he is; j*u*nd*u*r, they will strike;
 s*u*nd*u*r, running, etc.

The form *malak*, may be, is perhaps a participle.

[No. 50.]

DRAVIDIAN FAMILY.

GŌŪPL.

(DRAVIDIAN FAMIL.)

Tupal adutuk upēd mark matuk. A-viŋēl dūddōl tūpl dūttu.
One man-of two sons were. Then-in-from the-possessor was theyfather-to
 ituk, 'a hiŋē, vīv dūm-mūl-lūpl jē vīv hūk mūkū a ē ōkū
said, "O father, my property-in-from what my share may-be that one-to
share." To ē ōkū, hūk ōk dūm-mūl tūm vīv. Vūlū dūp
gave. Then that old-man him-to his property dividing gave. Every a-day
 hūl tūp hī dūddōl tūpl ōk mūkū, ōpē-kūlūl ōk hī hūk
was become when the-possessor was all property collect-made and very far
 dūm hūlūl upēd upēd hūpūmū dū hūp-kūlūl, ōk dūm-mūl
country-to went and there visitance-in days spend-did, all property
 mūhūkūl-ōkūl. Jū hū ōk dūm dūp-kūlūl, ōkūlūl hūlūl
having-spend-did-gave. When he all property spend-had-made, that time
 ad ē dūm pūp hūl ōk, upēd vīl hūpūl hī hūlūl
that-very country-to his famine fell, and he famine having-become went.
 And ad mūkū hūp-j-kūm ōpūl ūp mūkū mūl-mūlūl. Upēd vīl vīv
and that country-in having-gave too near around staying-was, and he him
 mūl pūpūl mūlūlūl ōkūl. Appū vīl hūmūl pūpūl mūlūl ōkūlūl dū
fold-to came to-fold and. There he hūmūl mūlūl were-taking them-from his
 pū hī mūlūlūl hūkūl. Pū ōk hūlūl ōkūl tūlūlūl hūlūl ōkūl.
leftly also to-fill he-was. But him-to around thing to-eat and gave.

No specimens have been forwarded from Ellichpur where the estimated number of speakers was 4,327. The corresponding figures in 1901 were 3,148. The dialect is probably the same as in Arapatti and Betul.

Seventy-one speakers of Gōŋpl were returned from Balidasa at the Census of 1901. The old returns and the local reports make no mention of Gōŋpl in the district, and it is probable that the speakers were immigrants from Akola.

The Gōŋpl of Akola are known as Bāj Gōŋpl. The number of speakers was estimated for this Survey at 1,348. At the Census of 1901 their number had increased to 2,268.

The Gōŋpl of Akola is a very corrupt form of speech. Thus, the genders are continually confounded, and the singular is often used instead of the plural; e.g., *upēd tūpl dūm*, two sons were; *āvūl ōpūlūl*, a share is coming, etc.

As *ā* is commonly added before the number forms of demonstrative pronouns, just as was the case in Ellichpur; thus, *hūl* and *ad*, that. So also *hū*, they.

On the other hand, *r* and not *l* is used in those cases in which Standard Gujarati has *r*: *thra*, *dr*, *ba*.

l, originally written *q*, is substituted for *r* in plural forms of pronouns and verbs. Thus, *he*, *they*. Forms such as *leth*, *they*, however, also occur.

With regard to numerals, we find *arner*, eight; *pad*, ten, but the usual forms for 'nine' and 'ten' are *Aryas haan-wada*.

The pronoun 'I' was said to be *Naaringhpar*, *Chhindwara*, *Hoshangabad*, *Batal*, and *Anantoli*. In *Akola* we again find the form *anant* which is used in all other districts, with the exception of the *Patna* State. 'We' is *amdi*.

With regard to the inflexion of verbs, we must note forms such as *shafin*, *he was doing*. The final *n* in such forms can be the old termination of the third person. It is, however, just as probable that we have simply to do with a confusion between the first and third persons.

Note also forms such as *maneddi-d*, *we are*; *khedi*, *we shall do*; *maniddi*, *it may be*, etc.

The specimens above are in blankam. It is, however, of no use to account for them, and it will be quite sufficient to refer to the beginning of the *Parable of the Prodigal Son* which follows.

{ No. 61.]

DRAVIDIAN FAMILY.

GONDĪ.

(Division Akola.)

Bētā mēvālā vāj tājā ātā. Chāpār vāj dīn
Some men-of few men were. The-younger men the-father-to
 vājār, 'dīn, pādā. kōtā nīvā vājār ad mīnā str.' Māg is
 said, 'father, money-of share mine may come that made give.' Then he
 mājāt vāj-kīdār. Māg thāgā dīvāpāt hātā chāpār tājā mē-ā
properly divide-did. Then five days-only went the-younger men all-togeth
 jāk-kīd-kā. lāk mājā-vāndā hātār, kōtā vāj vājā pādā kharā-kīdā,
collected-togeth-made for country-to went, and there much money spent-made,
 mājāt vāj-kīdā. Māg tē mē-ā pādā mājār māg ad mājār
properly waste-did. Then its all-togeth money spent then that country-to
 hājā vāj vāj-vājā ād vājā on vājār vāj-vājā. Chāpār dīnā
heap famine-filling-was. That five-of him-to distress filling-was, do that country-to
 gīdāpāt mē-mānā. Chāpār vājā on pādā mājār vājā.
householder-was staying-was. He his field-in him mēnā to-feed was,
 pādā is chāpār tājā vājā vājā vājār kōtā vājā; tēn 'vāj
Some which he who that his eating-of his work was; him-to expect
 vājā vājā.
 gājā vāj.

Four hundred and fifty speakers of Gondī have been returned from Basin. In 1901 their number was only 372. Most of the Gondīs are found in the east of the district.

The specimens received from Basin represent a much more current form of Gondī than those forwarded from Akola. There are, however, a few instances of confusion between the two dialects. Thus, *vājā* and *vājā*, he came; *vājā*, he was.

The form *vājā*, to a man, instead of *vājā*, is perhaps due to the influence of the neighbouring Marāṭhī.

With regard to pronouns, we may note here, then; *hājā*, you; *kōtā*, he.

The present tense of the verb substantive is formed as follows:—

Sing. 1. mājā(v)	Plur. 1. mājā.
2. mājā(v)	2. mājā.
3. m. mājā	3. m. mājā.
3. f. & n. mājā.	3. f. & n. mājā.

Compare *dādā*, I am, etc., in Chhindwār and neighbouring districts.

The suffix *v* is used in many forms where it does not occur in the Standard. Thus, *jāh* and *jāhā*, I shall strike; *vājā*, he took. Compare the forms mentioned above from Akola.

The form *patṛaḥ*, he took, seems to present a similar wide use of the suffix *ā* of the first person singular.

The past participle *tiṣṭa*, *utṛa*, is used as a relative participle in *paṭi tiṣṭa āpaḥ*, *utṛa mātā kṛta*, the *kṛta* which the *utṛa* etc.

I do not understand the form *kṛta*, taking.

For further details the student is referred to the beginning of the Family of the Pradigaḥ Son which follows.

[No. 51.]

DRAVIDIAN FAMILY.

Q&A.

(Sansk. Dictionar.)

Vaṇa maṇḍi raṇḍi āharṇiṇi maṇḍi. Chāḍḍi bhāṇi hāḥ, 'hāḥ,
A certain man-to his children are. The-son-of father-to said, 'father,
juṣṭi hāḥ māṇa āḥ.' Maṇi juṣṭi hāḥ māṇi Maṇi tādā
state-of share we-to give.' Then state-of share he-took. Then a-few
days vāḥ paṇi kṛta chāḍḍi dāṇa bhāṇi. Maṇi
days-is the-whole properly taking the-son-of another-country-to said. Then
krāṇṭi-ā jṇi vāḥ-kṛta. Paṇi kṛṇṭi-kṛta maṇi dāḍḍi kṛta.
pleasure-with properly he-answered. Maṇi had-answered then a-father fell.
Bhāṇi-māṇi āḥṇa kṛta. Aḥṇa āḥṇa. Vāḥ māṇi-āḥṇa kṛta-māṇi.
Therefore difficult fell. Then country-is a-respectable man-son remained.
Vāḥ māṇi āḥṇa vāḥ-māṇi paṇi māṇi-āḥṇa. 'Paṇi āḥṇa āḥṇa
That man he-to into-the-field come to-grass eat. 'Father come hāḥ
hāḥ māṇi āḥṇa.' Paṇi hāḥ āḥṇa. Ōḥ gṛha vāḥ, vāḥṇa. 'āḥ
those I call-out' Anyone not gone. Then-to answer come, he-said, 'my
father, chāḍḍi-āḥṇa kṛta paṇi; māṇi kṛta kṛta. Maṇi kṛta
father-of someone-to to-ot to-ought; I of-son-of am-dying. I answer
māṇi-āḥṇa kṛta āḥṇa, 'hāḥ, paṇi bhāṇi āḥṇa āḥṇa
father-son will-go him-to will-ay, 'father, God-of against your impudence
pāṇi kṛta. āḥṇa māṇi māṇi māṇi māṇi kṛta. Paṇi, māṇi māṇi
as I-said. Now your am surely am-ot. Father, we-to answer
chāḍḍi āḥṇa.' Maṇi bhāṇi-āḥṇa vāḥ. Maṇi hāḥ kṛta
to-arrive keep.' Then father-son come. The-son far-off keep-are
hāḥ āḥṇa; pāṇi-āḥṇa māṇi vāḥ, vāḥṇa bhāṇi-kṛta, māṇi
the-father shed-fare; him-to companion come, as-die-are answered, his
pāṇi-āḥṇa.
kṛta.

In the district of Wau, Gôgô was reckoned as the language of 22,000 half-*vishais*. The corresponding figures at the Census of 1901 were 22,465. The Gôgô are found all over the district, especially in Kelager and Yostind.

The dialect has several characteristic features of its own.

An *i* is often used where ordinary Gôgô has *u*; thus, *dud*, see; *didi*, not; *didi*, he went; but *ididi*, I will go. Forms such as *idi*, he; *idi*, this thing, have already been noted from other districts.

The inflection of nouns and pronouns is mainly regular. Note, however, plural forms such as *pididit*, men; *pidit*, wives. There is apparently no difference between the declension of nouns denoting rational and those denoting irrational beings. Compare *didide*, of the country; *didime*, in (some) days. Note *dime*, to a country; *didi*, we; *didide*, us; *didi*, then; *didi*, you; *ididide*, to him; *ididide*, to them; *ididi* *idi*, for his sake.

The present tense of the verb *substantive* is given as follows :

Sing.	1. <i>mevite</i>	Plur. 1. <i>mevite</i> .
	2. <i>mev</i>	2. <i>mevite</i> .
	3. <i>mevite</i>	3. <i>mevite</i> .

Similar forms are also used of finite verbs. Forms such as *mevite*, we are, do not seem to exist. Note also *idide*, I shall strike; *idit*, it came; *idit*, it fell; *ididit*, (the wine) ate.

The past participle is used as an adjective. Thus, *mevite* *pidit*, the fatigued wife. The same form also occurs as a verbal noun. Thus, *ididide*-*idide*-*idit*, expenditure-making-after, after he had spent.

Comparative forms are *mevite* *pidit*, let us love; *ididit*, to be called.

Idit, to fall, is the Marathi form.

Further details will be seen from the version of the Parable of the Prodigal Son which follows.

[No. 52.]

DRAVIDIAN FAMILY.

COGDI.

(DANIEL WOOD.)

Bāi-andi mēpān mēp pēlāi mēti. Hā-cōpō cōlāi
A-certain man's son was born. Then-from-among the-people
hān hā, 'hāh, hā pāi mēp mēp vāi hā
father-to said, 'father, what property-(of) there mine say-come that
hā. Hāp hā vāhān pāi vāhā. Hāp hāp dīvān
son. Then he him-to property divided. Then a-few days
cōlāi pāi hōhā-hā jōh-hā hā hāpāi hāhā mēti,
the-people was whole-man having-collected very far-off country-into went,
an hāp ughāi-āhān vāh-vāi āpā pāi hāhā-hāhā.
and there sixteen-people-with having-lived he-own properly spent-made.
Hāp hā hāhā-hā hāhā-hāhāhā hā hāhā-hā hāhā hāhā hāhā
Then he whole-own expended-made-after that country-into a-great famine fell;
hāhā-hāhā vāhān hāhā hā hāp hāhā hā hā hā
therefore him-to difficult to-fall began. Therefore he that country-of
vāh vāhān-hā vāi vāh-vāh. Hā-hā vāhān pāi hāhā
was man-own having-gone remained. He-to-his-part him-to some gram-to
hāhā āpā vāhā hāhā. Hāhā pāi hā hā hā hāhā hāhā
made he-own into-field went. Then some which he-own were-plant that
hāhā hā āpā hā pāhā hāhā hāhā hāhā hāhā; an hā
as he he-own hāp hāhā-hāhā as him-to to-appear-began; and anyone
hāhā hāhā hā hā. Hāp hā hāhā-hā hā hā. 'hāhā
him-to anything gone not. Then he answer-on having-come said, 'my
hāhā hāhā hāhā hāhā hāhā hāhā hāhā hāhā,
father-of he-many accounts-to help-for hand is, and I of-attention
man; and hāhā hā hāhā-hā hāhā as hāhā hāhā,
saying; I having-own my father-own will-go and him-to will-say,
"hā hāhā, hā pāi hāhā as hā hā hāhā
"Oh father, I God-of speak and you before in
hāhā; hāhā hā hā hā hā hāhā hāhā hāhā hāhā,
have-done; how-forth you are to-be-called I fit am-not; you one
vāhā-hāhā hāhā hā. Hāp hā hā hā hāhā hāhā
account-like me say." Then he arising he-own father-own went.
hā hā hā hā hāhā hāhā hāhā hāhā hā hā
Then he far-off went his father him-to having-own companion came and

hōr dīnā-khī hōr vājōn mājī vājōn an hōr mājī yōtō. Manḡ pōrī
he evening his seat-on embracing put and his his took. Then the-one
 hōrān hōr, 'hōh, sīkōn vīrōdā an mōr mōr nāh pāp kīnā;
him-to said, 'father, because-of against and you before I sin have-done;
 an hīgīh nīv pōrī indōyī nāh chōkīn) dīh.' Pāp hībān
and have/with you an to-be-called I worthy am-not.' But the-father
 dīh 'māpānān vājōr, 'chōngō jūngō tātī vōdān ghāl-kīn,
he-one answer-to told, 'good a-rule bringing him-to put-on;
 an hōr kōyō mōh an hībō jōh ghāl-kīn; māḡ mānān
and his hand-on a-ring and feet-on shoes put-on; then a-fellowed
 pōh tātī kōyī, an hōrān dīkō mōrāyānī. Hōh, hō
only bringing him, and an saying let-movement-make. Because his
 mōr pōrī sīh mōh, hō pāh-rāl jōh hōr; an hōr-rāl
my an said was, he again-coming also became; and last
 māh, hō pōhōr.' Aho hō mōrāyī hōn.
was, he was-found.' Then they movement-to-do began.

Hōd vōr hōr pōrī pōrī mōrā māh. Mōḡ hō vāh
That time he older was in-the-field was. Then he having-came
 vōh. mājī vāh-upar hō nōh an yānān kōyōr,
because-of war had-reached-after he sleeping and dancing heard,
 Aho māḡmā-rōpāhī nāhān, kōh hō pōh-kōr, 'hō
Then answer/come-among one-to having-called he asked, 'the
 hōh nōh?' Hō vāhān hōr kī, 'mōr tārō mōr; an
what is?' He him-to said that, 'your brother is-come; and
 hō mōr hībō kōh pōhōr hībō-kōh hō māh.
he your father-to request-stand was-found therefore he a-fellowed
 pōh kōyōr.' Aho hō ghōh-rāh rōpō sīh-dīh. Hībō-kōh
only has-killed.' Then he getting-angry inside would-not-go. For-the-cause
 hōr hībō hībō vāh vāh vāhān māyī-hīyā hībō. Pāp hō
his father and having-come him-to to-entreat began. But he
 hībō mōr dīh kī, 'mōh nāh kōhōg vōdōg nīv chōkō
father-to reply gave that, 'no, I am-angry please your brother
 kīn an nīv kōyī nāh kōhōhī mōh-kōh dīh;
am-doing and your order I am-own broke not;
 tār nāh nīv sōpān-mōḡ kōhōhī kōyī mōhān mō
still I my friends-with happiness with having-will you
 mōhān hōh pāh dīh dīh. An hō rīvī pāh rīvīnānō
was-to enter a-lid gave not. And who your property broke-not
 tār vāhō hōr hō mōr pōrī vōhō nōh mō hōhō-rāh
having-also wanted that this your son came then you him-for
 māhō pōh kōyī.' Aho hō vāhān hōh, 'pōh, hō
a-fellowed only have-killed.' Then he him-to said, 'no, you

handed always	niw-kiŋ not-will	niati, art.	no and	niŋ my	niw-ŋi-ki whole	niŋi property	niw-ŋi fellow-servant	niati is.
Fay But	niw-ŋi-ŋi to-be-sure	no and	niati yes	kiŋi for-sure	kiŋ this	yŋi proper	niati man.	niati this
niw- your	niw- brother	niŋi dead	niati, man,	niŋ he	niw-ŋi again	niŋi since	niŋi ; because ;	niŋi and
niati, now	niŋi he	niŋi found	niŋi, is '					

In Wandia, Gŋaŋj is spoken all over the district. The number of speakers was estimated for the purpose of this Survey at 41,450. At the last Census of 1961, 59,355 speakers were returned. No specimens have been recorded, but the Gŋaŋj of Wandia is probably identical with that spoken in the neighbouring Nacore.

The estimated number of speakers in Nagpur is 44,500. In 1961, 41,218 were returned.

A Vocabulary and some songs in the Garo dialect of Nagpur were published in the papers left by the Rev. S. Halsey and published by Mr. R. Temple. See Authorities above.

The dialect spoken in Nagpur in most respects agrees with the grammatical sketch on no. 429 (see) 4.

Demonstrative pronouns begin with an *h*, and as *r* is usually changed to *r* before vowels. Compare *hē*, *he*; *hād*, *that*; *hīd*, *this*; *hāp*, *there*; *hāp*, *where*; *hānāhān*, *now and then*.

Admission: Free, but a definite brown collection, the show

* "Wu" is used, but the form used, which is common in Chindware, is used as well.

Verbs are regularly inflected in person and number. The present tense ends in *-ō* : *mon, amō, iō* ; *vis, vivis, iuvās*. 'I am' is *sum*.

Note well, it will be months, it may be, like, saying, and so forth.

For further details the appendix, which follows, should be consulted.

[No. 54.]

DRAVIDIAN FAMILY.

செய்தி.

(Dramatic KASSTU).

Udai manalanai Sait unai marichai vaithe Ete marichai kadiye
One Manalanai and one Marichai was. That Marichai heard-as
heard. Him-3s quarrelsome-of heard article-to distant went. Then
heard heard-as heard his acquaintance Manalanai-from quarrelsome-of heard
that hi, 'and ingitach Saita nira kuying nikan daitach' Ete
took that, 'I now-just house-at thy house that-to give.' That
manalanai kadij kach daitaithe kaiter indai-kur, 'nira manichai
Manalanai having-gone his door-at went to-my-house, 'my quarrelsome-of
kuying kadiye eche-mattam, had sin.' Hani kiyaku indai-ai.
heard house-to having-taken-went, that give.' His wife to-my-house,
'nira manichai Marichai, nira dityam.' Ete manalanai indai-kur,
'my husband is-going, afterwards he-will-give.' That Manalanai to-my-house,
'ingitach etich' Hani kiyaku indai-ai, 'hin yadhi vait.' 'now-just shall-take.' His wife to-my-house, 'him-to fever come'
Manalanai indai-kur, 'nai hu, khal-mat ingam etich.' 'The Manalanai to-my-house, 'O-mad one, still now-just shall-take-infact.'
Ete kiyaku indai-ai, 'nira manichai nira.' Ete ay-ai.
His wife to-my-house, 'my husband has-died,' saying to-my-house.
Manalanai kadij kaithe, 'kadi, ingitach-ingitach kadiy ehang kiyi-kur?
The Manalanai what said, 'ay, immediately what pretend to-mad-house /
khal-mat etir hu to and etich.' Uai kore pirai khal
etich dait ena Ete I shall-take.' Then his costume respectable
manichai vaiter kach hu ay-kur. Ani etich ad hu. Ete
now came and his to-carry-house. And night coming went. That
manalanai manichai kadiy kachai manichai. Ape Ete indai-kur,
Manalanai was-in etich having-taken stayed His mind-in to-my-house,
'kaya Ete ehang kitar.' To-mad her khal manichai vait-mattam,
'ay the-mad pretend made.' Then these good men having-come-were,
kadi manalanai kuying indai-kur kaiter. Hani nikan kadiy
thou the-carry there-only having-pat went. Thereafter four names
vaiter. Ete kadi kadiy Ete Ete. Ingai hu chumattam dait.
now-coming. Their feet-to the-his stuck. These good wonder appeared.

That both-liter, 'mān māl maph-mīpīl, and; mēpīl
One-of them to-buy-began, 'to-as month found-will-be, we occasion
afkām,' Hā mēpīl jūl kahrā-mīn. Uqā bārā bākā
will-give,' saying-from the-four man agreed-were. Then there good
māpīl mātā vāt-mātā, kīrāl-ā pīe bākā vālāk chāt
man to buy having-come-were, their exactly in-house them things they
kīr-ben bārā-kīrāk. Uqā jūl kīrāl, 'kīpīn hāt hāpī chāmāhīr
having-made to-go-began. One man said, 'as-to that there wonder
dīl-mātā, hāpī dī,' Hōk vīlāk māpīl ān, bārā bārā ān,
warren there go.' They came occasion gave, some foods give.
Nānātī gāpīng hāpīn kīrāk, hā, hāt-līn. Uqā hār mātā
Four hundred there-exactly put, fast to-buy-began. Then he corpse
hāt-mātā, hā hāpīl tātīp ān. Hōk kārāk mātā,
becoming-was, he therefrom getting-up became. There things were,
māpīl-kīn. Uqā hār māpīl hār gāpīng ānā tātī-līn.
having-wed. Then that Marīfā those hundred taking to-carry-off-began.
Uqā māpīl hār mānānā kārīn, 'hār, hā hāpīn
Then drive-from that Mānānā was-saying, 'is, the-rural there-of
jūl āpī-liter. Nā, āpī, āpī, āpī, āpī
properly to-carry-off-began. Stop, brother-in-law, my quarterpiece-of houris
hāt vātāt ān.' Hā māpīl hāt-līn, 'pīe dī, ān
this-very there-at place.' That Marīfā to-buy-began, 'house-to go, there-to
ān. āpīl hāpīng ān.' Uqā hār mānānā vāt-ben
my quarterpiece-of houris will-give.' Then that Mānānā having-come
hāpīn ān hāt hāt-liter, 'āpī āpīl hāpīng ān.' Uqā
door-is closed and to-buy-began, 'my quarterpiece-of houris place.' Then
hār māpīl and hāt tātīr hā jāt-līn. Hā āpī-liter, uqā
that Marīfā one stick took him having-gone. He to-buy-began, then
hāt-liter, 'hā, hāpī, hāpī hātān.'
to-buy-began, 'and, father, and I ask.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Mānānā and a Marīfā. One day the Marīfā went into the bazar to buy something, and he found he wanted a quarter piece worth of houris.¹ He looked about him in the bazar and asked the Mānānā, whom he happened to know, to give him the missing amount, saying that he would pay them back immediately he got home. Then the Mānānā went to his door and said, 'pay me back the houris you borrowed in the bazar.' The Marīfā's wife came out and said, 'my husband is just doing. He will pay you back.' The Mānānā said, 'I will have my money at once.' The wife said, 'he has bought the fiver.' The Mānānā said, 'never

¹ The value of the houris differs. One piece is equal to about 1000 francs.

you said, I must have my money at once.' Said the wife, 'my husband is dead,' and she began to cry. What did the Muskhoka answer? 'Lo,' he said, 'what trick is he at now? Even if he is dead, I shall have my money.' Then respectable men of the Mariphi's party came to carry him out. When the night set in the Muskhoka took a stick and sat down in a tree, and began to think, 'lo, the moral is pretending.' Then the men who had come put the corpse in that very place and went away. Then four thieves came, and their feet got entangled in the hair. They thought this a good omen, and one of them said, 'if we get rich, we will make an offering of coconuts.' They agreed on the matter, and went to steal in the house of those very men who had come to bury the corpse. Said one of them, 'let us go to where we saw the wonder.' They went and made an offering of coconuts and some fowls. They put down four bundles and began to worship. Then the men who had died got up, and the thieves fled. The Mariphi took the things they had left and proposed to carry them off. The Muskhoka looked from the tree, 'lo, the moral is carrying off the property of the thieves. Stop, seconded, give me my hands this very moment.' The Mariphi said, 'come to my house, and I shall pay.' Then the Muskhoka went to the door and said, 'give me my quarter piece worth of hair.' The Mariphi then took a stick and began to beat him. He began to cry and said, 'I shall not ask for them any more, father.'

Eighty-seven thousand three hundred and fifty speakers of Gôsi have been returned from Bhamala, where the dialect is spoken in the north-east, towards Malagat. The corresponding figures in 1881 were 51,708.

The dialect is almost identical with that spoken in Nagpur. 'I' is, however, only *mevud*, and 'I am' is *mevud(a)*. Note also *ides*, I am not; *ide kander*, he went not, etc.

The specimen which follows is the report of a thief.

[No. 86.]

DRavidian Family.

CONTI.

(DRAFTED TRANSLATION.)

TALENA RAPOR. THEFT-OF REPORT.

Hant-arij Sakarici mark kaci ah sakaric rā-rap-
Day-before-yesterday Friday-of at-night we all men have-in
 achi maitipen Napan maki maki nikan kaci-kaci
having-slept were. Middle night-of about me-in that-they
 then arij kaci-riin rā-rap. Nikan maki-nikan ay maki;
each order having-been-come the-house-in. Made thought-was a-day night-to;
 man tati hi. Sakici piti maki kaci, rāri rā-rap
I got-up not. Morning-of time having-slept having-when, my house-in
 wall kaci maki, had kaci kaci achi hi. Sakici vakici
one room there-in, that room-of door open appeared. Having-of time-of
 man hi kaci hi maki maki. Kaci achi kaci
I this door having-closed having-placed-on. The-door open only
 hi hi maki kaci: had kaci rāri wall achi
because this I began-to-go: that room-in my one surface-put-in had-in
 rapici maki maki kaci maki maki kaci kaci kaci maki
rapici and said-of ornaments hundred rapici north-of having-kept-I-was.
 Kaci kaci-kaci had maki maki maki had achi
In-the-room having-gone which put-in property having-kept-I-was that put
 maki maki maki, and kaci maki hi maki. Kaci rā-rap maki
to-me broken appeared, and there property not was. I knew-in many
 kaci kaci: kaci maki maki hi. 'Kaci-kaci
place-in made-a-sound; anywhere property was-obtained not. 'Someone
 maki kaci hi maki,' kaci-kaci and hi kaci
property having-stolen having-taken-away maybe, having-said I this theft-of
 rapici kaci maki. Kaci maki kaci maki maki kaci
report to-make here-come. My at-home theft-of at-night my two servants,
 kaci maki Kaci maki kaci, maki maki. Kaci-kaci maki
their names Kaci and Kaci, staying were, Then-among my
 maki kaci maki maki-kaci maki. Kaci kaci her
nephew Kaci by-name was-on is. My nephewhood-in that
 maki maki maki Kaci maki kaci-kaci maki maki
man like one Kaci by-name theft-committing a-man is
 Kaci maki maki maki maki-kaci maki. Kaci maki maki
That man my to-house coming-and-going is. He me one

read malarikhan ruppitig abito kuptar, wəpə dā dāra paḥ nān
 two men-to rapen while-giving ran, and right days ago my
 chahar Gupān you lot post-kitar. 'nān mākā apā jama baḥ
 around Gupān this to was-saying, 'tho master his-own property where
 hidden?' 'Then nān manji-mān. Yā malarā haḥit-eti.
 baḥ?' 'as to-us know-not. This man day-before-yesterday
 dāra pāḥitāge nān cā viā-mān. Hā viā ruppān
 day-of in-the-morning my at-house having-come-not. He lately rapen
 karj. nān mārān. Nān hon bāge karj dā hā. Hā
 two me-to was-saying. I to-him say then gave not. He
 rapj ruppān bāḥi kṛj apāḥ kabal hā man. Hā haḥit-litar
 two rapen per-cent, interest to-give ready not was. He to-go-baḥ
 had valānā hā nān hān, 'apā mākā nān cā baḥ hān,
 that at-time he me-to said, 'this night thy at-house what happens,
 baḥ.' Yā malarā nān dān nān hān, then nān mārān.
 was' This man to-day another to-village went, as me-to know-not.
 Yānā mārā nān jama mārā jōḥi-mān baḥi-mān,
 This-way man my property having-taken having-not night-to-go-not,
 hā mārānāḥ chāḥit bāḥ.
 He sent-of : enquiry to-make.

FREE TRANSLATION OF THE FOREGOING.

REPORT OF A THEFT.

Friday night, the day before yesterday, we were all sleeping in my house. About midnight I heard a rattling noise in the house. I thought it might be a dog, and did not get up. Early in the morning I arose and found that the door of a certain room in the house was open. I had shut that door when I went to sleep, and I began to look for the cause of its having been opened. I kept hundred rupan and hundred rupan worth of ornaments in an earthen pot in that room. On entering the room I found that the earthen pot had been broken, and the property was not there. I made a search in several places in the house, but my property would nowhere be found. Thinking that somebody might have stolen the things and carried them off, I have come to make a report of the theft. On the night of the theft two servants, Bant and Gupān by name, slept in the house. Of them I suspect Gupān. There is in my neighbourhood another man like him, called Gant, who is in the habit of committing thefts. He often comes to my house, and he has now we give money to one or two persons. I have also heard that eight days ago he asked my servant Gupān, 'where does your master keep his money?' On the day before yesterday he came to my house in the morning and asked me for a loan of twenty rupan. I did not give him the loan, because he would not agree to pay two per cent. interest. When going away he said to me, 'look what will happen in your house to-night.' I am told that he has to-day departed to another village. He may have run away with my property, and an enquiry should be made into the matter.

Tah arbhakam akal vin. Tah or ittar hi, 'antar bhikshupala' kashala
 Pām hā-to amāz comē. Thā hē said thāt, 'mā /father's/ ām-mang
 kashāpālā bhikshakā; tah vāntā gāp jāt āyā. Nānā karant
 ām-māz vāntā-māz; thā mātā vāz /had/ ā. / I ām-pā-māz
 āyānā. Nānā Māhā mātā mātā bhāgīn-āpā dātā tah ām-
 ām-āyā. / ām-pā-māz mā /father-māz vānt-āpā thā hā-to
 indāhā, "Yā bhāhā, nānā Bhagvātā; pāp kātā, tah mātā mātā hā
 māt-āyā, "O /father, / God-from ām dāt, thā thā āyā māt
 pāp kātā. Nānā māt māhā bhāntā āyā? Nānā nānā bhāntā
 ām /-dāt. / āp ām hā māt-āp / Mā pāt vāntā-māz
 vāntā bhāntā kātā."'
 ām-āp hā māhā."

Gondi is spoken all over the district of Secol. The number of speakers has been estimated at 140,000, and it was returned as 101,747 at the Census of 1901.

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[LALL, Sir J. J.],—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Anthropological Institution, 1886-87*, Nagpur 1890, Part II, pp. 17 and 2.; Part II, pp. 285 and 2.

The dialect of Secol does not much differ from that spoken in Mandla.

N becomes *r* in plural forms and often between vowels. Thus, *lyā dandā'ā*, they are; *parāyāy*, something.

'We' is *dandā* and *varāyā*; and 'his' is *dandā* and *varāyā*.

With regard to the inflexion of verbs we may note *dandā*, I am, as in Balaghat, Chhindwara, etc. The form *dandāyā*, let us eat, is a future, formed from the first person singular by adding *yā*.

Māyāyā gives forms such as *gōdā*, eat; and *āyāyā*, eat, for all persons and numbers.

Nāyā, *nāyāyā*, he used to destroy, and forms such as *arāyā*, when it falls; *āyāyā*, if you kill. They are formed from a verbal noun derived from the past participle. Compare the corresponding forms in Bhojpur mentioned on page 303 below.

The negative verb is regular. Forms such as *lillā dandā*, he gave not, are simply the positive form added to *dandā*. Similarly we find *lillāyā dandā*, it is not.

The verb *āyā*, to give, seems to be freely used in forming compound verbs. Compare *āyāyāyā*, he went; *āyāyāyā*, it went.

Two specimens have been received from Secol. The first is a version of the Fable of the Prodigal Son, and the second is a translation of a well-known fable.

Or *itshaki* *tsavre* *dikshya-lypi* *handi-khan*. *Par* *de* *lakh* *mathe*
he *having-when* *his* *father-own* *to-go-began*. *Bei* *he* *distast* *was*
hi *near* *dikshil* *to* *lapi-kun* *livi* *litur* *and* *vischak-kun* *out*
that *his* *father* *him* *having-own* *grip* *did* *and* *having-run* *his*
glotigian *lypi-mat* *out* *skumak* *star*. *Mari* *out* *litur*,
to-the-most *clinging-having-become* *his* *him* *took*. *Par-own* *him-to* *said*,
'he *lakh*, *tsavre* *strong* *liradda* *and* *nivi* *mann* *phy* *kidda*;
'O *father*, *I* *know-of* *again* *and* *your* *before*; *also* *have-done*;
and *with* *nivi* *man* *lakhilika* *pygy* *lilaxid*.' *Par* *dikshil*
and *again* *gave* *own* *I-should-call-myself* *proper* *not-to*.' *Bei* *the-father*
tsavre *chikarkun* *litur*, *'chikshil* *dikshil* *tsayli* *to*
his-own *accede-to* *said*, *'accused* *a-rebe* *having-brought* *him*
kandhi, *and* *tri* *lakh* *modh* *and* *hale* *supping* *kandhi*,
own-to-pat-on, *and* *his* *on-hand* *a-ring* *and* *on-foot* *shoe* *put-on*,
and *with* *tsavre* *tsavre* *jakhi*, *and* *aple* *tsindaki*, *and*
and *a-fatted* *calf* *having-brought* *on-will-hill*, *and* *on* *will-not* *and*
around *kiddi*. *Hapi* *hi* *de* *tsavre* *tsavre* *shat* *tsavre*,
rejoicing *will-make*. *Because* *that* *this* *my* *own* *having-did* *own*,
with *pythe*; *kiddi-mat* *mathe*, *with* *pythe*.' *Tah* *eyt*
again *own-often*; *last-having-become* *own*, *again* *own-often*.' *Then* *they*
kand *lypi* *litur*,
rejoicing *to-do* *began*.

One *tsavre* *tsavre* *tsavre* *mathe*. *And* *joh* *de* *vischak*
his *older* *own* *to-the-field* *own*. *And* *when* *he* *with-coming*
tsavre *kachak* *tsavre* *tah* *de* *tsavre* *and* *tsavre* *lang* *tsavre*,
know-of *near* *arrived* *him* *he* *made-of* *and* *having-of* *sound* *heard*.
And *de* *tsavre* *chikarkun* *tsavre* *tsavre* *kachak* *tsavre-kun*,
and *he* *his* *stream-from* *own-to* *his-own* *near* *having-called*
tsavre-kun, *'li* *tsavre* *tsavre*?' *Or* *tsavre* *litur*, *'nivi* *tsavre*
tsavre, *'(his* *what* *is*?' *He* *tsavre* *said*, *'your* *brother*
tsavre *and* *nivi* *dikshil* *tsavre* *kachak* *tsavre*, *hapi-hi* *de*,
has-come *and* *your* *father* *a-fatted* *calf* *has-killed*, *because-that* *him*
tsavre *tsavre* *tsavre*.' *Par* *de* *tsavre* *tsavre* *and* *tsavre* *tsavre*
tsavre *tsavre* *tsavre*.' *Bei* *de* *tsavre* *tsavre* *tsavre* *tsavre* *tsavre*
tsavre *tsavre* *tsavre*, *tsavre* *tsavre* *tsavre* *dikshil* *tsavre* *tsavre-kun* *on*
and *tsavre* *tsavre*. *Therefore* *his* *father* *and* *having-come* *him*
tsavre *tsavre-kun*. *Or* *dikshil* *tsavre* *tsavre* *hi*, *'tsavre* *tsavre*
tsavre *tsavre* *tsavre*. *He* *to-the-father* *tsavre* *tsavre* *tsavre*, *I*
tsavre *tsavre* *tsavre* *tsavre* *tsavre* *tsavre*, *and* *tsavre* *tsavre* *tsavre*
as-many *years-from* *your* *tsavre* *on-doing*, *and* *on-ey-time* *your*
tsavre *tsavre* *tsavre*; *and* *tsavre* *tsavre* *tsavre* *tsavre* *tsavre*
tsavre *tsavre* *tsavre*; *and* *tsavre* *tsavre* *tsavre* *tsavre* *tsavre*

ɬet kile sɛrɪ ki nənək nɛrɛ nɛkən nɛgən kənək kɛtɛk.
 was not present that I my friends with rejoicing might-make.
 For to nɛrɛ nənɛ hɛ kɛkɛkən nɛgən nɛrɛ nɛpɛtɛn
 But this your son who beside with your property
 tɛpɛ vɛtɛr jɛ vɛtɛ hɛ kənək tɛ-nɛt nɛtɛ kənək
 having-when wanted when came then from him-for a-fallen self
 jɛkɛn. 'Dilepɛl tɛ-tɛ lɛtɛ, 'hɛ nənɛ, kənək nɛt nɛ
 lost-killed? They-father him-to with, 'O son, then always my
 nɛgɛ nənɛkɛ. nɛ jɛ-kɛpɛtɛ nɛrɛ kɛl nɛ nɛ nɛrɛ kɛl.
 in-company and, and whatever when is that all thing is.
 For kənək kɛtɛk nɛ kɛkɛ kɛtɛk nɛtɛ nɛtɛ. Tɛt-kɛ,
 But rejoicing to-do and happy to-become proper was. Because-fall.
 to nɛrɛ tənək nɛt nɛtɛ, nɛtɛ pɛtɛ; kɛtɛ-nɛt nɛtɛ,
 this thy brother dead was, again revived; lost-having-become was,
 nɛtɛ pɛtɛ. "again was-found."

[No. 58.]

DRavidian Family.

GOSSAL.

(Duméril Series.)

SPECIMEN II.

Uññi	paŷiŷi	hadi	ŋaŋga	phaŷt-mōl	uññiŷ	maŷi.	Ēñi-ñi
<i>One</i>	<i>tiger</i>	<i>a-certain</i>	<i>in-jungle</i>	<i>lying down</i>	<i>sleeping</i>	<i>was.</i>	<i>All-of-a-sudden</i>
uññiñi	ññiñi	ññi	kachchēl	apñi	ŋaŋgachchēl	pañi	hataññi.
<i>many</i>	<i>noise</i>	<i>him</i>	<i>near</i>	<i>their-own</i>	<i>listen-from</i>	<i>having-visited-and</i>	<i>went</i>
ññiññiñi	ññiñi	paŷiŷi	chamñi-mñi	and	ññiñi	pañi	uññi.
<i>Their</i>	<i>noise-from</i>	<i>the-tiger</i>	<i>starited-was</i>	<i>and</i>	<i>his</i>	<i>pass</i>	<i>our</i>
pañi	ññiññiñi	and	hadi.	ññiñi	ññiññiñi	pañi	ññi.
<i>open</i>	<i>by-chance</i>	<i>having-fallen</i>	<i>went.</i>	<i>finger-in</i>	<i>having-cause</i>	<i>the-tiger</i>	<i>that</i>
ññiñi	ññiññiñi	ññiññiñi.	All	ññiñi	ññiñi	ññiñi	ññiñi.
<i>mouse</i>	<i>to-tell</i>	<i>crieling-was.</i>	<i>The-mouse</i>	<i>entreaty</i>	<i>made</i>	<i>that.</i>	<i>'then</i>
ññiñi	and	ññiñiñi	ññiñi;	ññiñi	ññiñi	ññiñi	ññiñi
<i>towards</i>	<i>and</i>	<i>me</i>	<i>towards</i>	<i>look;</i>	<i>my</i>	<i>blowing-from</i>	<i>your</i>
ññiñi	ññiñi	ññiñiñi	ññiñi	ññiñi	ññiñi	ññiñi	ññiñi
<i>will-he?</i>	<i>This</i>	<i>having-heard</i>	<i>the-tiger</i>	<i>the-mouse-to</i>	<i>rejoined.</i>	<i>The-mouse</i>	
ññiñi	ññiñi	ññiñiñi	ññiñi	ññiñi	ññiñi	ññiñi	ññiñi
<i>Having</i>	<i>going</i>	<i>said.</i>	<i>'some</i>	<i>day</i>	<i>I</i>	<i>your</i>	<i>this</i>
ññiñi	ññiñi	ññiñiñi	ññiñi	ññiñi	ññiñi	ññiñi	ññiñi
<i>will-give.</i>	<i>This</i>	<i>having-heard</i>	<i>the-tiger</i>	<i>laughed</i>	<i>and</i>	<i>jungle</i>	<i>towards</i>
ññiñiñi.							
<i>went-away</i>							
ññiñi	ññiñiñi	pañiñi	ad	ññiñiñi	ññiñiñiñi	ññiñiñi	ññiñiñi
<i>Some</i>	<i>days-of</i>	<i>after</i>	<i>that</i>	<i>jungle-near</i>	<i>inhabitants</i>	<i>not</i>	
ññiñiñi	pañiñiñi	ññiñiñiñi.	ññiñiñi	ad	ññiñiñi	ññiñiñi	ññiñiñi
<i>having-not</i>	<i>the-tiger-to</i>	<i>straggled.</i>	<i>because</i>	<i>that</i>	<i>their</i>	<i>cattle-to</i>	<i>frequently</i>
ññiñi	ññiñiñi.	Pañiñi	ññiñiñiñi	ññiñiñi	ññiñiñi	ññiñiñi	ññiñiñi
<i>having-killed</i>	<i>went-to-dieing.</i>	<i>The-tiger</i>	<i>not-from</i>	<i>galling-out</i>	<i>for</i>	<i>went</i>	
ññiñiñi	ññiñi	ññiñi	ññiñiñi	ññiñiñi	ññiñiñi	ññiñiñi	ññiñiñi
<i>crieling-was</i>	<i>not</i>	<i>not</i>	<i>not-out</i>	<i>would.</i>	<i>at-what</i>	<i>he</i>	<i>pass-from</i>
ññiñiñiñiñi	ññiñiñiñi	ññiñiñiñi	ññiñiñiñi	ññiñiñiñi	ññiñiñiñi	ññiñiñiñi	ññiñiñiñi
<i>starting-to-be-hope.</i>	<i>That-very</i>	<i>mouse</i>	<i>which</i>	<i>the-tiger</i>	<i>having-rejoined</i>	<i>was</i>	
ad	ññiñiñiñiñi	ññiñiñiñi.	Ad	ññiñiñiñi	ññiñiñiñiñiñi	ññiñiñiñiñi	ññiñiñiñiñi
<i>that</i>	<i>starting</i>	<i>heard.</i>	<i>It</i>	<i>is</i>	<i>obligation-deer-of</i>	<i>that</i>	<i>noise</i>

otichā-mūt	ari	parāṭar	agā	viā	ari	hag	paṭṭā
recognised	and	searching	there	having-arrived	fell	where	the-tiger
phānd-mūt		maṭh.	āḍ	mar	paṭh	paṭha	paṭhāṭha
trapped-having-become		was.	It	is	sharp	teeth-teeth	the-teeth
karā-kāḍ	paṭṭāṭha	otichā-kāḍ.	h	viāṭṭāḍ	h	hā	detā.
having-and	the-tiger	released.	This	story-from	this	thing	appears
h	chādṭar-ā	chādṭar	kar	ḍāṭṭāḍ	hā	arṭha	mar-ā
that	small-from	small	even	animal	need	falling	itself-from
ḍarṭṭāḍ	maḍṭh	hā	parā.				
strong-of	assistance	do	was.				

FREE TRANSLATION OF THE FOREGOING.

A tiger was sleeping in a jungle when suddenly many voices rushed out of their holes close to him. The tiger was awakened through the noise, and his paw happened to fall on one of the skin. He got angry and was just going to kill the mouse when it began to bewitch him, 'look at yourself and at me. How much bigger will you get from killing me?' On hearing this the tiger released the mouse. The mouse thanked him and said, 'I shall return you this kindness some day.' On hearing that the tiger laughed and went away into the jungle.

Some days afterwards, the people of the neighbourhood set a net and caught the tiger, because it had often killed their cattle. The tiger tried in vain to get out of the net, and at last it began to roar from pain. Now the very mouse which the tiger had let off heard the roar and recognised the voice of its benefactor. It found its way to where the tiger was entrapped, cut the net with its sharp teeth, and set the tiger free.

It will be seen from this story that even the smallest animals can give assistance to such as are much stronger.

To the north-west of Balaghat is the State of Khandaguh. Oteyt is spoken in the north-west, towards Balaghat. The number of speakers was estimated for this Survey at 11,693. This estimate is, however, far beyond the mark, and only 1,441 speakers were returned at the last Census of 1901.

The dialect is the same as that spoken in Bundara, as will be seen from the beginning of the Parable of the Prodgal Son which follows.

[No. 59.]

DRAVIDIAN FAMILY.

GŌŪŪ.

(KARNATAKA STATE.)

Hōō māyāśāśē mēd pēhē mātē. k-ōō śōōjōō mātē, ē
Some many/ two sons were. There-ly/ the-son/ son, he
 kōō hōōś-ōō hōōr kē, 'hōō. dōō mōōō a-pōō rōō vōō
he father-to said that, 'father, property is that-from my share
 mātēōō. ē mōōōm dōō.' ōō kōōm kōō dōō hōōō-hōōō.
may-be, that me-to give.' He then-to his property divide-did.
 Vōō dōōō kōōō kē kē śōōjōō pōōōō mōōō vōōōōōō vōō
Many days were-not when the-son/ son all having-taken very
 kē hōōōō. vōōō ēōō hōōōōōō hōōōōōō dōō hōōōōōō.
for went, and there continually having-year days spent-did.

GŌŪŪ is, to some extent, also spoken in the State of Madras, especially in the extreme south of the district. Local estimates give 2,000 as the number of speakers, but only 1,400 were enumerated at the Census of 1901.

The specimens received from the district were so full of blunders and miswritings that I have only been able to extract a portion of one of them. It shows that the dialect is essentially the same as that spoken in neighbouring districts such as Balahgat.

Forms such as *śōō*, he; *śōōō*, I am; *pōōōō*, thou wilt; *hōō*, it rained; *hōōō* *Atōōō*, it is not my fault, are all curious, and would be very interesting, if they were correct. Owing to the unsatisfactory state of the materials, however, it would not be safe to do more than register them.

kill	ruñ-kñ,	to	their	disapn	khale	dist.	khñ	grasñ
thang-pen	kuñ-dñ,	there	his	image	below	was-acc.	Great	anger-is
kill	and	apt.	kuñ	ñññ.				
roared	and	there	well-is	fell.				

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a tiger on a mountain, and it used to carry off the animals of the forest. All the animals then came together to consult. They went to the tiger and said, 'why do you kill us? we will give you one animal every day. Said the tiger, 'well.' Now all the old animals came forward in their turn, and the tiger ate them. One day the hare's turn came, and it thought, 'he will certainly kill me, I will go very slowly and try to flatter him. If I cannot do so, I am done for.' The tiger then got angry and asked, 'why hast thou delayed so long?' Does thou not know that I am the king of the jungle?' The hare joined his hands and answered, 'it is no fault of mine. It has been very difficult to come to you. On the way I met a tiger such as you, and he said to me that he was the king of the jungle. I had to come before I went to you that I would come back when I had consulted you. I gave him my promise before I came to you, and I am now going after having seen you.' Thereupon the tiger got angry and said, 'I will come with thee and kill him with one blow.' The hare brought him to a well and said, 'he is hiding in the well for fear of you.' The tiger mounted the platform of the well and looked down, and his image appeared in the water below. He raged in great anger and fell into the well.

Gogñ is also spoken in the south-west of the district of Balpur. The number of speakers was estimated for this Survey at 21,000, but only 1,784 were returned in 1901. The Gogñs of Balpur have been dealt with in the *Report of the Ethnological Committee, Nagpore, 1903, Part II, pp. 100 and II, Part III, pp. 1 and II.*

The Gogñ of Balpur is essentially the same as that spoken in Balghat and it will be quite sufficient to give the beginning of the Parable of the Prodigal Son as an illustration.

nikar	uññā	maññā,	Pier	kaññā	tiññā	ipñ
a-second	the	will-remain,	Then	from-there	having-remain	[the-own
hāññā-hāññā	hā	hāññā.				
father-at	he	went,				

A few speakers are also found in the State of Siam. Local estimates give 943 as the number of speakers; 844 were returned in 1901.

The dialect of Siamnak does not much differ from that spoken in Raipur, as will be seen from the short specimens which follow.

Note forms such as *kaññā*, to bring; *maññā*, was, became; *uññā*, it was, etc.

[No. 42.]

DRAVIDIAN FAMILY.

GOSSAI.

(BHAMAGAI SILEK.)

Uññā	uññā	maññā	vāññā	maññā	maññā.	Vāññā	ipñā	ipñā
One	old	man-of	several	was	were.	They	with-each-other	all
āññā	hāññā	indāññā.	Onāññā	hāññā	vāññā	ipñā	maññā	maññā-hāññā
days	passing	were.	Their	father	went	thence	permanently	
phāññā	hāññā	hāññā	vāññā.	Arāññā	hāññā	hāññā	maññā	hāññā
but	any	remains	was-not.	Enāññā	hāññā	hāññā	maññā	maññā
uññā	hāññā	maññā	maññā	hāññā	hāññā	hāññā.	Uññā	hāññā
one	bundle	his-own	before	to-bring	order	gave.	And	then
hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā.	hāññā	hāññā
great	force-with	a (bundle)	to-bring	order	gave.	The-while	to-bring	
hāññā	phāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā
and-remains,	but	any-remains	was-not.	Became	the-while	cloudy-and-companily		
uññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā
one	place	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā
maññā	maññā.	That-after	their	father	the-bundle	separately-to-make		
hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā
order	gave	and	one	one	one	one	one	one
and	with-into	ipñā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā
that	time-at	thence	that	to-bring	order	gave	and-one	was
hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā
the-while	was-with	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā
maññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā	hāññā
was.	was-of	strength	was	the-for	in-like-manner	when	you	

mitianit-Mika	unde-jugi	mandakiti	here	idna	mitan	hadiye	duhhi
on-friendly-forms	together	with-five	any	man	people	any	misapprehension
shik,	Phir	jab	hahiti	irad	adag	tyiti	niyi
give out.	But	when	quarrel-by	you	separate	will-remain	your
hahiti	mitan	mandakiti.					
separate	give	will-be-over.					

FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. Their father often admonished them, but in vain. When he felt death to be near he asked his sons to bring a bundle of sticks before him and ordered them to break it. They all tried, but in vain, because all the sticks were tied together, and it was accordingly difficult for a man to break them. Then the father ordered them to untie the bundle and gave each son one stick and asked them to break them. Now they were all able to do so without difficulty. Then their father said, 'O my sons, see what strength there is in unity. Therefore so long as you live together on friendly terms nobody will be able to do you any harm. But if you quarrel your enemies will undo you.'

In the State of Patna Gūṇḍī is now practically extinct. Local estimates give 180, and the returns of the Census of 1901 only 4, as the number of speakers.

The Gūṇḍī of Patna is rapidly giving way to Oṛiyā, and the influence of that language is seen in forms such as *kāhar-mān*, *kāhar*; *kāhar*, of the male, etc., used in the Gūṇḍī dialect. The change of *r* to *ṣ* in words such as *hāṣ*, *hāṣar*, is also due to the same influence.

Note also the change of *a* to *e* in *mandakiti*, I am.

'I' is used, and the numerals above 'two' are Arjuna.

For further details the short specimen which follows should be consulted.

[No. 63.]

DRAVIDIAN FAMILY.

GOTTU.

(SOUTH PARTIA.)

ŋi ŋuŋi ŋi kīrālē ŋar ŋar. Rānāhālē ŋi kīrālē ŋi
Goat eat eat drink-to water drink. Then eat tiger that
 kīrālē ŋar ŋuŋi-ŋi. Kīrāl-paŋē kīrālē ŋar ŋar.
drink-to water to-drink-acc. Drink-part-to the-tiger water drink.
 Rānāhālē ŋiŋa kīrālē kīrālē kīrālē ŋi ŋiŋa 'kīrālē ŋar gūŋiŋi
Then the-goat-to the-tiger eat and said, 'why water muddy
 kīrālē-ŋiŋi? ŋi gūŋiŋi ŋar ŋi-ŋiŋi 'ŋi-ŋiŋi.' ŋi
to-make-begins? Thy muddy water we-see to-see-begins.' The-goat
 ŋiŋa, 'ŋi kīrālē, kīrālē-ŋiŋi ŋiŋa. Rānāhālē ŋi gūŋiŋi
said, 'O tiger, drink-acc-part-to I-am. What-making that muddy
 ŋar ŋi-ŋiŋi?' ŋiŋi ŋiŋa ŋiŋa, 'kīrālē kīrālē
water to-see-begins?' The-tiger the-goat-to said, 'see becoming
 ŋiŋa ŋiŋi-ŋiŋi, ŋiŋa ŋiŋaŋi.' ŋi ŋiŋa ŋi. 'ŋi gūŋiŋi
we drinking-acc, I have-learned.' The goat reply goes, 'O Sir,
 ŋi-ŋi ŋiŋa ŋiŋa ŋiŋi. ŋiŋa ŋiŋi-ŋiŋi ŋiŋiŋi?' ŋiŋi
I-learned six months ago. Then what-saying asked?' The-tiger
 ŋiŋa. 'ŋiŋa ŋiŋa ŋiŋiŋi ŋi ŋi ŋiŋa, ŋiŋa ŋi ŋiŋa
said, 'Then not I-learned then thy father, not then thy grandfather
 ŋiŋi-ŋiŋiŋi. ŋiŋa ŋiŋa ŋiŋa, ŋiŋa ŋiŋiŋiŋi'
drinking-may-to. Punishment thee-to will give, thee will-not.'

FREE TRANSLATION OF THE FOREGOING.

A goat was once drinking water in a river, when a tiger came to the river to drink water. The tiger stood higher up in the river. It saw the goat and said, 'why don't thou make the water muddy? The muddy water is coming down from thee to me.' Said the goat, 'O tiger, I stand below you in the river. How can the water flow from me to thee?' Then the tiger said to the goat, 'I am told that thou didst abuse me a year ago.' Answered the goat, 'I am only six months old, how can I have abused thee?' Said the tiger, 'if thou didst not abuse me, then thy father did, or if not, then I must have been thy grandfather. I will punish thee and not thee.'

Gūŋi is also spoken in the Kachar State, especially in the north-west. According to local estimates, the number of speakers is 44,831. The corresponding Census figures were 22,000 in 1881 and 27,000 in 1901.

The dialect spoken in Kanŭr in some characteristics agrees with the various forms of (Gōpi) current in Rastar, Chanda, and the neighbourhood.

Ā becomes *i* in *āra*, a house, and the initial *s* in the verb *āyāda*, to give, is replaced by *h*; thus, *hira*, give; *hāra*, he did not give.

The numeral for 'two' is *īra* before masculine nouns.

Ālā *dāpā* *dāpā* *māḥā*, many days did not you come to contain a negative particle *dāpā*. Compare the so-called *Māpā* of Rastar. It is, however, also possible that *dāpā* is simply reduplication for *dāpā*, the regular negative third person singular marker of *dāpāda*, to become. The specimen has not been well prepared, and several points remain doubtful. The beginning of the *Parāḥā* of the Freidgal Box which follows will, however, show that the general character of the dialect is the same as in the neighbouring dialects to the north and north-west.

[No. 84.]

DRAVIDIAN FAMILY.

GŌŪPI.

(KANŪR DIALECT.)

<i>Āra</i>	<i>māḥāḥā</i>	<i>īra</i>	<i>pāḥā</i>	<i>māḥā</i> .	<i>Un-gāpā</i>	<i>hāḥāḥā</i>	<i>bāḥā</i> .
<i>A-certain</i>	<i>months</i>	<i>two</i>	<i>one</i>	<i>year</i> .	<i>There-from</i>	<i>the-possessor</i>	<i>father</i> .
<i>hāḥā</i> <i>hāḥā</i> , 'ad	<i>bāḥā</i> , <i>chāḥā</i>	<i>yo</i>	<i>tā</i>	<i>nāḥā</i>	<i>hā</i>	<i>nāḥā</i>	<i>hāḥā</i> .
<i>to</i> <i>and</i> , 'O	<i>father</i> , <i>month-in</i>	<i>what</i>	<i>store</i>	<i>my</i>	<i>may-be</i>	<i>made</i>	<i>year</i> .'
<i>hāḥā</i> - <i>pāḥā</i>	<i>chāḥāḥā</i>	<i>hāḥāḥā</i>	<i>hāḥā</i>	<i>dāpā</i>	<i>āḥā</i>	<i>māḥā</i>	<i>māḥā</i> .
<i>That-very-moment</i>	<i>month</i>	<i>distributed</i> .	<i>Many</i>	<i>days</i>	<i>passing-not</i>	<i>year</i> .	
<i>hāḥāḥā</i>	<i>pāḥā</i>	<i>nāḥā</i>	<i>chāḥāḥā</i>	<i>hāḥā</i>	<i>hāḥāḥā</i>	<i>hāḥā</i>	<i>hāḥā</i>
<i>the-possessor</i>	<i>one</i>	<i>all-eyes</i>	<i>month</i>	<i>another</i>	<i>lead-to</i>	<i>look</i>	<i>and</i> <i>there</i>
<i>hāḥā</i> <i>hāḥā</i>	<i>hāḥā</i>	<i>hāḥāḥā</i>	<i>chāḥāḥā</i>	<i>māḥāḥā</i> - <i>chāḥā</i> .	<i>māḥāḥā</i>	<i>māḥāḥā</i>	
<i>had</i> <i>work-in</i>	<i>days</i>	<i>speeding</i>	<i>month</i>	<i>having-eyes-and-not-gone</i> .	<i>the-month</i>	<i>māḥāḥāḥā</i>	
<i>māḥāḥāḥā</i> , <i>make</i> <i>ad</i>	<i>hāḥā</i>	<i>hāḥā</i>	<i>hāḥā</i>	<i>hāḥā</i>	<i>hāḥā</i>	<i>hāḥā</i>	<i>hāḥā</i> .
<i>wanted</i> , <i>then</i>	<i>that</i>	<i>country-in</i>	<i>found</i>	<i>fell</i> , <i>and</i> <i>is</i>	<i>poor</i>	<i>became</i> .	
<i>hāḥā</i>	<i>māḥāḥā</i>	<i>hāḥā</i>	<i>māḥāḥā</i> - <i>hāḥā</i>	<i>hāḥāḥā</i> , <i>yo</i>	<i>hāḥā</i>	<i>hāḥāḥā</i>	<i>hāḥāḥāḥā</i> .
<i>That-very</i>	<i>lead-in</i>	<i>one</i>	<i>man-man</i>	<i>is</i>	<i>lead</i> , <i>make</i> <i>him</i>	<i>name</i>	<i>father-to</i>
<i>hāḥāḥā</i> , <i>Or</i>	<i>mind</i>	<i>payḥāḥā</i>	<i>hāḥāḥā</i>	<i>hāḥāḥāḥā</i>	<i>hāḥāḥā</i>	<i>hāḥāḥā</i>	<i>hāḥāḥāḥā</i> .
<i>and</i> , <i>That</i>	<i>man</i>	<i>hāḥāḥā</i> - <i>hāḥāḥā</i>	<i>hāḥāḥā</i>	<i>hāḥāḥāḥā</i>	<i>hāḥāḥā</i>	<i>hāḥāḥā</i>	<i>hāḥāḥāḥā</i> .
<i>hāḥā</i>	<i>hāḥā</i>	<i>hāḥāḥāḥā</i> .					
<i>saying</i>	<i>intention</i>	<i>making-man</i> .					

In *Chanda* and *Bastar* the language of the Gôṣṭi begins to assume a somewhat different character. All the various forms which have been dealt with in the preceding pages are essentially identical, and the local variations are comparatively unimportant. In *Chanda* and *Bastar*, on the other hand, we begin to find several traces of the influence of the neighbouring Telugu. This influence goes on increasing as we pass into the *Madras Presidency*, and we here find dialects which can be characterized as lying between the two languages.

The Gôṣṭi dialects of the districts in question are known under various names such as Gôṣṭi, Gôṣṭa, Maṣṭi, and Kôṭi. Such names do not, however, denote various dialects. The so-called Kôṭi of the *Madras Presidency* is, for example, different from the Kôṭi of *Bastar* and *Chanda*. On the other hand, the Gôṣṭi of *Chanda* is essentially identical with the dialects known as Gôṣṭa, Kôṭi, and Maṣṭi in the same district. It will, therefore, be necessary to deal with the various dialects in geographical succession.

All the dialects in question have, however, some characteristic features in common, and it will prove convenient to point out some of these before proceeding to deal with the dialects in detail.

An *r* is substituted for the initial *v* in *śva*, *house*, and some other words. We have already found the same state of affairs prevailing in *Kanaka*. The same is the case with the initial *s* in *śva*, *Standard śva*, *give*.

Greater importance must be attached to the fact that there are separate forms for the *active* and the *passive*. The details will be found in what follows. In this place it will be sufficient to point out that the dialects in question in this respect differ from ordinary Gôṣṭi and agree with Telugu.

With regard to numerals it should be borne in mind that ordinary Gôṣṭi apparently only possesses the *cardinal* forms. First, two, however, is used in *Ekshapāṭi* in addition to the *cardinal* *vaṭṭa*. Similar forms occur in the dialects now under consideration. Thus, *śvaṭṭa*, two, in the so-called Gôṣṭi of *Chanda*; *śvaṭṭa* in the so-called Maṣṭi of *Bastar*; *śvaṭṭa* in the so-called Gôṣṭa and in the Kôṭi of the *Madras Presidency*.

In the latter dialect we also find two different forms of the plural of the personal pronoun of the first person, *vôṭa*, *maṭṭaṭṭa*, *we*, when the person addressed is included, and *maṭṭaṭṭa*, *we*, when the person addressed is excluded. *Maṭṭaṭṭa*, *we*, in the so-called Gôṣṭa and Kôṭi of *Chanda* seems to correspond to the latter form. My materials are not, however, sufficient for discussing the state of affairs in the other dialects in question.

Śvaṭṭa, *you*, the ordinary Telugu form, occurs in the so-called Gôṣṭa and Kôṭi of *Chanda* and in the *Madras Presidency*.

The *neuter demonstrative* personal pronoun assumes forms which correspond to those used in Telugu. Thus I have noted *śvaṭṭa* or *śvaṭṭa*, *he*, in *Chanda* and *Bastar*; *śvaṭṭa*, *he*, in the Kôṭi of the *Madras Presidency*.

It will be remembered that the tense of the ordinary Gôṣṭi verb were of two classes, differing in the formation of plural forms. Compare *śvaṭṭa*, *we did*; *śvaṭṭa*, *we were doing*. It has already been pointed out that *śvaṭṭa*, *we were doing*, is formed from a noun of agency *śvaṭṭa*, those who were doing, by adding a personal termination *va*. In the dialects now under consideration there is nothing corresponding to such forms.

The personal terminations of verbs are also, to some extent, different. We shall in this place only note that the second person singular usually ends in *va* or *śva*, and the

second person plural in *te* or *tri*. Thus, *deute*, thou good; *tefe*, you say, in the Gōdā. of Bastar.

Further particulars must be reserved for the coming pages where the various dialects will be dealt with in geographical order.

Several languages are spoken in the Bastar State. The main Aryan language of the State is Bārbi, which has, in this Survey, been dealt with in connection with Mandla. It is a very mixed form of speech, and there can be little doubt that the Bārbiya originally spoke a dialect of Gōdā.

Of other Aryan languages we find Oriya with its dialect Bhārī, and Chhattisgarhi.

The rest of the population of Bastar speak Telugu and various forms of Gōdā.

Telugu extends from the border of the Bilgi and Sankam Talukas on the Sahari, along the range of the Ella Dāla to the Indravati, and follows that river as far as its confluence with the Godavari.

The Mārja or Mārja are the most numerous of the eastern Gōdā tribes in Bastar. They inhabit the Chitrakour, Bhupalpatnam, and Kutia Talukas, with the greater part of Vijapur. In the west they are also known as Gōdā. They inhabit the denser jungles, while Telugu is the language of the better and more civilised classes. Near Karkote their territory crosses the Indravati and takes a circuitous route through the so-called Umpouard to Bhamsangur on the Indravati. In the north-west of the state the Mārja are joined together with ordinary Gōdā, and their territory extends into the neighbouring districts of Chanda. In the south the Mārja meet with the Kōla, who extend over the eastern frontier of the state into Visnupatnam.

The Gōdā proper are found in the north-east, and, together with Mārja, in the north-west of the state.

The Parji will be separately dealt with below.

Specimens of all three dialects have been forwarded from the district and will be reproduced in what follows. They are all far from being satisfactory. The materials sent in for the use of the Survey are not the originals, but copies from them, and the copies have been made by people who did not know the dialect in question. They therefore abound in mistakes, and I have not been able to correct all of them.

The so-called Gōdā of Bastar was reported for this Survey as spoken by 40,640 individuals. The corresponding figures in 1941 were 89,768.

The specimens forwarded from the district has been so carefully prepared that I have only succeeded in restoring a small portion of it. The remarks which follow are based on it and on a list of words which was too corrupt to be reproduced.

Initial *l* is substituted for *r*, and *k* for *s*, in words such as *lā*, house; *lāhā*, he sent; *lāpā*, give; *lāpāhā*, I die.

kā seems to become *k* in plural forms; thus, *kā*, Standard *kā*, they, he (concrete); *kāhā*, he sends *kāhā*, he did. It is, however, possible that *k* is only substitution for *kā*.

The dative ends in *kā* or *hā*; thus, *marvāhā*, to the son; *gāpāhā*, to the cattle. It is often confounded with the accusative; thus, *strawā*, to them.

It has also been pointed out that the so-called *Mapia* of Chibchewan is not, in any respect, different from the current *Gupji* of the district. The same is also the case in Baster and Chanda.

The Revd. S. Hiday derives *Mapia* from *mapa*, a tree, and remarks that the *Mapia* of Baster are also called *Mapia* which would mean the same thing. In the west of Baster they are also called *Gupji*, which name is also used in Chanda. Compare below.

The *Mapia* are, so far as we can judge, simply the *Gupji* living in the jungles, and there is no reason for distinguishing them as a separate tribe with a dialect of their own.

AUTHORITIES.—

Papers relating to the Dependency of Baster.—*Selections from the Records of the Government of India, Foreign Department.* No. 2201. Calcutta, 1885, pp. 59 and 61; *Vocabulary* pp. 51 and 52.

Bacon, Rev. Matthew.—*Papers relating to the Aboriginal Tribes of the Central Provinces.* Edited with notes and preface, by R. Temple. 1865, Part I, pp. 7 and 8; p. 52; *Vocabulary*, Part II, pp. 1 and 2.

[Tomas, Rev. A. J.].—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Singapore Exhibition of 1884-85.* Singapore, 1885. Part II, p. 40; *Vocabulary*, Part II, pp. 1 and 2.

The territory within which *Mapia* is spoken in the Baster State has been defined on page 443 above. *Mapia* and *Gupji* are spoken beyond the frontier of the State in the north-east of Chanda.

The *Mapia* of Baster seems to be almost identical with the ordinary *Gupji* of the district.

The pronunciation is the same; compare *ka*, house; *kaññir*, he went; *kaññir*, give.

The usual plural suffix is *-ka*, then, more, six; *marika*, sons; *pañ-ka*, teeth. I have not found any instances of the use of the suffixes *-ka* and *-ka*, but there is no reason for supposing that they are wanting.

The nominative ends in *-a* and the dative in *-ka* or *-ka*, but the two cases are continually confounded. Thus, *kaññir*, to the father; *kaññir*, me, to me.

Other cases are formed as in *Gupji*. Thus, *kaññir* *kaññir*, the property of the house; *kaññir*, in the country. Note *kaññir*, with harkata, and compare Tamil *kaññir*, with.

Numerals.—The first ten numerals are,—

1. <i>maññir</i> .	6. <i>kaññir</i> .
2. <i>maññir</i> , <i>maññir</i> .	7. <i>maññir</i> , <i>maññir</i> .
3. <i>maññir</i> .	8. <i>kaññir</i> , <i>maññir</i> .
4. <i>maññir</i> , <i>maññir</i> .	9. <i>maññir</i> , <i>maññir</i> , <i>maññir</i> .
5. <i>maññir</i> .	10. <i>kaññir</i> , <i>maññir</i> .

Maññir, six; *maññir*, seven; *maññir*, eight; *maññir*, nine, and *paññir*, ten, are the usual forms in Telugu, and are probably borrowed from that language. *Maññir*, nine, seems to correspond to Kanarese *maññir*, *Tulu* *maññir*.

PERSONS.—The personal pronouns are the same as in the *Gupji* dialect of Baster. We do not, however, find forms such as *maññir*, they, *maññir* or *kaññir* being used instead. 'We' is *maññir* and *maññir*, and 'our' is *maññir*. The corresponding forms of the second person are *maññir*, you; *maññir*, yours.

Other pronouns are *maññir*, this, *maññir* *kaññir*; *maññir*, who? *maññir* and *maññir*, what?

Verbs.—The personal terminations are :—

Sing. 1. *a*

2. *i(n)*

3. *m. ā, ō*

4. *l* and *u, ā, u*

Plur. 1. *ān*

2. *on*

3. *m. ō.*

Thus, *amāda*, I am; *amādi*, thou art; *amādi*, he is; *amādi*, it is; *amāda*, I was; *amā*, thou wast; *amāda*, thou wast; *amādi*, he said, they said; *amā*, it arose; *amāda*, we three; *amādi*, you killed. *Nāda amā*, he came.

Future forms are *amāda*, I shall strike; *amāda*, thou wilt strike; *amāda*, he will strike. *Amāda*, I will go; *amāda*, I will say, are forms of the present, and *amāda*, I might be, is half *ayā*.

The negative verb is *negāda*. Thus, *negāda*, I did not; *negāda*, thou didst not; *negāda*, he did not; *negāda*, it came not; *negāda*, don't run; *negāda*, don't sit.

There are, however, also a negative infinitive and a negative participle. Thus, *amāda*, to give-not-*amāda*, he did not give; *amāda*-*amāda*, not being. Compare *Kol*.

The conjunctive participle is regularly formed. Instead of the final *i* *wa*, however, also find *a*. Thus, *amāda-wa* and *amāda-wa*, having-gone-having-become, having-gone.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

ni-muun pɛp kɪtɪ. Naanɪ nɪ naanɪ kɪtɪn-ɪ ɪlɪn.' Vɛpɔ vɛr
the-before *we* *did*. *I* *the* *we* *saying-for* *am-not*. *Again* *that*
 kɪlɪ tɛn mɛkɛrɪn kɪtɪn, 'mɛlɪ nɪlɪ ɔlɔp tɛn kɛpɪkɪ,
father *his* *arrived-to* *said*, 'all-to good cloth *his* *came-to* *put-on*,
 nɛr kɪlɪ mɛkɪk nɛr kɪlɪ ɔpɔpɔ kɛpɪkɪ. Tɪŋ-mɛŋɪ kɛpɪkɪ
and *hand-on* *ring* *and* *foot-on* *shoes* *put*. *Having-since* *movement-to*
 mɛkɪkɪ. Tɪ mɛnɪ ɔlɪ-mɛŋɪ, kɛkɛkɛ; nɛl-mɛkɪn, vɛpɔ dɛrɛkɪŋ.
will-be. *My* *son* *having-died*, *dead*; *last-son*, *again* *was-found*.
 Vɛpɔ ɔr kɛpɪkɪ mɛnɪ,
Then *they* *merry* *became*.

Vɛr kɪpɪkɪ naanɪ vɛlɪlɪ mɛkɪkɪ. Lɛn kɪtɪ pɛvɛr ɔlɪ-mɛkɪkɪ.
He *the* *we* *fold-to* *was*. *There* *near* *came* *man*
 kɛkɛkɪ kɛpɪkɪ. Aɛr tɛn kɪtɪ kɛkɛkɪn vɛrɪn kɛpɪkɪ pɛkɪkɪ-
laughing *laughed*. *And* *his* *brother* *arrived* *we* *calling* *and*
 kɪtɪ. 'ɪ kɪtɪ.' Vɛr kɛkɪkɪ, 'nɪ mɛnɪ vɛlɪn, nɪ kɪlɪ nɛlɪ
did, 'this what?' *He* *said*, 'the brother came, the father well
 nɛlɪ, nɛlɪkɪ dɛkɪ kɛkɪkɪ.' Vɛpɔ-tɛr all-mɛn kɛn
quite, *quite* *dark* *laughed*. *They-to* *all-men* *long*
 tɛvɛrɪ, good being-found *was*. Tɛn-tɛr empty-becoming house
 ɔlɪ-mɛkɪkɪ(?) mɛn kɛvɛr. Aɛkɛn-mɛkɪkɪ tɛn kɪlɪ mɛkɪkɪ kɪ
is-into(?) *man* *there*. *After-when* *the* *father* *carefully* *was*
 nɛlɪ Vɛpɔ tɛn kɪtɪn kɛkɪkɪ, 'kɛpɪ, kɛkɪkɪ vɛrɪn mɛnɪ
came-out, *Then* *his* *father-to* *he-said*, 'to, there-many years I
 nɛlɪ nɛlɪ kɪtɪn. Bɛkɛpɪkɪ-nɪ nɪ mɛkɪkɪn pɪlɪ-kɛrɪn. Aɛr
flow-to *arrive* *did*. *Now-when* *the* *word* *leaved-did-out*, *And*
 kɛkɪkɪ nɛlɪ kɛkɛpɪkɪ-nɪ mɛpɪkɪ tɛn, mɛnɪ mɛlɪkɪ nɛlɪkɪ
still *was-to* *now-when* *good* *present-not*, *I* *friends-with* *merry*
 mɛkɪkɪkɪ. Vɛpɔ nɪ mɛnɪ mɛpɪkɪkɪn-tɪkɪt nɪ dɛkɛkɪn tɛr, kɛkɪkɪ
might-be. *Again* *the* *we* *surprise* *joining* *the* *property* *are*, *when*
 vɛlɪ nɛkɛpɪkɪ-nɪ nɛlɪkɪkɪ nɛlɪ.' Bɛkɪ kɛkɪkɪ, 'ɔ mɛrɪ,
came *then* *infact* *good-thing* *combined*. *The-father* *said*, 'O son,
 nɛmɛn nɛ-tɪkɪ dɛrɛkɪ mɛkɪkɪ. Bɛl nɛlɪ nɪ nɛlɪ. Vɛpɔ
then *me-not* *always* *are*. *What* *since* *that* *there*. *But*
 kɛkɪkɪ mɛkɪkɪkɪ nɛlɪkɪ, kɪkɪkɪ vɛr nɪ kɛkɪkɪ ɔlɪ-mɛŋɪ, vɛpɔ
merry *to-be* *good*, *because* *this* *the* *brother* *dead* *having-been*, *again*
 kɛkɪkɪkɪ; nɛl-mɛkɪkɪ, dɛrɛkɪkɪ.
dead; *last-son*, *was-found*.

Proceeding from Bastar towards the west we find Maŋkɪ and Gɛpɪŋ spoken in Chanda.

At the Census of 1901 Gɛpɪŋ was returned as spoken by 75,146 individuals. Local estimates give 100,000, and in the Rough List the number was approximately put down as 80,000.

Speakers are found in every town and village in the district, but are most numerous east of the Wingapore, especially in the north. The Gonds speak Gondi among themselves, Telugu, Marathi, or Hindi, with strangers. Telugu is the local language in the south, and the Gonds are there known as Kols and Guttas.

The Gonds of Chanda have been described in the *Report of the Ethnological Committee*. Nagpur, 1888. Part I, pp. 8 and 11; Part II, pp. 1 and 11. (vocabulary).

The specimen printed below is to some extent mixed up with Aryan words and forms. The nature of the dialect is, however, quite clear and in most particulars, agrees with the Gondi of Bastar.

Pronunciation.—We find *r* corresponding to Standard Gondi *r* in *ko-r-ye*, Standard *re-r-ye*, into the house. 'Give,' on the other hand, is *de* and not *di* as in Bastar.

Final *r* is often dropped; thus, *ma-di* and *ma-di*, he was.

Nouns.—The two genders are sometimes confounded. Thus, *de* *ma*—he, this man (masculine)—to *hi* (feminine); but *hi* *hi*, instead of *into* *hi* *hi*, his father; *hi* *re* *ye* *hi* *ye*, which shows (masculine) comes (masculine).

There are separate forms for the dative and the accusative. Thus, *hi* *hi*, the father (acc.); *hi* *ma*—*hi* and *hi* *ma*, to the father. The two cases are, however, often used promiscuously. We also find forms such as *ma* *ma*, instead of *ma* *ma*, to the man. Compare the dative *ma* *hi*, *hi*, *hi* in Marathi.

I have noted the following numerals, *one* and *two*, *one*; *four* and *five*, *two*; *six*, *four*.

Pronouns.—The following personal pronouns occur in the texts:—

<i>ma</i> (<i>hi</i>), I	<i>ma</i> <i>hi</i> , then	<i>de</i> , he	<i>ma</i> (<i>hi</i>), she.
<i>ma</i> <i>hi</i> , me	...	<i>de</i> , <i>de</i> <i>hi</i> , him	...
<i>ma</i> <i>hi</i> , to me	...	<i>de</i> <i>hi</i> , to him	<i>de</i> <i>hi</i> , to her.
<i>ma</i> (<i>hi</i>), <i>ma</i> <i>hi</i> , my	<i>ma</i> (<i>hi</i>), <i>hi</i>	<i>de</i> <i>hi</i>	<i>de</i> <i>hi</i> , her.
<i>ma</i> <i>hi</i> , we	<i>ma</i> <i>hi</i> , you	<i>de</i> , they	...

Other pronouns are *hi*, this; *ma* *hi*, own; *hi* *hi*, what? *de* *hi*, by him, occurs in one place, and is probably due to Aryan influence.

Verbs.—The personal terminations are the same as in the so-called Marji of Bastar. There are, however, no instances of the second person plural. Thus, *ma* *hi*, I die; *de* *hi*, I shall go; *ma* *hi*, then act; *hi* *hi* and *hi* *hi*, he gave; *ma* *hi*, it was; *hi* *hi*, we shall make; *ma* *hi*, they were. Irregular are *hi* *hi*, I was doing; *hi* *hi*—*ma* *hi*, has made, without change for person. Note also *de* *hi*, I might make; *ma* *hi*, he was.

Verbal nouns are *hi* *hi*, in order to keep; *hi* *hi*, to say; *hi* *hi*—*hi* *hi*—*hi* *hi*, after spending.

Note *ma* *hi*, eating; *de* *hi* *ma* *hi*, (the wine) were eating, etc.

The negative verb is formed by adding *hi* to a verbal noun ending in *hi* and adding the personal terminations. Thus, *ma* *hi*—*hi* *hi*, I did not break; *de* *hi*—*hi* *hi*, then did not give; *de* *hi*—*hi* *hi*, he did not give.

The Fable of the Proud Son which follows will be sufficient to show the general character of the dialect.

[No. 67.]

DRAVIDIAN FAMILY.

சீர்ப்பி.

(Drauidian Grammar.)

He met manyan her pññir mññir. On-aph chññir
Some one man-to has seen were. Then-some the-visitor
 hññir hññir, 'hññir, hññir mññir vññir mññir mññir
the-father-to said, 'father, what property share me-to came that
am.' Mang he to-aph hññir mññir mññir vññir hññir. Mang
give.' Then he him-with all property parts-making gave. Then
to with chññir mññir mññir jññir hññir vññir hññir hññir, 6
few days the-visitor am all together-making very far went, and
aph hññir vññir hññir, mññir hññir hññir hññir. Mang he mññir
there much spent-did, his share mññir. Then he him all
hññir hññir hññir ad mññir hññir mññir mññir. Mang mññir hññir
spent-made-after that country-to keep famine fell. Pññir on-account-of hññir
ad hññir mññir hññir he ad mññir vññir hññir mññir hññir hññir
difficultly fell. Then he that mññir hññir am good am am
hññir mññir. On hññir hññir hññir hññir mññir vññir hññir hññir
having-gone stopped. He him his mññir to-keep his field-in am.
hññir hññir hññir hññir mññir hññir hññir hññir hññir hññir
Then mññir hññir mññir mññir that on he hññir hññir, 6 him-to
vññir, hññir hññir hññir hññir hññir hññir hññir. Mang he mññir
it-appeared, but anyone him-to anything gave-not. Then he am
port vññir hññir, 'ad hññir hññir hññir hññir mññir hññir
on having-come said, 'my father's house-in how-much man-in hññir
mññir, hññir am hññir hññir hññir. Man, hññir hññir hññir hññir
in, and I hññir-with die. I arising my father-to mññir
hññir hññir hññir, '6 hññir, am hññir vññir vññir mññir mññir
and him-to say, 'O father, I God-of against and then before am
hññir-mññir. Vññir hññir ad mññir hññir mññir mññir hññir. Then mññir
have-here. Hññir hññir hññir hññir hññir hññir hññir. You-am am
hññir hññir hññir hññir. 'Mang he hññir hññir hññir hññir
against like me keep.' Then he hññir-hññir hññir father-to am.
Mang he hññir mññir hññir hññir hññir hññir hññir hññir hññir
Then he for am hññir hññir hññir hññir hññir hññir hññir
hññir vññir vññir hññir hññir hññir hññir hññir hññir hññir
comparison come and he-hññir am him mññir hññir and him

you- pangye-brother	old-matter, stand-over, mastic, in me, in	or be mastic, me, '	made again	jit-dier-mastic; after-become-then,	ro and	hard-kendel but-become
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The so-called Marlis in Chanda are found in the same localities as the Guppi proper, and their dialects are almost identical. The number of speakers was estimated for the purpose of this Survey at 81,500. This estimate is probably above the mark, only 9,400 speakers having been returned at the Census of 1901.

Pronunciation. The pronunciation is the same as in the Marli of Bastar. Compare *loo*, house; *loo*, give.

Nouns.—The inflection of nouns is the same as in the Guppi dialect of the district. There are several instances of plural forms. Thus, *pitakhe*, children; *ach*, women; *meerid*, corn.

Pronouns.—The pronouns are apparently the same as in the so-called Guppi Marli, however, *mannef*, we; *mannefhe*, to us; *mannef*, you.

Verbs.—The conjugation of verbs is the same as in the Marli of Bastar, and the Guppi of Chanda. Compare *ahaten*, I do; *masthe*, I was; *chasthen*, I shall go; *masthe*, then art; *masthe*, then want; *masthe*, it was; *ahaten*, we shall do; *masthe*, I am, and *masthe*, they were; *lin*, do; *linad*, don't do.

The negative particle *hile* is not inflected. Thus, *hilep-hile*, give not, for all persons.

Note forms such as *mat-ahle*, when being; *ahavasthep-paghe*, after spending; *ahile masthe*, was eating; *ahasthe masthe*, they were playing; *ahilep-a*, is it not? etc.

The short specimen which follows will show how closely the dialect agrees with the Guppi of Chanda.

{ No. 88.]

DRavidian Family.

COYU.

So-called Magni Dialect.

(Dramatic Grammar.)

Undi mannikku roḍ vhaḍḍi pāṇaku maṭṭu, uḍi pōḍi vōṭ undi
Owe man-to too small children were, one boy and one
 pōḍi. Pōḍi manṭṭi vir mannikku uḍiḍi nāṇāṇi maṭṭi, pōḍi
girl. Boy was he body-to very good was, the-girl
 vhaḍḍi nāṇāṇi maṭṭi. Undi dhaṭṭa eṭṭu roḍḍai pāṇaku eḍḍanu
little good was. One day there both children mirror
 maṭṭu kureḍi-maṭṭuḍu pōḍḍi pōḍiḍi iṭṭu, 'vā iḍi nāṇāṇi maṭṭu
was playing-long-time boy girl-to said, 'O this place-to
 haḍḍiṭṭu nāṇāṇi iḍi kōṭi dhaṭṭu.' Adu pāṇaku adu iḍi iḍi,
much-to-see good well who were.' That girl-to that had was,
 dhaṭṭu iḍi-iḍi hi, 'vā iḍi maṭṭuṭṭu eḍḍuḍu. iḍi,'
her-to bring-brother-to-say! that, 'this this me to-brother said'
 Adu adu tappu eṭṭuḍu iḍiḍi dhaṭṭu kōḍi vhaṭṭi. Adu iḍi,
Then she father was going brother-of complaint told. She said,
 'tappu, nāṇāṇi maṭṭu vhaḍḍi maṭṭi kureḍi iḍi iḍiḍi iḍi
'father, glass-in body seeing satisfaction to-become this woman's things
 maṭṭi. Aṭṭu mannikku eṭṭu dhaḍḍi iḍi.' Tappu iḍiḍi pōḍi
is. That-on woman-to mind to-put is-had.' The-father told belly-to
 pōḍi vōṭ maṭṭi iḍiḍi. Vōṭ iḍi, 'pāṇaku, maṭṭuṭṭu vhaḍḍi
sleeping their satisfaction made. He said, 'children, you quarrel
 kōḍi.
do-not-make.'

Pōḍi iḍi, 'tappu, kōḍi goḍḍi, pāḍi pōḍi vōṭ. Vōṭ iḍi,
The-girl said, 'father, kōḍi milkman, with bringing came. He said,
 "haḍḍi pāḍi vōṭiḍi?" Tappu iḍi, 'pōḍi, vōṭu vhaḍḍi hi,
"how-much with shall-I-put?" The-father said, 'girl, him-to say that,
 "adḍi goḍḍi-maṭṭi pāḍi iḍi, kōḍi roḍ goḍḍi pōḍi vā." Pōḍi
"to-day now-a with is, to-morrow too now bringing came." The-girl
 iḍi, 'tappu, goḍḍi pāḍi kōḍi iḍiḍi?" Tappu iḍi,
said, 'father, the-milkman with wherefrom bring-to?' The-father said,
 'vāḍi iḍi-iḍi-kōḍi? Vāḍi iḍi maṭṭi maṭṭi, kōḍi
'then-to how-much?' He know-to was are, she-happiness
 maṭṭi. Iḍi pāḍi pōḍi vōṭ iḍiḍi.' Pōḍi iḍi, 'tappu,
are. Their with extracting he bring.' The-girl said, 'father,

Pronunciation.—As in other Gôḷḷi dialects of the district we find *i* and *ā* corresponding to Standard Gôḷḷi *r* and *a*, respectively, in words such as *āra*, house; *āḷḷḷḷḷḷ*, has sent; *āḷa*, having died, etc.

Nouns.—The *datives* and the *accusatives* are distinguished; thus, *paḷḷa-āra*, to the son; *paḷḷa*, a bundle, *accusative paḷḷama*.—The *adjective* ends in *āḷā*; thus, *paḷḷāḷāḷāḷā*, from the fields. Note the use of the common Telugu postpositions *ā*, among; *āḷa*, with.

With regard to *numbers* I have noted *āra*, one, *maḷa*, number and; *āraḷa* and *āra*, two; *maḷaḷa*, three; *āḷāra*, four.

Pronouns.—The following are the personal pronouns:—

maṇḍi, I	āṇḍa, there	āra(ā), he; <i>āra</i> , it.
maṇḍa, we	...	āra, āraḷa, āraḷi, &c.
āḷā, to me	—	āraḷa, to him.
āḷa, my	āṇḍa, thy	āra, his.
maṇḍaḷa, maṇḍaḷa, ourselves, we	maḷa, you	āra(ā), they.

Verbs.—The inflection of verbs in the common in the other Gôḷḷi dialects of the district. Thus, *āḷāra*, I did; *maṇḍāra*, he is; *āra*, he gave; *maṇḍa*, it is; *āraḷa*, it fell; *paḷḷāra*, we shall become; *maṇḍāra*, they were. Note forms such as *āḷāra*, then *āḷā*.

The negative verb is regularly formed. Thus, *maṇḍāra*, I did not break; *āḷāraḷa*, I do not give; *paḷḷāra*, he could not, *āra*, it did not become; *āraḷa* *āḷāra*, thou didst not give, he did not give; *paḷḷāra*, you could not. Note *āḷāraḷa*, if not; *maṇḍāra*, without; *āḷāra* *āra*, do not say; *maṇḍāra*, do not say.

Participles are formed as in other Gôḷḷi dialects. Thus, *āḷāra*, dying; *āra*, giving; *āra*, having died; *āra*, having done; *āraḷa*, coming; *āraḷāra* *maṇḍa*, I am dying.

Relative participles end in *a*; thus, *āraḷāra* *maṇḍa*, last-year son, the son who had been lost.

The conditional ends in *a* as in Telugu; thus, *āra*, if you say; *āraḷa*, if he came.

Verbal nouns end in *a*; thus, *paḷḷāra* *āra*, in order to become; *āra* *paḷḷa*, after becoming; *maṇḍāra*, being when.

Note finally reflexive forms such as *paḷḷāra*, preparing, making. Compare *Kannara*.

For further details the student is referred to the specimens which follow. The first is a version of the Fable of the Prodigal Son in the so-called Gôḷḷi dialect, the second is a popular tale in the so-called Kōi.

helpa kalkontu koram. Manamu ghāt tōji manba padkam. Bāhōba-
shee fort-to gate. We rice eating merry will-become. Fly-an-
 tho, utra masi hāi, gātē; tappiōrji, vandi dachōtta." Aśho ōm
 nōyap, ay son ānōp-dōd, hōd; ānōp-hōt, apōn nōu-fōnd." Then they
 manba-pōdōr manba
 mōyemāhōp nōu.

Ōu pōdō masi pōlōnōyōp mōdōr. Pōlōnōtōlō ōu vōdō manba,
 She āp son fōdōn son. Pōlōnōtōm hōm cōmōp nōu,
 mōu mōyōbōji āhōdōd kōkōd ōm bōmōrōyō cōd kōyōhōr ānō,
 ām masi dōmōp hōmōp āhōp hō nōmōrōyōmōp son cōdōd hōm,
 'bōmō nō?' nō tōji hōpōt. Bōhōmō ōm, 'nō tōmōm
 'nōd O?' nō nōyōp nōdō. The-nōmōd nōd, 'āhō pōmōp-bōdōr
 mōd mōhōn vōtōrō; utra tōpō ghōn mōr.' Vōhō, hōmō vōd
 apōn nōpō nōmō; āhō fōdōr rōcō pōpōrōd.' Hōmō ānōp mōmōp
 ōu hōmō-hō. Ōu tōpō pōdō vōd ōu bōmō-hōpō. Aśhō
 hōmō mōd-nōd, She fōdōr nōd cōmōp hō mōmōp-ōpōdōd. Then
 pōdō mōd ōm, 'hōmō vōdōm nō-ōpō mōhō. Mōu pōdō
 āhō son nōd, 'nō-mōyō pōrō pōmōrō I-nō. Tōm cōmōmōd
 bōhōmōmō hōmō. Mōu nōmō nō. Bōmōdō mōmō-pōdōdō bōhō
 nōpōmō nō-hōdō. Tōm nōmō āhō fōdōrōmōhō mōyō-tō-bōmō mōr
 pōmōpōdō āhō-hō. Lōpōbōdōhōmō, mōmōmō hō-hōmō mōmō
 nōdō pōmōdō. Bōmōdōtō pōpōrō-ōdō hōmō-hōmō-pōmōp
 vōmō-pōpō vōdō hōmō.' Ōu ōm, 'nō-hōdō mōmō mōmōmō-ghōn nō
 cōmōp-ōpō fōmō mōdōd.' Ōu nōd, 'mōmōdō hōmō nō-bōmōmō āhō
 mōmōmō āhō. Nōdō. Nō tōmōmō hōdō, mōdō vōtōrō;
 pōpōrō-ōdō āhōmō-hōdō. Tōp bōdōr hōmōdōd, āhō nōmō;
 tōpōpōdō, dōhōrō, mōmō-pōdōm.'
 hōmō-hōmō-hōt, nōu-fōnd, mōyō-mō-shōtō-bōmō."

[No. 70.]

DRavidian Family.

60831.

Ko-dalam Kōi Dravidian.

(DONTON GRAMMA.)

Nāru	maṅkaṅa	kāḷai	paṇam-aiyik	maṭṭi.	Seṇṇi-ai			
Four	men	journey	journey-leaving-gone	were.	Many-with			
maṭṭi	maṭṭi	maṭṭi	daṅkaḷ.	Taṇṇai	kaṇṇa	paṭṭi	Chāḷi	aiy
being	bag	one	undertook.	Distilling-for	dispute	arise.	Long	time
ān	aiyā-ān.	Kiṇ-aiyāḷi	maṭṭi	kāṇṇi	āṇa-maṇṇa.	viṭṭi-maṇṇi.	coming-one.	
became	embodied-not.	Village-from	one	merchant	flow-towards			
aiy	aiṇṇa	ān-ti	ilā	iṭṭi-gaḷ.	'kōṇṇi	chāṇ-kaṇṇi-paṇa	maṇṇa	
seeing	four	him-with	as	said-that,	'merchant,	land-embarked-on	as	we
gāḷ	aiy	maṭṭi	vāṇam.	Maṇṇaiy	aiṇṇa	viṭ	aiy	aiy
rice	having-risen	again	came.	It	four	coming	asking-when	
ai	aiṇṇa,	viṭṭi	maṭṭi	aiy-aiy	ai	chāṇ-aiṇṇa	aiṇṇa.	Tā-aiy
that	give,	asking	bag	him-when	putting	hand-to	went.	Having-bathed
gāḷ	aiy-aiy	ān	aiṇṇaiṇṇa	aiṇṇa.	ā-aiṇṇaiṇṇa	vāṇa	aiṇṇa	
rice	asking-after	bag	two-under	not.	That-bag-from	came	asking	
aiṇṇa	aiy	aiṇṇa	ān-ti	ān	aiṇṇaiṇṇa	aiṇṇa.	ān.	ān.
that-for	because	bag-to	there-coming	as	merchant-to	not.	ān.	ān.
'maṭṭi,	ai	aiṇṇaiṇṇa	aiṇṇa.	'maṭṭi	ān,	aiy	aiṇṇa.	Kāṇṇi
'and,	as	merchant-to	going,	'bag	give,	asking	aiṇṇa.	Merchant
iṭṭi-gaḷ.	'because	maṇṇa	viṭ	aiṇṇa	aiṇṇa	aiṇṇa.	aiṇṇa.	Aske
said-that,	'other	three	if-came	I-should-give	if-not	I-give-not.	Then	
ān	aiṇṇaiṇṇa-maṭṭi	maṇṇaiṇṇa	aiṇṇa	iṭṭi-gaḷ.	'ai	paṭṭi	aiṇṇa.	
as	two-under-being	three-to	returned	said-that,	'your	order	without	
kāṇṇi.	"aiṇṇa,"	ān,	ai	aiṇṇa.	'ān,	aiṇṇa,	ān	aiṇṇa-aiṇṇa.
the-merchant,	"I-give-not,"	said,	as	said.	'Give,	give,	they	stayed.
Kāṇṇi	aiṇṇa	aiṇṇa	ān	aiṇṇa	aiṇṇa	aiṇṇa	aiṇṇa	aiṇṇa
The-merchant	the-bag	asking	that	was-to	give.	It	that	seeing
aiṇṇa.								

FREE TRANSLATION OF THE FOREGOING.

Once upon a time four men were undertaking a journey together. They found a bag full of money and began to quarrel about the division. After some time, while they were still quarrelling, they saw a merchant coming from the village and said to him, 'we will go to the bank and ask, let us have this if we all come and ask for it,' and so they deposited the bag with him and went to the bank. After having bathed and eaten they

sat down in the shade of a tree. Then one of them was sent to take an axe from the bag and buy some tobacco. He said, 'all right,' and went to the merchant and asked for the bag. Said the merchant, 'I shall restore the bag if the other three consent not for it. If not, I will not give it you.' He then returned to the three, sitting under the tree and said, 'the merchant declines to give me the bag without order from you.' They then all cried out, 'let him have it, let him have it.' The merchant then gave the bag to the man, who immediately ran off with it.

Proceeding beyond the southern frontier of the district of Coimbatore we reach the territories of His Highness the Nizam. Gajdi is there spoken together with Telugu, in the north-east. The Gajpa are known as Kola or Kolya in Kanara and are called Gajpa or Gajya in the Mitha. The number of speakers at the Census of 1891 was 24,127. The corresponding figures at the last Census of 1901 were 12,868, of whom 12,383 were returned from Wamagal, for Kolya, while 485 entered their language under the head of Gajdi. 20,777 of the latter were returned from Rayar Dindur. No specimens are available, and we are not, therefore, in a position to make any definite statement about the dialect or dialects spoken in the various districts.

Gajdi dialects are also, to some extent, spoken in the Madras Presidency. The following figures have been taken from the reports of the Censuses of 1891 and 1901:—

	Census of 1891.	Census of 1901.
Gajdi	8,094	4,843
Kola	24,127	12,383
Gajya	113	11
Total	32,334	17,235

The Gajpa are chiefly found in the Vengalpetam and Godevari Agencies.

The Madras Presidency lies outside the territory included in the Linguistic Survey and no materials have been forwarded from the district. We are, however, well informed about the so-called Koli dialect of Bhadrachalam in Godevari, and it will be of use to give a short account of that form of speech.

AUTHORITIES.—

GRAMMAR.—*The Bhadrachalam and Teluguvalli Telugas. Indian Linguist.* Vol. xii, 1879, pp. 21 and 22 (vocabulary); Vol. x, 1875, pp. 248 and 2, (grammar).

— *The Koli, a Southern tribe of the Coast. Journal of the Royal Asiatic Society. New Series.* Vol. xli, 1901, pp. 419 and 2.

The Gajpa of India. Extracts from the Madras Auxiliary BMS Society, 1880 (last edition London, 1902).

The specimen printed below has been transcribed from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1868. The older edition of the Gospel, London, 1862, was printed in Roman letters, and has been converted for the transliteration. The pronunciation of the dialect does not call for any remark. It is well represented in the transliteration. It should be noted that the initials are pronounced as in Telugu.

VERBS. The reflexes of the plural are *ra*, *he* (*piya*), and *aya*; *thaa*, *thappa*, father; *tappa*, father; *kola*, foot; *kalla*, foot; *akola*, mouth; *akala*, mouth; *hoo*, house; *ahoo* or *ahoo*, house; *vera*, a tree; *marala* or *maranga*, tree. *Kola aidi*, younger sister, plural *kalla*; *mappadi*, a daughter, plural *mappala*, etc.

The regular inflection of nouns will be seen from the table which follows :—

	Singular.	Plural.	Singular.	Plural.
Nom.	lagga, aśhān.	laggān.	ratnā, a lān.	ratnān.
Acc.	laggāñ.	laggānāñ.	ratnān.	ratnāñ.
Dat.	laggāñi.	laggāñi.	ratnāñi.	ratnāñi.
Abi.	laggānaggañ.	laggānaggañ.	ratnāñiñi.	ratnāñiñi.
Gen.	laggāñ.	laggāñi.	ratnāñ.	ratnāñi.
Loc.	laggānaggañ.	laggānaggañ.	ratnāñ.	ratnāñiñi.

Other postpositions are *li*, *in*, *among*; *ñi*, *with*, &c.

The numerals are borrowed from Telugu. The masculine form for 'two' is, however, *dvayam*.

PERSONS.—There are two forms of the plural of the personal pronouns of the first person, *manāñ* and *manam*. The former includes, and the latter excludes, the person addressed.

The two first personal pronouns are inflected as follows :—

	I.	We (exclusive).	We (inclusive).	Thou.	You.
Nom.	manāñ.	manāñ.	manam.	manāñ.	manāñ.
Acc.	manāñ.	manāñ.	manam.	manāñ.	manāñ.
Dat.	manāñi.	manāñi.	manāñi.	manāñi.	manāñi.
Gen.	manāñ.	manāñi.	manāñ.	manāñ.	manāñi.

Other forms are also occasionally used: *thūn*, *minimāñ*, or (*exclusive*); *minimāñ*, *thūn*, &c.

The demonstrative pronoun *kaññi*, *that*, is inflected as follows :—

	Masculine.		Feminine and neuter.	
	Sing.	Plur.	Sing.	Plur.
Nom.	kaññi.	kaññ.	kaññi.	kaññ.
Acc.	kaññiñ.	kaññiñ.	kaññiñ.	kaññiñ.
Dat.	kaññiñi.	kaññiñi.	kaññiñi.	kaññiñi.
Gen.	kaññiñ.	kaññiñi.	kaññiñ.	kaññiñi.

The masculine plural is sometimes also used to denote women. This fact is due to the influence of Telugu.

It will be seen that *kaññi* is identical with Telugu *kaññi* for which the literary dialect has *kaññi*. The other forms of the pronouns are likewise the same as in Telugu.

Similarly are inflected *siya*, this, you, etc.; *ida*, this woman or thing, you, etc. 'Who?' is *ida*ya, and 'what?' is *ida*.

Verbs.—The present tense of the verb substantive is conjugated as follows:—

Sing. 1. <i>minai</i> .	Plur. 1. <i>minai</i> .
2. <i>minai</i> .	2. <i>minai</i> .
3. m. <i>minaiya</i> .	3. m. <i>minai</i> .
3. f. and n. <i>minai</i> .	3. f. and n. <i>minaiya</i> .

The same personal terminations are used throughout; thus, *mai*, *mai*, then *mai*; *maiya*, he may be, he will be; *mai*, *mai*, I shall be; *mai*, *mai*, you will be.

The finite verb has three regular tenses, an indefinite which is used as a present and a future; a past tense, and a future. Thus, *mai*, *mai*, I do, or shall do; *mai*, *mai*, he said; *mai*, *mai*, they did; *mai*, *mai*, I shall drink. It will be seen that the same suffixes are the same as in ordinary Gtad. Note, however, forms such as *mai*, *mai*, he will be; *mai*, *mai*, they will be.

Verbal nouns and verbal participles are formed as in other Gtad dialects. Thus, *mai*, *mai*, in order to lead; *mai*, *mai*, and *mai*, *mai*, if he does; *mai*, *mai*, when he comes; *mai*, *mai*, going after; *mai*, *mai*, coming; *mai*, *mai*, doing, etc.

The copulative participle ends in *i*; thus, *mai*, *mai*, having come; *mai*, *mai*, having said; *mai*, *mai*, having come.

Relative participles are used instead of relative pronouns. The usual termination is *i*; thus, *mai*, *mai*, he doing work, the work he did; *mai*, *mai*, the failed self. Another form ends in *ai*. Thus, *mai*, *mai*, he is coming there; *mai*, *mai*, he is coming there, with the backs which the reins are.

The negative verb is regularly formed. Thus, *mai*, *mai*, I do not do; *mai*, *mai*, thou didst not do; *mai*, *mai*, he is not; *mai*, *mai*, it came not; *mai*, *mai*, you gave not; *mai*, *mai*, they are not; *mai*, *mai*, given not; *mai*, *mai*, made not; *mai*, *mai*, don't fear. There are apparently also negative participles and verbal nouns. I have noted *mai*, *mai*, not knowing I am, I do not know.

The interrogative particle is *i*; thus, *mai*, *mai*, do you not give? *mai*, *mai*, don't thou know?

For further details the student is referred to the specimen which follows.

palvāṭāṭe	karṭe	baṭṭe	i	ni	maṭi	vāṭi-māṭi-mā	ni
delancey- <i>in</i>	agent	making	this	the	son	coming-then- <i>inflect</i>	his
koṭṭiṭi	koṭṭe	iṭṭiṭṭi	koṭṭi	vāṭiṭṭi	iṭṭi	ni	koṭṭiṭi
ask-for	failed	self	slaughtering	thereat,	saying	his	father-to
maṭi	koṭṭeṭṭe	aṭṭe	oṭṭe	'pāṭi	niṭṭe	koṭṭiṭi	nā
again	said	Then	he	'son	then	abrupt	me
Niṭṭe	maṭe	niṭṭe	iṭṭi	niṭṭiṭṭe	Maṭṭe	iṭṭiṭṭi	paṭi
By	all	there	having-become	to	N's	very	having-become
maṭi	maṭe	iṭṭiṭṭe	ni	maṭṭeṭṭe	iṭṭe	niṭṭi	maṭi
to- <i>stop</i>	good	only	the	younger-brother	this	having-died	again
baṭṭiṭṭeṭṭe		niṭṭi	koṭṭiṭṭeṭṭe	iṭṭi	niṭṭi	koṭṭiṭṭe	
Used;	having-been-lost	was-found,	saying	him-to	said		

A similar dialect is also spoken in Bastar, on the banks of the Seheri. The number of speakers of Kō has been estimated for the purpose of this Survey at 4,000. No speakers were returned at the Census of 1881.

The short specimen which follows in most particulars agrees with the so-called Kō of the Madras Presidency. Note only *ṭṭe*, he; and *maṭṭeṭṭe*, he is. The third person singular of *vaṭe* also ends in *ṭe*: thus, *koṭṭe*, he said.

Paṭṭeṭṭe, then, struck, is probably wrong. If not, it is a regular noun of agency.

The third person singular *maṭe* and the relative participle often end in *a* and not in *e*: thus, *ṭṭeṭṭe*, it hit; but also *maṭe*, she was, &c.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.

FREE TRANSLATION OF THE FOREGOING.

Do you know Gōjō Laka? *?*

Yes. He who is here in court.

Did you strike Gōjō Laka with the axe which has been produced in the court? *?*

Yes.

How many blows?

Two. And I hit him in the left thigh.

Why did you strike him?

On the day of the quarrel I was drunk. I went to Emapo. At that time Kikun Emapo's wife was ill, and Laka was feeling her pulse. I came there and sat down, and Laka pushed me off. Therefore I got angry and seized the axe which, I found in the veranda. I thought it to be a stick and dealt him two blows.

You called in Kikun Emapo and Karan Gōjo.

Yes, because I thought that Gōjō Laka would beat me.

Have you ever had any quarrel with Gōjō Laka before?

No.

The suffix of the past tense is *d* or *t*, and in the future we sometimes find a suffix *r*. Thus, *šipáše*, I struck; *šipáše*, I shall strike. The list of words, which has not been reproduced, gives these forms for all persons and numbers. The corresponding present tense is given as *šipá*, I strike, etc. Another present is formed by adding *u* to the base; thus, *šip-ušá*, he comes; *šip-ušá*, they say.

The forms just quoted from the list of words give the impression that verbs do not differ for person or number. This is not, however, the case.

The following forms of the present tense of the verb substantive occur in the texts, *uše* or *ušeše*, I am; *ušešá*, thou art, he is; *ušešá*, it is. In the past tense we find *ušeše*, *ušešá*, and *ušešá*, I was; *ušešá* and *ušešá*, he was; *ušešá*, it was; *ušešá*, they were. Compare imperatives such as *šip-u*, give; *šip-u*, take. The singular personal translations can accordingly be given as follows:—

Sing.	1.	.	.	.	.	u	Plur.	1.	.	.	.	u
	2.	.	.	.	.	i or d		2.	.	.	.	r
	3.	ma.	.	.	.	i or d		3.	ma.	.	.	r
	3.	u.	.	.	.	d						

The suffix of the first person plural seems to occur in forms such as *u-ušá*, we are, I am, etc.; *u-ušá*, we do; *u-ušá*, I used to drink. Such forms can, however, also be explained as containing the present suffix *u*. Compare *u-ušá*, you drink.

The personal suffixes are sometimes omitted, and sometimes also confounded. Thus, *u-ušá*, I was; *u-ušá*, they are; *u-ušá*, I will say (*etc.*). Most of these cases are probably simple mistakes.

In the third person singular we sometimes find *i* instead of *d*, *t*; thus, *šipáše*, he became; *šipáše*, he made.

The characteristic suffix of the negative verb seems to be *d*. Compare *pa-ušá*, I know not; *šipá-d*, I did not strike; *šipá-d*, I did not do; *šipá-d*, I did not go; *šipá-d*, you gave not; *šipá-d*, he did not; *šipá-d*, he did not go; *šipá-d*, you gave not. Note also *šipá*, he is not; *šipá*, it is not; *šipá-d*, don't do.

The conjunctive participle ends in *t*; thus, *šipá*, having gone; *šipá*, *u-ušá*, I had said; *šipá*, *šipá-d*, he had said, etc.

For further details the specimens should be consulted. The first specimen is, however, so corrupt that it must be read with the greatest caution.

[No 73.]

DRAVIDIAN FAMILY.

கச்சி.

TAMIL DIALECT.

(SOUTH KANARA.)

SPECIMEN I.

ஒரு <i>One</i>	மனித <i>man-of</i>	இரு <i>two</i>	கிழை <i>one</i>	மத்த, <i>more</i>	இ-எனது <i>Thou-among</i>	யி <i>five-pronger</i>	
கிழை <i>one</i> <td>தந்த <i>father-to</i></td> <td>பக்கை, <i>said,</i></td> <td>'o <i>'O</i></td> <td>தந்த, <i>father,</i></td> <td>அ <i>my</i></td> <td>கிழை <i>alone</i></td> <td>தந்த-மத்த <i>Property</i></td>	தந்த <i>father-to</i>	பக்கை, <i>said,</i>	'o <i>'O</i>	தந்த, <i>father,</i>	அ <i>my</i>	கிழை <i>alone</i>	தந்த-மத்த <i>Property</i>
மத்த, <i>more</i> <td>பிழை <i>dividing</i></td> <td>கிழை, <i>part.</i></td> <td>பிழை <i>Younger</i></td> <td>கிழை <i>one</i></td> <td>கிழை <i>together</i></td> <td>இ-மத்த, <i>putting-on</i></td> <td></td>	பிழை <i>dividing</i>	கிழை, <i>part.</i>	பிழை <i>Younger</i>	கிழை <i>one</i>	கிழை <i>together</i>	இ-மத்த, <i>putting-on</i>	
கிழை <i>for</i>	தந்த <i>country</i>	கிழை-மத்த, <i>going-on</i>	பிழை-மத்த, <i>visiting</i>	கிழை <i>living-in</i>	தந்த-மத்த <i>property</i>	மத்த <i>was</i>	
பிழை-மத்த, <i>spend.</i>	ஒ <i>He</i>	பிழை <i>properly</i>	தந்த <i>spandered,</i>	பிழை, <i>that</i>	அ <i>country</i>	கிழை <i>by</i>	
கிழை <i>famine</i>	பிழை <i>arise.</i>	கிழை <i>famine</i>	பிழை <i>arise,</i>	பிழை <i>poor</i>	கிழை <i>he-leave.</i>	கிழை <i>famine</i>	பிழை <i>arise</i>
இ <i>and</i>	மத்த <i>word(f)</i>	தந்த <i>flaw</i>	மத்த, <i>flaw.</i>	கிழை <i>that(f)</i>	மத்த <i>man(f)</i>	பிழை <i>alone</i>	மத்த <i>in-ford</i>
கிழை <i>for-to</i>	கிழை <i>and.</i>	பிழை <i>flaw</i>	கிழை <i>arise</i>	கிழை <i>alone</i>	கிழை <i>that(f)</i>	கிழை <i>to-not</i>	மத்த <i>mind</i>
கிழை <i>under</i>	இ <i>and</i>	யி-மத்த <i>arise(f)</i>	கிழை-மத்த, <i>give-not.</i>	கிழை <i>at-not</i>	கிழை <i>man</i>	கிழை <i>come(f)</i>	
மத்த <i>then(f)</i>	பிழை, <i>said,</i>	'அ <i>'are</i>	தந்த <i>father's</i>	கிழை-மத்த <i>arise</i>	கிழை-மத்த <i>to-not-leave-enough(f)</i>	மத்த <i>no</i>	
கிழை <i>will-keeper</i>	கிழை, <i>die.</i>	தந்த <i>flaw</i>	கிழை <i>arise</i>	கிழை-மத்த <i>father-are</i>	கிழை-மத்த <i>will-go.</i>	கிழை <i>will-go</i>	
மத்த <i>father-to</i>	பிழை (அ), <i>will-my.</i>	'o <i>'O</i>	தந்த, <i>father,</i>	கிழை <i>God's</i>	கிழை <i>command</i>	கிழை <i>I-shall-not.</i>	
மத்த <i>father</i>	மத்த <i>before</i>	பிழை <i>arise.</i>	பிழை <i>again</i>	தந்த <i>father</i>	அ <i>one</i>	இ <i>they</i>	கிழை <i>to-be</i>
கிழை <i>not-proper.</i>	தந்த <i>flaw</i>	கிழை-மத்த <i>arise</i>	யி <i>at</i>	மத்த <i>are</i>	கிழை <i>so</i>	கிழை <i>shall-be.</i>	தந்த <i>Then</i>
மத்த <i>there</i>	கிழை <i>arise</i>	கிழை-மத்த, <i>and,</i>	மத்த <i>father</i>	கிழை <i>man</i>	கிழை <i>word.</i>	தந்த <i>The-father</i>	
கிழை-மத்த <i>arise</i>	பிழை, <i>said,</i>	'தந்த <i>'good</i>	கிழை <i>at</i>	அ <i>I</i>	கிழை <i>take(f)</i>	கிழை-மத்த <i>take-pat-on(f)</i>	கிழை <i>hand-on</i>

vāṭkaḥ	kāṭkaḥ	paṇāhi	tanḍam	ka	śānta-kāṭ	bāṭha	chāṭraṇ(?)
ring	fest-on	short	put(?)	It's	floating	merry	will make
Tāḥ	am.	[chāṭ]	chāḥ	māṭha,	jam	phāṭ :	bhāṭhaḥ
Because	up	[see]	having-fest	was.	to-life	because :	fest
māṭha,	phāṭ	māṭha.	Tāḥ	bāṭha	trid.		
was,	again	was-fest.	Then	merry	became.		

[No. 74.]

DRAVIDIAN FAMILY.

GOND.

FARD BALUCH.

(From BASTAN.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

Savil.— I'm	paliphi	Mist	phir	pted	mbid ?
Question.— Your	village-in	Mist	name	Glad	is ?
Jahā.— Hāy,	mbid.	Est	chill.		
Answer.— Yes,	is-est.	Yes	is-est.		
Savil.— Mist	Est	is	chidid ?		
Question.— Mist	was	where	was ?		
Jahā.— An	chidid.	Chil	chidid.		
Answer.— Anywhere	was-est.	Nothing-est	was.		
Savil.— Nāh	mbiphi	chidid,	yāh-chidid	is ?	
Question.— day	distant	did,	anybody	did ?	
Jahā.— Chak	mbiphi	mbiphi	chill.	is-est	Est.
Answer.— How is	any	distant	was-not.	Something	did.
Take	vā	chidid.			
Then	is	did.			
Savil.— Onā	chidid	is ?			
Question.— How	was	did ?			
Jahā.— An	mbiphi.				
Answer.— I	was-not.				
Savil.— Sūkhā	phirā,	Māh	is	Est.	Is-est
Question.— If someone	any.	Māh	how	did-not.	Est-is
is	not	mbid ?			
how	was	answered ?			
Jahā.— An	phirā.	Sūkhā	mbidid	mbid.	An-chidid
Answer.— I	did-not.	If someone	was-not	was.	Is-est
Māh-chidid	mbidid.	chill.	An	mbiphi	chidid ?
Māh-est	quarrel	was-not.	I	why	should-est ?
Savil.— Hā	phirā	is	phirā	phirā.	
Question.— This	was	is	was-in	was-not.	

FREE TRANSLATION OF THE FOREGOING.

Is there a Gñed called Miki in your village?

Yes, there was, but now there is not.

Where has Miki gone?

Nowhere. He has died.

Did he die from some disease, or was he killed?

He had no disease. Somebody has killed him.

Who killed him?

I do not know.

The witnesses say that you killed Miki. What have you got to answer?

I did not kill him. The evidence is false. I had no quarrel with Miki. Why should I kill him?

Was not this axe found in your house?

Certainly. It is my axe, and therefore it was found in my house.

There is blood on this axe.

Yes. I had just killed a goat, and the blood was the goat's.

This cloth was found in your house.

The police officer threw it into my house in my presence. I said to him, 'master' don't do so. I shall come into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Miki, and therefore I have thrown this cloth into your house.'

Did you and Miki take any liquor?

Yes. I used to drink liquor and eat meat every day.

Did you and Miki drink liquor at Maset Kiki's shop on the First-day?

On the First-day I was at my uncle Gufu's house and did not go with Masi to Maset's shop. It is all wrong.

Did you see Masi's body?

The villagers went to see it, and so I also went to see.

Had he any wounds?

Yes; there was an axe-wound on his head, and another on his breast. There was a cloth on his body, and there was blood on it. I do not know anything more.

Finite verbs are similarly inflected. The present tense is also used as a future, and the characteristic consonant of the past tense is *s*, *t*. Thus, *ashōshō*, I shall make; *ashōshō*, I did; *ashōshō*, he went. There are very few instances of the third person present passive. Compare *ashōshō* and *ashōshō*, it is; *ashōshō*, it becomes; *ashōshō*, the wine is. Another future form seems to add *s*; thus, *ashōshō*, I shall strike; *ashōshō*, they will strike.

The imperative takes no suffix, but *s* is added in the plural. Thus, *ashōshō*, give; *ashōshō*, give; *ashōshō*, give you.

The negative verb is formed by adding *ashōshō* to the base. Thus, *ashōshō-ashōshō*, (I) broke not; *ashōshō-ashōshō*, (he) gave not; *ashōshō-ashōshō*, (he) gave not. *ashōshō* is sometimes inflected; thus, *ashōshō*, then given not. In other cases the negative verb is formed by adding an *s* to the base, and using the ordinary personal and tense suffixes. Thus, *ashōshō*, he went not; *ashōshō*, he gave not.

The base seems to be used as a verbal noun. Thus, *ashōshō-ashōshō*, saying-of-verbing; *ashōshō*, in order to do. Another verbal noun ends in *ashōshō* and contains the marker demonstrative pronoun. Thus, *ashōshō-ashōshō*, dancing.

The conjunctive participle ends in *ashōshō*; thus, *ashōshō-ashōshō*, having collected; *ashōshō*, having gone; *ashōshō*, having unseen.

For further details the student is referred to the specimen which follows.

hāi. wāt-hāg tūn.' Māi hāi wān-wāg tūn, 'and āng
 an to-ang-proper wān-wāi.' Then the father wān-wāi to wāi, 'good wāi
 hāi an wāg wān-wāi hāi wāi, gāh hāi tūn. Māi
 wāg-wāi that wāi-wāi, hāi hāi-wāi wāi, wāi-wāi wāi wāi. Then
 hāi wāi wāi hāi-wāi hāi hāi wāi hāi wāi-wāi, and
 I wāi wāi wāi-wāi. Because hāi wāi wāi hāi-wāi, hāi
 wāi-wāi wāi-wāi; hāi-wāi-wāi, and wāi-wāi.' Māi wāi wāi
 wāi wāi; hāi-wāi, hāi wāi-wāi.' Then they wāi
 hāi-wāi wāi.
 hāi-wāi wāi.

hāi wāi-wāi wāi wāi hāi wāi wāi. Māi 'and wāi
 This hāi hāi hāi wāi wāi wāi-wāi wāi. Then hāi wāi
 wāi-wāi wāi-wāi. And wāi-wāi wāi-wāi wāi-wāi. hāi wāi wāi-wāi
 hāi-wāi wāi. He wāi wāi wāi wāi. This hāi wāi-wāi wāi
 hāi wāi-wāi wāi wāi-wāi, 'hāi wāi-wāi.' And wāi wāi, 'hāi
 wāi wāi hāi wāi. 'This wāi-wāi.' hāi hāi-wāi wāi, 'hāi
 ' hāi wāi-wāi. And hāi hāi hāi wāi-wāi wāi-wāi. And
 wāi-wāi wāi-wāi wāi-wāi.' Māi wāi wāi wāi wāi wāi wāi.
 hāi wāi wāi wāi wāi wāi wāi wāi. Then hāi wāi-wāi wāi-wāi wāi-wāi
 Māi hāi wāi wāi wāi wāi wāi wāi wāi. And hāi wāi wāi
 Then wāi wāi wāi wāi hāi wāi-wāi wāi. He wāi-wāi hāi
 wāi, 'hāi, hāi wāi wāi wāi wāi wāi wāi. hāi wāi hāi
 wāi, 'wāi, I wāi wāi wāi wāi wāi wāi. hāi wāi wāi wāi
 wāi-wāi wāi-wāi. Māi hāi wāi wāi wāi wāi wāi wāi wāi wāi
 wāi wāi-wāi. And I wāi wāi wāi wāi wāi wāi wāi wāi wāi
 hāi wāi-wāi. And hāi hāi wāi wāi wāi wāi wāi wāi hāi
 hāi wāi-wāi. He hāi wāi wāi wāi wāi wāi wāi, hāi wāi wāi
 wāi-wāi wāi wāi-wāi hāi wāi-wāi hāi wāi-wāi.' hāi wāi wāi
 wāi-wāi hāi wāi wāi hāi wāi wāi wāi wāi wāi. Then hāi
 wāi wāi, 'hāi, hāi wāi wāi wāi wāi wāi wāi; an wāi wāi
 hāi-wāi wāi, 'wāi, hāi wāi wāi wāi wāi wāi; an wāi wāi wāi
 hāi wāi wāi. And hāi hāi hāi wāi wāi. hāi wāi wāi
 hāi-wāi hāi. Wāi wāi wāi wāi wāi. This hāi wāi-wāi wāi-wāi
 hāi-wāi. and wāi-wāi wāi-wāi; hāi-wāi wāi, and wāi-wāi.
 wāi-wāi, hāi wāi wāi wāi wāi; hāi wāi, hāi wāi-wāi.'

The Bāh of the Fān Tān of the Bān District, or at least some of them, speak a dialect which is almost identical with Kōhāi. The number of speakers of Bāh in Bān has been estimated at 375. We do not, however, know whether all of them speak the same dialect, and the Bān figures have, therefore, been added to the total for other

Hill dialects. The specimens of Hill received from Badoi, on the other hand, must be dealt with in this place. In most respects it agrees with the specimens of Kollam pointed above.

Pronunciation.—*d* and *ḍ* are often interchanged; thus, *ḍiḍāḍin*, I die; *maḍḍiḍa*, I say.

ḍ is sometimes substituted for *s*; thus, *ḍiḍat*, instead of *ḍiḍas*, he said. Final *s* before a labial becomes *m*; thus, *ḍiḍam maḍḍam*, he said to his father.

N is often changed to *nd*; thus, *was* and *wand*, he. *Nd* is sometimes further changed to *d*; thus, *arwand*, *arandam*, and *arandam*, to him. These forms throw light on Kollam *wand*, which must be derived from *wand*. Compare also Koll *and* and Tolaga *and*.

Nouns.—The plural suffixes are *-i* and *-baḍ*; thus, *gharḍ-i*, houses; *ḍiḍ-iḍ*, fathers.

The case-suffixes are not always added in the specimens. On the whole, they are the same as in Kollam. Note, however, the occasional use of a dative suffix *in*, *in*; thus, *ḍiḍin*, to the father; *garḍin*, to the servant.

The numerals are the same as in Kollam. 'Five' is, however, *pañc*, and 'twenty' *aiḍ*. The form *aiḍer*, two, is also used to denote a feminine plural. Thus, *aiḍer pañc-baḍ*, two daughters. From this fact we must infer that the genders in Kollam are distinguished in the same way as in Tolaga.

The personal pronouns are:—

<i>ai</i> , I.	<i>aiḍ</i> , thou.	<i>was</i> (<i>d</i>), he.
<i>was</i> , we.	<i>aiḍiḍ</i> , thee.	<i>arwand</i> , <i>arandam</i> (<i>s</i>),
<i>was</i> , <i>wasad</i> , my.	<i>was</i> , <i>wasad</i> , thy.	<i>was</i> , him.
<i>ai</i> , we.	<i>aiḍ</i> , you.	<i>arandam</i> , <i>arandam</i> , his.
<i>wasad</i> , our.	<i>wasad</i> , yours.	<i>aiḍ</i> , they.
		<i>wasad</i> , theirs.

The forms *wasad*, my; *wasad*, thy, etc., contain the *vector demonstrative* pronoun *ad*, that. In ordinary Kollam such forms are commonly used in all constructions. In Badoi we find forms such as *was* *aiḍiḍ*, thy son, where the *possessive* pronoun agrees with the qualified noun in the same way as in Guppi.

Other forms are *was*, he; *aiḍ*, these things; *wasad*, this; *pañc*, who? *aiḍad*, what? etc.

Verbs.—The conjugation of verbs presents some points of interest.

The present tense of the verb *existential* is formed as follows:—

Sing.	1. <i>ayḍai</i> .	Plur.	1. <i>ayḍiḍam</i> .
	2. <i>ayḍiḍa</i> .		2. <i>ayḍiḍa</i> .
	3. m. <i>ayḍa</i> .		3. <i>ayḍa</i> .
	3. n. <i>ayḍid</i> .		

These forms are the same as those noted above for Kollam. In the third person singular *vector* we also find *ayḍa*, it is.

The past tense is the same as in Kollam. Note, however, *ayḍam*, I was; *ayḍam*, we were. In *aiḍiḍam*, he was dead, a form earlier for *ayḍam*, was, seems to be contained. The form is, however, perhaps a noun of agency—one who is dead.

Finite verbs form their present tense from a participle ending in *a*, and the past from a form ending in *t*. The various tenses of the verb *gōt*, to beat, are given as follows:—

Present.		Past.		Future.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>gōtān</i> .	1. <i>gōtān</i> .	1. <i>gōtāt</i> .	1. <i>gōtāt</i> .	1. <i>gōtān</i> .	1. <i>gōtān</i> .
2. <i>gōtāt</i> .	2. <i>gōtāt</i> .	2. <i>gōtāt</i> .	2. <i>gōtāt</i> .	2. <i>gōtāt</i> .	2. <i>gōtāt</i> .
3. <i>gōtāt</i> .	3. <i>gōtāt</i> .	3. <i>gōtāt</i> .	3. <i>gōtāt</i> .	3. <i>gōtāt</i> .	3. <i>gōtāt</i> .

The *conjugation* of the present tense may be compared with *Takaga* *ān*, *ān*.

The negative verb is formed from the base without adding any tense-suffixes, or by adding *nān*, not, to the infinitive. Thus, *nān-tān*, I did not break; *nān*, he did not come; *nān-tāt*, it was not yet; *nān-tāt*, thou cannot-not, he dare-not.

The conjunctive participle ends in *ān* or *ān*; thus, *nān-tān* and *nān-tāt*, having gone; *nān-tān*, having said, &c.

In most of the preceding characteristics and in other important points the *Shik* of *Basin* agrees with *Killat*, as will be seen from the version of the Parable of the Prodigal Son which follows.

ukhien, 'arya hai kikhiden piniden-otien; hai parhi-anden, irukhien.'
 began, 'ay am dead-man to-life-come; my-son lost-son, now-found.'

Sagis [aku] amud akin ukir
 all people merry to-make began.

Dugha hai koyon anen. Talking water, with [khalu] vixin.
 Ego am field-in man, flower in come, flower man heard.

Sakhrakha krikha, arada vohol-eken, 'an yandh.' Aru nhen, 'ima
 servant called, him asked, 'what is-it?' He said, 'thy

broth vatin; ara he vatin; theng akhe' Aru
 younger-brother come; he well come; first he-made.' Him-to

thy vatin; palat vau, Arada bap vikhi karten bakhi
 expect come; home-in come-not, He father outside come the-son

manjipha, Arud bapka majha, 'in iahg vanka izig chandi
 interested. He the-father-to said, 'I so-many years thus-to service

gahiden; ima hokam marken. Arya deth bakher majh giden
 I-to; thy order broke-not, My friends with merry to-make

mekh nijung-toh. Arud imen bahe nungakien, kadhik palu
 post post-not. That thy am destroyed-made, karkha-to money

ukien, ara vatin, aradin theng akhe.' Mekh ara majha, 'u
 gone, he come, his-for first made.' Then he said, 'this

arya bakher majh, Arya jingal koyon pandh. Amud gahid
 me with art, My property thus is, Merry to-make

palu. Arya hai kikhiden, piniden-otien; hai parhi-anden, irukhien.'
 to-proper. My am dead-man, to-life-come; am lost-son, now-found.'

NAIKI DIALECT.

NAIKI is the dialect of the Barwa Galla in Chanda. The number of speakers has been returned for the purpose of this survey as 125. At the last Census of 1901 no separate returns were made, and the number of speakers cannot be great.

The Rev. Stephen Hishop, in his *Papers relating to the Aboriginal Tribes of the Central Provinces*, Nagpur, 1899, Part I, pp. 34 and II, describes the Naitike tribe as being most influenced by Hindustani of all Galla tribes, and gives a vocabulary of the dialect in Part II, pp. 1 and 2.

NAIKI is also known from other districts. In the Central Provinces and Berar it is usually stated to be a specimen of Banjari, and in the Bombay Presidency it connects a Bili dialect.

The Naiti of Chanda is now practically extinct. Two specimens, a version of the Parable of the Prodigal Son and a translation of a popular tale, have been received from the district. They show that the dialect in many important points agrees with Kallani and differs from ordinary Galla.

SUFFIXES.—Two plural suffixes are used in the specimens, *der* and *i*. The former seems to be added to nouns denoting natural beings; *der*, *gorader*, children. The suffix *i* occurs in *deroff*, wives; *alota*, buffaloes, etc.

The dative and accusative do not appear to be distinguished; *then*, *deus*, me, to me. The nasal suffixes are *o*, *oo*, *loo*. *Then*, *po-oo*, to the daughter; *deus*, to the father; *choot-oo*, to the field; *choobor-oo*, to the servants. Other forms are *po-oo*, to the belly; *loo-oo*, towards the father.

The suffix of the genitive is *oo*, and the locative is formed by adding *Spoal*; *then*, *abde-oo*, of heaven; *deus-oo-poo*, in the country.

NUMERALS.—The following occur,—*alo*, one; *deroff*, number personal, two; *alid*, four. We have no materials for distinguishing the long and short *e* and *o*, and it is, therefore, possible that we must read *alid*, one; *deroff*, two. It will be seen that *alo* corresponds to Telugu *alo*, one, while *gorader*, two, should be compared with Tamil *eruppi*.

PERSONAL.—The regular forms of the personal pronouns are as follows:—

<i>de</i> , I.	<i>de</i> , thou.	<i>deus</i> , he.
<i>deus</i> , we.	<i>deus</i> , thou.	<i>deus</i> , him.
<i>deed</i> , my.	<i>deed</i> , thy.	<i>deed</i> , his.
<i>de</i> , us.	<i>de</i> , you.	

Compare Kai *deus*, I; *deus*, we; *de*, thou, etc. The same forms are usual in Kallani.

'She,' 'It,' is *de*, genitive *deed*. *Add*, they, occurs in one place.

Jee, this, is inflected as *deus*. *Jee* seems to be used as a relative pronoun. Thus, *deus* *alid* *deus* *eroff* *de* *de*, which share me-to comes that give.

'Who?' is *de*, and *de* is 'what?' By adding *i*, *oi*, indefinite pronouns are formed; *then*, *pois*, anyone; *alid*, anything.

VERBS.—So far as we can judge from the specimens, verbs do not change for person; *deus*, *oallo*, I see, thou art, it is. There are, however, some traces of the principle prevailing in Galla and most other Dravidian languages. Thus, *deus*, *deus*, we shall do; *deoff*, they were; *pooff* and *pooffin*, it fell.

The characteristic consonant of the present tense seems to be *t*, and that of the past *k*, which is combined with a preceding consonant in various ways. Thus, *aipta*, it given; *aita*, he gave; *aitika*, he went; *paipita*, he said. A *t*-suffix is, however, also used in the present or future tense; thus, *kikitaika*, I am doing; *aitika*, I will go. Compare Kôkimi.

The personal termination is usually *a*, but we also find other terminations. Thus, *aita*, it was; *aitara*, he was, she was; *aita*, it was; *aitira*, they were, etc. The forms ending in *r* are properly plural forms. *aita*, he said, is probably wrong.

The negative verb is formed by adding *o* to the root. Thus, *ait-o-a*, he went not; *ait-o-aita*, he gave not; *aitipa o-aita*, I broke not; *ait-o-aita*, thou gavest not. Compare Kôkimi.

The root *aiwa* is used as an imperative; thus, *ai*, give; *ai*, put. *Aipikita* is translated as "let us see." Negative imperatives are *aitipara*, he should not put; *paipipikara*, do not quarrel.

The suffix of the infinitive is *a* or *i*; thus, *aitipa*, in order to feed; *aitipa-aiti*, saying-to; *aititi* and *kaiti*, to do. Compare Kôkimi.

The conjunctive participles end in *ta*, *wa*; thus, *jamaita*, having collected; *aita*, having gone; *aitawa*, eating. Other participles are *karaita*, having called; *aitawa* and *aitawa*, riding; *aita*, eating; *aita*, playing; *aita*, taking. *Kaita* is *kaita* *aita*, I have done, and similar forms are apparently nouns of agency. Thus, *paip kaita* *aita*, I am one who did sin.

For further details the student is referred to the specimens which follow.

[No. 78.]

DRAVIDIAN FAMILY.

NAIKI DIALECT.

(DISTRICT CHENNAI.)

SPECIMEN II.

A. POPULAR TALK.

Oto	manakikan	hotta	lakkil	piakkir	akkir,	oko	piak	ajak	oko
Owe	man-ko	too	small	children	were,	one	boy	and	one
girl.	Pero	anna	chhalla	piak	chakkir	akkir,	peri	stretting	akkir.
girl.	Boy	he	appearance	very	good	was,	girl	common	was.
Oto	poi	at	irojir	pirakir	hemi-makin	akkir	akkir,	peri	
Owe	day	there	was	children	glass-ear	playing	were,	boy	
pirin	yantik	'ari,	il	hemi-lakal	am	ilakkil,	chakkir	am	
girl-to	said,	'moll,	this	glass-in	we	will-see,	handsome	was	
chiriyin.	Poin	il	hemi	akkir.	hemi	am/llan	il,		
appears.	Girl-to	that	had	is.	For-her	it-appeared	that,		
'am	il	hemi	hemi-makin	hemi.	Mang	il	hemi	hemi	akkir
'is	this	we	to-leave	said.	Then	she	father	was	having-gone
ilakk	garkin	ilakkir,	akkir,	'il,	hemi-lakal	chhalla	akkir		
brother-of	complaint	said,	says,	'father,	glass-in	figure	was		
amakkir	piriyant	il	hemi	hemi	Oto-lakal	manakik	ilakk		
refugee	infant	this	was	work.	That-in	was	was		
'akkir.	Illo	brother	piak	akkir	akkir	akkir	akkir.		
should-not-go!	The-father	both	both-to	both	both	both	both		
Am	akkir,	'pirakir,	im	hemi-makin.	hemi	im	irojir	akkir	
He	said,	'children,	you	quarrel-not.	Never	you	both	daily	
hemi-lakal	il.								
place-in	both.								
Piri.—	Bi,	hemi	garkir	piak	akkir	hemi	akkir.	Am	
Daughter.—	Father,	hemi	was	akkir	akkir	akkir	akkir	akkir.	He
yantik,	'akk	piak	akkir?						
said,	'how-much	akkir	shall-give?						
Illo.—	Poi,	anna	akkir	il,	'hemi	il-akkir	piak	akkir.	
Father.—	Girl,	hemi-to	akkir	akkir,	'to-day	one-see	akkir	akkir,	
akkir	yantik	akkir	akkir	akkir.					
to-morrow	both	was	both	both					

Pen.—	Bā,	gavadyāh	pāl	yadijān	brāhṇā ?				
<i>Daughter.—Father,</i>		<i>milkman</i>	<i>milk</i>	<i>whence</i>	<i>brought ?</i>				
Fā.—	Tān	khivāh	āl	ka	amā	apī	khavāh	soit,	āh
<i>Father.—Thou-to</i>	<i>have</i>	<i>not</i>	<i>that</i>	<i>his</i>	<i>have</i>	<i>ever</i>	<i>not,</i>	<i>buffalo</i>	
<i>milk.</i>	<i>and</i>	<i>pāl</i>	<i>pasture</i>	<i>own</i>	<i>herds.</i>				
<i>are.</i>	<i>Their</i>	<i>milk</i>	<i>drawing</i>	<i>he</i>	<i>brought.</i>				
Pān.—	Bā,	khavāh	yavā	pāl	diyān,	ajak	ā		
<i>Daughter.—Father,</i>	<i>own</i>	<i>have-milk</i>	<i>milk</i>	<i>given,</i>	<i>and</i>	<i>buffalo</i>			
<i>yavā</i>	<i>pāl</i>	<i>diyān ?</i>							
<i>have-milk</i>	<i>milk</i>	<i>given ?</i>							
Bā.—	Oh	āh	khavāh	yavāj	yavāj	āh	pāl	diyān.	
<i>Father.—One</i>	<i>own</i>	<i>not</i>	<i>have</i>	<i>have</i>	<i>not</i>	<i>milk</i>	<i>given,</i>		
ajak	ā	āl	āl	diyān.					
<i>and</i>	<i>buffalo</i>	<i>four</i>	<i>four</i>	<i>given.</i>					

FREE TRANSLATION OF THE FOREGOING.

A certain man had two small children, a son and a daughter. The son was very good looking, the daughter was not more beautiful than usual. One day they were both playing near a looking-glass, and the boy said, 'well, let us see in the glass which of us looks best.' The girl disapproved of this thinking that he only said so in order to disgrace her. She then went to her father and complained of her brother. He said, 'to feel satisfaction from looking into the glass is the business of women. Men should not give their mind to it.' The father rebuked them both, commented with them, and said, 'do not quarrel, my children. Henceforth you should both daily look in the glass.'

The daughter said, 'Soni, the milkman, has brought milk. He asks how much he shall give us ?'

The father answered, 'my daughter, tell him that one cow will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, whence does the milkman bring the milk ?'

Said the father, 'don't you know, he has cows and she-buffaloes in his house, and he milks them ?'

The daughter asked, 'father, how much milk does a cow give, and how much a buffalo ?'

Said the father, 'each cow gives two seer, and each buffalo four.'

In the Tamil country, the Telugu language is known as *Pudugu*, the northern language, from *vadu*, north. *Pudugu* is apparently derived from *vadu* in exactly the same way as *Telugu* from *telu*. From *Vadugu* is derived the name *Wanaga* in old German books, and *Badagus* which was used by the early Portuguese and in the letters of St. Francis Xavier.

The Telugu country is bounded towards the east by the Bay of Bengal from about

Area within which spoken.

Barya in the Ganjam District in the north to near Madras in the south. From Barya the frontier line goes westwards through Ganjam to the Eastern Ghats, and then south-westwards, across the *Sabari* on the border of the Bundam and Bijji Talukhs in the Bazar State, and thence runs along the range of the Pale Hills to the Indravati. It follows that river to its confluence with the Godavari, and then runs through Chanda, cutting off the southern part of that district, and farther eastwards, including the southern border of the district of Warr. It then turns southwards to the Godavari, at its confluence with the Manjira, and thence farther south, towards Eluru, where Telugu meets with Kanarese. The frontier line between the two forms of speech then runs almost due south through the dominions of the Nizam. The Telugu country further occupies the north-eastern edge of Bellary, the greater, eastern, part of Anantapur, and the eastern corner of Mysore. Through North Arcot and Chingleput the border line thence runs back to the sea.

Telugu is bordered on the north by Oriz and the Haffi District, Ghodil and Mangal, on the west by Marichil and Kanarese, and on the south by Tamil.

Telugu is not a uniform language over the whole territory where it is spoken as a

Dialects.

variety. The dialect spoken in the Northern Circars is usually considered as the parent form of the language. We have not sufficient materials for sketching out the dialectic varieties existing in the various localities. Most of them do not fall within the scope of this Survey. The dialects known from Northern India do not differ much from the Standard form of the language. In Chanda, for instance, the local Telugu is known under several denominations such as *Kamjia*, *Silawati*, and *Chilari*. In reality, however, the difference in phonology and inflexional system is so unimportant that these local forms scarcely deserve the name of a dialect.

Caste dialects of Telugu are also spoken in the Kanarese country and in Bombay. Three such dialects have been retained for the use of this survey, *Bhadril* and *Bhauri* from Telugana, and *Kandil* from Bombay Vera and Island. A sister dialect is the so-called *Vajari*, spoken by a vagrant tribe in the Bombay Presidency, Berar and other districts. None of them, however, differs much from the ordinary form of the language.

On the other hand, the difference between the conversational language and the literary form is considerable. This point will be mentioned in connection with Telugu literature in what follows.

The greatest part of the speakers of Telugu live outside the territory included in the operations of the Linguistic Survey. It is only from the Central Provinces and the Berar that estimates of the number of speakers have been made for the purposes of this survey. For the other districts the figures given below have been taken from the reports of the Census of 1891 and 1901.

Number of speakers.

The number of speakers of Telugu in those districts in which it is the home language may be estimated as follows:—

						Census of 1901.	Census of 1905.
Canada Proper	"	"	"	"	"	10,007	79,007
Quebec	"	"	"	"	"	10,000	71,700
British	"	"	"	"	"	10,007	8,100
						10,007	71,007
British West	"	"	"	"	"	10,100	10,000
British Possessions	"	"	"	"	"	11,000	10,000
Canada	"	"	"	"	"	4,000	5,000
Port	"	"	"	"	"	4,007	4,100
Colon Territory States	"	"	"	"	"	3,000	3,700
						11,000	10,000
British Possessions	"	"	"	"	"	10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port	"	"	"	"	"	10,007	10,007
Colon Territory States	"	"	"	"	"	10,000	10,000
						10,007,000	10,007,000
Quebec	"	"	"	"	"	10,007	10,007
British	"	"	"	"	"	10,000	10,000
British Possessions	"	"	"	"	"	10,007	10,007
Canada	"	"	"	"	"	10,000	10,000
Port							

Telugu is also, to some extent, spoken outside the districts where it is a vernacular. The details are as follows :—

[illegible]

	Brought forward					Quoted 1981	Quoted 1982
						14,400	15,000
Beeding Peninsula	•	•	•	•	•	93,500	100,000
Burnish	•	•	•	•	•	—	10,000
Central Peninsula	•	•	•	•	•	11,000	10,000
Coop	•	•	•	•	•	1,700	0,700
Eastern Peninsula	•	•	•	•	•	1,000,000	1,700,000
Malina	•	•	•	•	•	100,000	100,000
Quintadecima	•	•	•	•	•	440,000	400,000
Wagish	•	•	•	•	•	4,000	4,000
South Beach	•	•	•	•	•	207,000	200,000
Tarjion	•	•	•	•	•	80,000	84,000
Trinidadopolis	•	•	•	•	•	110,000	100,000
Melara	•	•	•	•	•	507,000	504,000
Townsville	•	•	•	•	•	200,000	200,000
Melara	•	•	•	•	•	10,000	10,000
South Ocean	•	•	•	•	•	10,000	11,000
Pedroville	•	•	•	•	•	10,000	10,000
Duchie	•	•	•	•	•	10,000	10,000
Townsville	•	•	•	•	•	0,000	0,000
North-West Frontier	•	•	•	•	•	—	000
Farish	•	•	•	•	•	—	0
United Frontiers	•	•	•	•	•	—	000
Beeding	•	•	•	•	•	—	000
Central India	•	•	•	•	•	—	000
Belgium	•	•	•	•	•	—	0
Total						1,790,000	2,000,000

The figures returned for the smaller sub-dialects are as follows.—

[illegible]

By adding all these figures we arrive at the following grand total for Tolaga and its district:—

						Source of 1981	Source of 1982
Telaga system at home						15,000,000	30,000,000
" " abroad						1,000,000	10,000,000
" " abroad						40000	4,000,000
Total						16,400,000	44,000,000

The greater part of Tokugawa literature consists of poetry and is written in a dialect which differs widely from the colloquial form of the language.

According to tradition the first Telugu author was Kavya, who lived at the court of Andharaja. During the reign of that king Sanskrit is said to have been introduced into the Telugu country, and Kavya is supposed to have dealt with Telugu grammar after the methods of Sanskrit philologists. His work is now lost, and the earliest extant

John Fryer, who published *A New Account of East India and Persia, in 8 Letters; being 9 years' Travels. Begun 1671. And finished 1674.* London, 1690, states on p. 33, that 'their language they call generally Gento . . . the peculiar Name of their speech is Telugu.'

The Gento language is further mentioned in Madras records from 1693 and 1719. See Yule's *Holcon-Johns* under Gento.

The 'Telugu' language is alluded to by Hadrianus Relandus, *De lingua insularum quarundam orientaliarum*, printed in his *Dissertationes miscellaneae*. Trajecti ad Rhodan 1709.

Valentijn, *Out- en Inne Oost-Indien*, Amsterdam 1724-1726, tells us that 'Jerdik' or 'Teluguas' is the vernacular of Golconda.

Some old authors confused the Telugu spoken on the confines of Orissa with Oriyā, So Adeling in his *Atthridata oder allegorische Sprachkunde* . . . Vol. 1, Berlin 1806, p. 332. He states that the language is also called, Badaga, and, in Orissa, Orissak. He states that Anquetil Duperron declared the dialect to be closely related to Sanskrit while Sonnerat was unable to find any trace of that language. In other works, Anquetil Duperron meant Oriyā, and Sonnerat Telugu. Adeling further mentions the fact that grammars and vocabularies of the language are found in the collections of manuscripts in the National Library in Paris. The old French vocabulary '*de la langue Telugu, ditte vulgairement in Badaga*,' mentioned above, is probably one of those manuscripts.

The Danish missionary Benjamin Schuler was the first European who made a thorough study of the language. Adeling mentions a '*Warupian*' Grammar written in the year 1738, which was probably written by him. He translated the Bible into Telugu, published a *Catechismus telugicus minor*, Halle, 1746; *Colloquium religiosum, telupicu*, Halle, 1747; *Terapicum Explicatio Doctrinae Christianae secundum Ordinem quatuor Capitulum Catechismi majoris or Lingua Tamilica in Telupicam versa*, Halle 1747, and so forth. He also gave an account of the alphabet in his *Conjecturae litterariae Telupicæ, vulgo Borepice, secundum observationes et notitiam et consuetudinem, quas frequentissimè in usu antiq. studii asiaticis, quas in sacro codice non occurrunt, nec non secundum multiformem varietatem hinc ordine alphabetice propriè characteribus ab antiquis distinctè apponunt; necnō linguæ ipse in India orientali, nempe Hadramita, et in omnibus regionibus ubi vernacula est, auditur*. Halle, 1747.

The language is again mentioned by Father Nurbert in his *Mémoires Historiques, Linguæ (Arigum)*, 1748.

47 Telugu words, collected by Georg Sharpe are printed in the Appendix to Thomas Hyde's *Sanskritæ Dissertationes*. Oxoniæ 1797, and the beginning of the Loof's Prayer, taken from a manuscript by Fra Paolo da S. Bartolomeo, has been printed by Adeling in his *Atthridata*, Vol. IV., p. 76.

The Telugu language is also alluded to in several books of Travels, e.g. by Anquetil Duperron (1771), Sonnerat (1781), Kennell (1793), Percin (1807) and others.

A Telugu grammar was printed at Madras in 1803, and a new translation of the New Testament was issued from the press of the Serampore mission 1818, followed by a

revision of the *Fontenestuck*, Serampore 1861. Theirs works carry us down to modern times.

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BROWN, WILLIAM,—*A Grammar of the Dravid Language as it is understood and spoken by the Dravid people residing north and north-westward of Madras.* Madras, 1817.

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The sign *v*, called *rasana*, is pronounced as an *a* before gutturals, as *i* before palatals, as *e* before dentals, and as *u* before cerebrals. In all other cases it has the sound of an *a*.

The letter *ṛ* or *ṛ̣*, called *ardhamasara*, *ardhamasarama*, or *ardhamasarama*, is only used in the grammatical dialect. Theoretically it denotes the nasal pronunciation of the preceding vowel, but practically it is silent.

The characters for the numerals are as follows :—

౦	౧	౨	౩	౪	౫	౬	౭	౮	౯
౧	౨	౩	౪	౫	౬	౭	౮	౯	౧౦

The above alphabet expresses the various sounds of the language with so great precision that it is not necessary to say much about Telugu pronunciation.

The short final vowel in words such as *garvama*, a horse, has only about half the length of an ordinary short vowel, and is often dropped altogether; thus, *garvama*, a horse. The same is the case with short unaccented vowels in other positions. Often also their quality is indefinite so that the same word may be written in more than one way. Thus, *garvama* and *garvama*, therefore; *bīrāḍi* and *bīrāḍi*, custody, &c.

All long vowels have a slightly drawling pronunciation which is not used in English.

The palatals are pronounced as in Marathi, that is to say, they retain the pronunciation as real palatals before *i*, *ī*, *e*, *ē*, *ai*, and *y*. In other cases *ai* is pronounced as *ia* and *y* as *ya*.

A similar interchange is often found between the dental and palatal *s* sounds, *s* being very commonly substituted for *ś* in the same positions as those in which the palatals retain their palatal pronunciation.

Telugu does not properly fall within the scope of the *Linguistic Survey*. It is not, therefore, possible to go further into detail with regard to pronunciation and grammar. It is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the specimens. For further information the student is referred to the works mentioned under *Authorities* above.

The version of the Parable of the Prodigal Son which will be found on pp. 290 and 2, below as a specimen of ordinary Telugu has been taken from the Telugu version of the Gospel published by the Bangalore Auxiliary Bible Society, 1889.

[No. 75.]

DRavidian FAMILY.

TELUGU.

TRANSLITERATION AND TRANSLATION.

Tolu manushya-niki pilidaru kandan-la vachchal. Thidiki chidamavidi, "i
A man-to two sons were. Then-among the-younger, 'O
brother! thou-to me-to vachchal pida yinani-nai tappi-ti chappu-appudu.
father property-to me-to sending share pida-as the-father-to said-said
ayana vadi-ti tana nani-ni puchhi potuna. Kandi dimaral-nina
to thou-to his-son property having-divided put. After days-long-became
taruvila i chidam kanderadu samastana-nna karyakani. Eka chidam-un-ka
after that younger son all-together having-gathered for country-to
prasthanai velli tana thilai daryapitman-valla pida-chidam. Ad-nai
having-gathered having-gone to property had-behaviour-by wife-made. That-all
vayana-chidam taruvila i chidam-nai pida kavu haligla-andara
expending-having-made after that country-to money families having-arrived-became
stada yithandi pida-alanna. Appudu stada velli i dila-thar-la-i
to staid to-suffer-began. Then to having-gone that country-dwellers-among
vaka-niki kladhi-y-andara. Adu pancha-ra mupala-ku tana polam-la-i-ti
came having-intended-nna. He pigs feeding-for his fida-in-to
stadi panpara. Adu pancha thil potu-ti tana kadapa chapa-kanta-ku his-
him and. He some eating food-with his belly filling-to said-
potuna, ghal yavudu-nna stadi-ti pidi-nai yiva-Eda. Ayila budhi vachchi stada,
fool, but say-out him-to ayilala gant-adi. Tal nana having-come to,
'ni tappi-y-ada yanti-manu kuli-chada-ku roko-la all-vithana-ay-
'my father-nar how-many-persons around-to breads very-plentiful-having-become-
manu, ayila rana thil-valla nallidhi pil-nanna. Nana bhi ni
are, but I hunger-with being-ruined potuna. I having-arrived my
tappi-y-adi-ti velli, "i brother, nana chidam-un-ka viridhamayana nana ni
father-nara-to having-gone, "O father, I have-to against-and thy
padam-nna pappu chadi-y-nanna. Yikavitha ni hamirad-nani aipistam-
before-and am having-dare-am. Hanyorth thy son-to to-be
kanta-ku yagudana kina; nana ni kalingidha-to vakan-vale, chaduna"-ni
called worthy-man am-ai; me thy around-among one-of-thi, make"-ni
ayana-to chappadu"-ni am-kad thil tana tappi-y-adi-ti vanna.
him-to I-shall-say"-ni having-considered having-asked his father-nara-to and.
Ayila stada yitha dimayaga vana-appudu stadi tappi stadi tappi hanthidhi
But to put for doing-at-time his father him having-nam having-given

* kurodoshu, shu yai-oppo-shi-aru mi-to-kochi yundaru; ni-r-aru-aru
 'son, then always one-with- together art; my-elf-ritego-aru
 ni-r-ai-aru-shi. Hanao mi-kirami yaji madohite-ru yuki-aru;
 flower-being-become-are. He's mirror-being-become to-be-foggy to-be-clear;
 yodoku-aru, ni kama-ji-aru yitaku jani-poyi shiru hoshikaru;
 why-if-you-are, the younger-brother-being like-man having-child again find;
 tappi-poyi dohoku'ani shu-to choppo-aru.
 having-brother-like mayfound-as him-to be-would-again.

KŌMŦĀU DIALECT.

The bulk of the Telugu-speaking population of Chanda is reported to use the standard form of the language. It has already been mentioned that several other dialects have been reported to exist, such as Sālvārit, the dialect of the western KōmŦia, the language of the KōmŦa or sheepkeepers, Kāpīrārit, assigned to a certain class of agriculturists, Gōlari spoken by the nomadic Gōlari or Gōlāra, a dialect called Manthari, and so forth.

Of these only Sālvārit, KōmŦia, and Gōlari have been returned for the purposes of the Linguistic Survey. The varied figures are as follows :—

KōmŦia	3,627
Sālvārit	1,640
Gōlari	18
Total	5,285

At the last Census of 1901, 22 speakers of Gōlari were returned from Chanda, and it is stated that the dialect spoken by other states such as KōmŦia, Sālvārit, etc., is identical. KōmŦia was returned as a Telugu dialect from Assam. The number of speakers was 12. If we add 68 speakers of KōmŦi returned from the Bombay Presidency we arrive at a total of 67. It is, however, not certain that these individuals speak a form of Telugu. The so-called Gōlari, KōmŦia, etc., of other districts is apparently a Kanarese dialect. Compare pp. 336 and 2. above.

No specimens have been received in the so-called Sālvārit, and there is no reason to suppose that the Sālvārits of Chanda speak a Telugu dialect different from that current among their neighbours.

The so-called KōmŦia and Gōlari of Chanda are, according to specimens forwarded from the district, identical and do not differ from the ordinary Standard Telugu.

Forms such as *amāṣa* instead of *amāṣa*, *ho sūṣi* ; *ṣṣṣṣ* instead of *ṣṣṣṣ*, *ṣṣṣṣ* ; *ṣṣṣṣ* instead of *ṣṣṣṣ*, *ṣṣṣṣ* ; *ṣṣṣṣ* instead of *ṣṣṣṣ*, *ṣṣṣṣ* ; are probably used everywhere in the Telugu territory, and they cannot be urged as reasons for separating these forms of speech as real dialects of Telugu.

The numbers of speakers of all these so-called dialects can therefore safely be included in the total given for Standard Telugu above.

It is, accordingly, of no interest to give particulars about the Telugu spoken by the various classes mentioned above. It will be quite sufficient to print the beginning of a version of the Parable of the Prodigal Son professing to be written in KōmŦia, in order to show that we have here simply to do with ordinary Telugu.

[No. 80.]

DRAVIDIAN FAMILY.

TELUGU.

SO-CALLED KOMPUL DIAMANT.

(DISTRICT ORISSA.)

Oka masiki-ki yikiaru pillagipala vupuri. Vupuri chinavadi
 Oka man-to tar nam unu. *Then among the-gangster*
land-to say, 'father, what property-of me-to become-said that give.'
 Venaka vija pillani-ki chinama patiki ikinda. Venaka tani tavatla-ka
 Then he the-to-its property dividing gave. Then some dogmen
 chinu-pilla-ka nala manu chani-pati dila dila-ka-pa pila-ka, yitla
 the-gangster-you all property having-collected for country-to meet, and
 akundi arigama-to nuchi tana manpala yadu-gottina. Tavaru vija
 there inconsiderately behaving his property united. Afterwards he
 niki vopana-ka i chinu-ka dila karu badi naku, vici-ki kashinam
 all equal-after that country-to heavy families arose because, him-to dila-
 badi; appudu vija chinu-ka niki nuchi daga-pa pila vana-ka
 fell; then he the-country-to one man near having-gone stayed
 Vija tana vici pandu-ka kiki-komka tana chitadi-ki telila. Appudu pandu-ka
 He-also then him pipe leading-for his father-in-to and. Then pipe
 tiki-di pira-ka vija tana pira naga-ka-va and vici-ki ani-pitkadu, yitla
 after look-with he his belly to-fill-said as him-to it-appeared, and
 yavara vici-ki yira-tala. Tavaru vija telu-niki-ki vaduhi naku, "na
 anybody him-to gone-not. Afterwards he man-on-to having-come said, 'my
 father yitla yavara naku-ka-va pandu-ka-va naku vandi, yitla naku
 father's house-in how-many women-to richly feed is, and I
 kiki-to ipadu. Naku kiki na father-dile-ka poyita vici-ka naku,
 having-with die. I having-arise my father's-side-to will-go him-to will-see,
 " O father, I God apaid that-before me did; come from
 na badi-ka-va antadaku naku yagani kaku. Ni naku naku-vici-va
 thy me to-see I worthy am-not. Thy one woman-like
 tana vana."
 na " hi-ka."

tapđi-ki chappi, 'ayyi, ni managga, etan chad-di pham
 the-father-to said, 'father, this before I the-Lord-of us
 chhāik, Gachchān-ki ipadā ni kākā sampān-kun-i-maka nān
 did. Therefore now poor we to-suit-ways me-to
 āgga nānā, Marāh tapđi nakhā-phān-ka chappi ki, 'māhā
 ānān comes. Then the-father the-servants-to and that, 'poor
 kappān tapđi nān tpa-ki kōagi-pyapđi. Iđi chhāi-ki nāgām pōpōgi,
 ānān ānā and him-to put-on. His hand-to a-ring put,
 nān kākā-ka pīvānā kōn-kun-i-maka tyapđi, nān mānān tūi
 and foot-to shoes to-put-on give, and we kōnān-ān
 chhāi ānānān chhānān, kāmānā i nā kōkōn nakhā
 kōnān-drink joy will-visit. Because this my son kōnān-ān
 pōpōgi tpa ipadā nāi nakhānā; tpa kōi-gōndā, pūi ipadā
 want, he to-day alive come; he foot-want, but to-day
 nān dōkōnā, ' Marāh nān nā ānānān chappā-tāgi,
 me-to want.' Then they want joy kōnān-ān.

DĀBARĪ DIALECT.

The Dābaras are wandering beggars in Delguam. Some of them speak Kankana and others Telugu. No accurate estimates of the number of speakers are available. Specimens have only been forwarded of the speech of the Telugu Dābaras, and a version of the Parable of the Prodigal Son will be found printed below.

It will be seen that the dialect of the Telugu Dābaras has very few peculiarities of its own. The pronunciation is sometimes different. Thus, the plural suffix *-ra* becomes *ja* or *la*. Compare *oñja oñja'sa*, you are; *oñja, who?* etc.

The palatal *ch* is represented by *g*, *ch*, *ś*, and *t*; *śim, gəśiri*, service; *naśiśa*, having come; *śiśi*, having done; *laśiśa*, I did.

Other phonetical changes are identical with those occurring in other dialects. Thus we find *s* instead of *ś*; *a* instead of *ā*, as in the Kāmāthī dialect of Bombay; compare *oñja'sa*, two; *āi, in*; *paśiśa*, I go. *ś* and *a* are interchanged in *śiśa*, Standard *śiśa*, among, etc.

The inflection of nouns and verbs is mainly regular. Note, however, exceptions such as *Naipisāśiśa*, having caused to eat, having feasted, etc.

It is not necessary to go further into detail. The close agreement of the dialect with ordinary Telugu will appear from the specimen which follows.

[No. 82.]

DRavidian Family.

TELUgu.

THAKU THAKU.

(Distant Begging.)

Ukkāpukūlā mādāka idāta māga-pāṅgaṁ uṇḍi. Viṭ-nāna chināḍ pāṅgaṁ
A-certain man-to has one son. Then among youngest son
 tana taṇḍriko aṁ, 'taṇḍri, nā baḍāka-nāna nāla vachāyāṁ pāṁ nāla i.'
his father-to said, 'father, your property-in me-to that-may-come share me-to give'
 Taṇḍri vī-nāna tana baḍāka pāṭāḍi-āḍāḍa. Chināḍ pāṅgaṁ tana pāṁ thāḍi
Father then among his property divided. Youngest son his share taking
 dānāra nāḍa poyi, dāḍi-nāḍi āra-nāḍa, māḍi-nāḍa vāḍa āṁ
for country-to having-gone, many-days become-not, sometime he not
 kharjā dāḍi tana baḍāka-nāḍi pāḍa-āṁ. Viṭu iḍa dāḍa māḍi
expenditure having-made his property-all wasted. He so having-done after

i dāṁ-nāḍa pādā karāṁ pāḍi vāḍi pyāḍarāṁ vachā. Vāḍa i
that country-to mighty family falling him-to poverty came. He that
 dāṁ-nāḍa āḍa māḍi pāḍi pāḍi jōṭ. I māḍi vāḍi pāḍi māḍi pāḍi tana
country-in one man near service stood. This man his son as-food his
 chāḍā. āḍa. Iḍa dāḍi-pāḍi kārāṁ pāḍi pāḍi pāḍi pāḍi
field-to sent. There being-hungry poor-becoming mine eaten each one
 āḍa kārāṁ nāḍi pāḍi. Iḍa vāḍi pāḍi-āḍi dāḍi chāḍi-āḍi.
Having-eaten stomach was-filling. But him-to empty-from anything was-not-found.

Iḍa māḍi vāḍi pāḍi; tana māḍi pāḍi pāḍi pāḍi pāḍi pāḍi
So a few days passed; his former condition memory-becoming he his
 māḍi-nāḍa aṁ, 'nā taṇḍri pāḍi māḍi pāḍi pāḍi pāḍi pāḍi
mind-to said, 'my father near remaining account-to stomach filling
 āḍi pāḍi. Iḍa pāḍi pāḍi. Iḍa pāḍi pāḍi pāḍi pāḍi pāḍi
as-as-is-account-as-much food as-found. But here as-for-much being-hungry (Fido,

Nā dāḍi nā taṇḍri-pāḍi poyi aṁ, "taṇḍri, nā dāḍi-nāḍi kārāṁ māḍi
I along my father-near going say-say, 'father, I God-of his father-of
 kārāṁ kārāṁ. Nāḍi nā pāḍi-pāḍi māḍi pāḍi pāḍi pāḍi pāḍi
his have-got-they-to-say, I your son-as is-to-called am-not-ji.

Nāḍi āḍa dāḍi-pāḍi tana nā pāḍi pāḍi." Vāḍa vāḍi dāḍi tana
He one account like your near keep." He then rising his
 taṇḍri-pāḍi vachāyāṁ māḍi dāḍi-nāḍi vāḍi vāḍi vachāyāṁ pāḍi
father-near while-saying father distance-from him being especially producing
 vāḍi-poyi pāḍi pāḍi. āḍa pāḍi pāḍi taṇḍri aṁ, 'taṇḍri, nā
running-going embracing hand. Then son father-to said, 'father, I

BERAČI DIALECT.

The Berači are an aboriginal tribe in Belgium. They are found scattered all over the district. Puchlapar, about twenty miles north of Belgium, is said to have been a capital of the Berači, and they are the principal inhabitants of several villages in the neighbourhood. They are notorious thieves, but nevertheless honest guardians of public property, and are employed as village watchmen, husbandmen and labourers. Compare *Gazetteer of the Bombay Presidency*, Vol. xvi, Bombay, 1884, pp. 133 and ff.

Local estimates give 1,200 as the number of Berači speaking a separate dialect. At the Census of 1881, Berači was classed as a dialect of Kanarese. A glance at the specimens shows, however, that it is in reality a form of Telugu. Kanarese forms are occasionally used. Thus we find *paṭaṭe-ṭiṭe*, he having divided gave; *ṭiṭṭap-ṭeṭe*, he was not found, etc., in the first specimen. In most details, however, and in its general character the dialect is ordinary Telugu.

Short final words are commonly dropped; thus, *oṭṭa*, Standard *oṭṭiṭa*, I shall come; *ṭiṭe*, Standard *oṭṭiṭa*, I may come; *oṭṭiṭe*, Standard *oṭṭiṭaṭe*, it may come.

The last mentioned form shows that an *ṭ* sometimes corresponds to Standard *oṭ*. In *ṭiṭe*, having done, Standard *oṭṭiṭe*, *oṭ* is replaced by *ṭ*.

With regard to the inflexion of nouns and pronouns we may note the accusative ending in *ṭ*; thus, *oṭṭe*, me; *oṭṭe*, thee; *oṭṭe*, him; *oṭṭe*, it. 'I' is *oṭṭe* and 'we' *oṭṭe*. Compare Kanarese *oṭṭe*, Tamil *oṭṭe*, I; Kanarese *oṭṭe*, Tamil *oṭṭe*, we.

Ṭeṭe, to be, corresponds to Standard *oṭṭe*. Its present tense is formed as follows:—

Reg.		Pro.
1. <i>oṭṭeṭe</i> .		1. <i>oṭṭeṭe</i> .
2. <i>oṭṭeṭe</i> .		2. <i>oṭṭeṭe</i> .
3. m. <i>oṭṭeṭe</i> .		3. <i>oṭṭeṭe</i> .
3. f. and n. <i>oṭṭeṭe</i> .		

Other verbal forms will be easily recognized. Note the subjunctive ending in *ṭe*; thus, *oṭṭeṭe*, if we go, etc. Compare the Gōṭṭi of Hindi.

Two specimens have been received from Belgium. The first is a version of the Fable of the Prodigal Son, the second a conversation between two boys. Both are printed in Roman characters.

[No. 83.]

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN I.

EXAMPLE DICTIONARY.

(DRAVIDIAN DIALECTS.)

Chakalakanki giridhank nira pall hiji vaji. Vandi-nā ayya lojaku
A-certain gentleman-is two male children were. Of-them small are
 ten nāko ayya, 'ayya, nā jidagi-nā, nāki vāna pall tyi,'
he father-is said, 'father, your preparation made falling down give.'
 ayya-ayya. Ayyi vandi-nā ten badaki paraki-dā. Śāpa iṇḍaku
as-said. Father them-among his property divided. Tomorrow are
 ten pall chiketi dā rājank: pāgi nā nāki ayyayā.
He there taking for country-to going many days was-will.
 Hāni-nā vāḍa dandakāḍi ten badaki-tai hi-j-kōḍi. Vāḍa hiji kōḍi
Remains he with-tarney has property-all waste-made. He is did
 palli ā dā-nā palli bāra palli vāḍa bāḍana vāḍi. Vāḍa
after that country-to hip former falling him-to poverty was. He
 ā dā-nā oḍa bāḍi chikēri nāḍi. I girā vāḍi
that country-of one-of near voice died. This gentleman has
 palli nāḍana ten dāḍa nāḍi. And nāḍanaḍi kōḍiḍi
and to-feed his field-to said. There with-tarney being-appeared
 palli nāḍiḍi pāgi vāḍa tū oḍi nāḍiḍi. Ayyā vāḍi
mine that-will-not had area eating belly was-filling. That mine
 yāḍi and dīḅḅāḅ. Hī kōḍi yāḍa pāgi ten nāḍi ayyā
anybody-from anything was-not found. So now there going his behind what-happened
 nāḍiḍi vāḍa ten nāḍa nā ayya, 'ayya-ayya bāḍi bāḍi chikēriḅḅi
remembering is his mind-is said, 'my-father near many arrears-to
 oḍi nāḍi nāḍanaḍi nāḍa dīḅḅāḅ. Ayyā tū vāḍi
belly filling was-to-appeared food is-found. That here after-ayya/
 nāḍi nāḍa nāḍa bāḍi nā nā ayya bāḍi pāgi, 'ayya, nā
being-hungry I-am. I getting-up up of-father near going, 'father, I
 dāḍaḍi pāḅa ayya ayya pāḅa bāḍiḅḅi. Nāḍa nā kōḍi
God-of is father-of is have-fid-to-ayya. I your are
 nāḍiḅḅi chikēri bāḍi. Nāḍi nā dīḅḅāḅ tū oḍi bāḍi pāḅa."
to-be-called worthy is-said. He our arrears as of-you near keep."
 Ayya nāḍi bāḍi ten ayya bāḍi vāḍiḅḅi, ayya vāḍi
Saying these getting-up his father near when-coming, father him
 dāḍiḅḅi vāḍi yāḍiḅḅi pāḅi-pāḅi pāḅiḅḅi nāḍiḅḅi. And
distance-from seeing late-coming running-going embracing him-gave. Then

kojak agyak aqə, 'ayyē, nina dīnə halli nī halli tapp-kilojəta.
am father-to said, 'father, I God-of near of you near fault-have-made.
 Nati nī kajak ana odu-odā. Dāko ayyi tū chikariko aqə.
He you am saying do-not-will.' There father he want-to said,
 'chaku pidiā tēi nā kajak poja, kajo-nā niganam yayyi,
'good dress bringing my son-to put-on, finger-to ring put.
 kila tappal poja, ilam tayan kō. Nāma tēi mōko-agālam.
foot-to shoe put, dinner readiness make. He eating merry-let-become.
 Tīl-aqəta I nā kajak aqəjə, mēvā jīm-agadā; kəpəkojəta,
W'ly-if-said this my am was-found, again after-let-become; he-let-been-found,
 kiki' Dīa nā oīra mōkōm aqī.
defound.' This hearing all merry become.

I yāma van pidi kajak tika aqə. Yāta gūta halli valikōd
This time he eldest am in-field was. He house near when-came
 viki pidi kōmādi kōvāyē. Vāja i chikari-nā dānt odari,
him-to my dancing hearing-came. He that account-amoong one calling,
 'il-ā agadā? dā aqīd. Dāko vāja aqə. 'nī kōmādi
'Nā-what become?' that asked. There he said, 'your brother
 aqə. Vāja chak-rā mōdi kōmādi mī-ayyi tām kōmādi.
is-came He softly having-reached an account-of your father from has-made,'
 nā kōpē. Dī aqī i pidi kajak āp-kāi mōko pī-ayyi.
so said. This hearing that eldest am being-angry is did-not-go.
 Dū-maj. vā-ayyi oīki vāi, 'mōko dā' nī vāiko kōmā
Therefore his-father out coming. 'is come,' as him-to meet
 kōpē. Dāko vāp tū nā aqə. 'nā tēi vāma tūki
extracted. That-to he his father-to said, 'I so-many years till
 nī chikari kōi yāpā nī nā mōk-agā. Iā nā
your service having-made my-time you word did-not-disobey. Because I
 nā gūta kōkōt tām kōmādi nāra aqə nā oī mōk vādi
my friends joining from is-made you now me-to one good was.
 kōk-agā kō. Agōta vāgā vāta pāp nī kōkō tōla
did-not-give is-it-not. But before company joining your property all
 mōkōdā i nī kōkō gūkō vāta kōkō nāra vā
that-let-disobey this you am have-to having-come an account you his
 kōkōd tām kōmā. Ayyi kōkō aqə. 'nāra pōp-kō
for fear scared-is-to-be-made.' Father me-to said, 'you people-also
 nā kōmādi vāra. Nā halli tōp-kō nī-kō. Kōkōd nī kōmādi,
my company are. Of me near being-all yours. Dead-man your brother,
 tōp jīm-agadā; kōpōkō pōkō, kiki' nā nā mōk
again brother; having been-mind your, defound, so am merry
 agōmā pōp aqī.
become proper is.'

[No. 84.]

DRAVIDIAN FAMILY.

TELUGU.

Bhagat DALLABO.

(PONTIAC RESIDENCY.)

SPECIMEN II.

A PLAY AT BAT AND BALL.

CHANDU KOLAB.
BALL BAT-PLAY.

Batig-and batigēd Gōvindamēk kōpāḍi. 'Gōvindā, nōra kōḍiḱa and
 Batig-andēd bat Gōvind-tō tōḱi. 'Gōvind, nōra kōyēd and
 ball-nōra chandū kōḱiḱa kōy kōpam batigēd pōḱam. Nōmā ḱa kōyēd pōḱam.
 pōḱam-tō ball bat-play bat-play many kōy kōpam. I that nōra-tō pō.

Nōra nōra kōḱi?

You come do-it-not!

Gōvind.—'Nōmā, nōra nōy-nōy kōḱam kōḱi. Dōra nōra kōḱi

Gōvind.—'You, bat nōy-mother do-not do-not. Her permission not-coming
 bat nōra? Aḱi kōḱam vāḱa kōḱi nōra nōy nōra. Aḱi
 kōḱi kōḱi-nōra? Nōra kōḱi-tō kōḱi-nōra nōra I nōy nōra. Nōra
 nōra pōḱam, "kōḱi kōḱi kōḱi pōḱam" nōy nōra nōra kōḱiḱi.
 and nōy-nōy, "kōḱi kōḱi kōḱi do-not-pō" nōy nōra nōra kōḱiḱi.

Batig.—'Mōy-nōy pōḱi nōy kōḱi; kōḱi pōḱi and kōḱi
 Batig.—'Your-mother nōra nōra nōra; do-not nōra-tō there play and

kōḱi vāḱi; nōra kōḱi pōḱi kōḱi; nōra nōra pōḱiḱi.
 kōḱi-tō nōy-nōra-nōra; nōra nōra kōḱi pōḱi; I there-only going-nōra;
 nōra, "pōḱiḱi nōra kōḱi" nōra nōra nōra kōḱiḱi nōra
 bat, "nōy-nōy nōra kōḱi" nōra pōḱi kōḱi-nōra nōra kōḱiḱi nōra
 kōḱiḱi nōra; nōra nōra nōra kōḱiḱi nōra nōra kōḱiḱi.
 do-not I-nōra; do-not nōra-nōra nōra kōḱi I for-nōra/ nōra.

Gōvind.—'Batig, nōra kōḱi kōḱi kōḱi? kōḱi kōḱi, nōy-nōra

Gōvind.—'Batig, pōḱi nōra kōḱi pōḱi? nōra kōḱi, nōy-nōra
 nōra nōra.

and will-coming!

Batig.—'Mōy-nōy and pōḱiḱi?

Batig.—'Your-mother where kōḱi-nōra?

Görind,—*'Mā shavv kōta wapanā chān kōn; dāt māhān pājyē!'*
Görind,—My son's daughter body-is good to-me; her to-inquire to-come.'

Rājg,—*'Hājagita id-ka lagg vāhī? māhā nāi gājagāh kharāchē,*

Rājg,—That-bring-if she-will now come? there four ghātās siting,

dārpānā vān; dā-nāi nāvā kharāchē, mīnā pōhā. I pōd
that-as may-come; therefore you sit, I go. This of/time

hī dā chānā āgāhī.'

play very interesting is.'

FREE TRANSLATION OF THE FOREGOING.

A boy named Rājg says to Görind,—*'Görind, many boys have gone to play at bat and ball on the sandy plain on the powder bank of the river. I too am going thither. You also do the same. Do you?'*

Görind,—*'Yes, but my mother is not at home. How shall I come without her leave? On her returning home, I shall ask her permission and go. While going out my mother has warned me not to leave home and go out elsewhere.'*

Rājg,—*'Who knows when your mother returns? By that time, the play may be at its height. The sooner we go, the better. I was to go long ago, but as you asked me the other day to call upon you while going, I am here to take you with me. If you have no wish for it, I will go by myself.'*

Görind,—*'Rājg, is it proper on your part to do so? Wait a bit; my mother will come presently.'*

Rājg,—*'Where is your mother gone?'*

Görind,—*'My son's daughter is ill; so she is gone to inquire after her health.'*

Rājg,—*'Well then, she is not likely to return now. She will sit there for four ghātās and then return. Therefore, you sit and I leave. To-day's play is very interesting.'*

VADART.

Vadart is the dialect of a wandering tribe of quarry men in the Bombay Presidency, the Berar and other districts. The number of speakers has been estimated as follows for the purpose of this survey :—

Thana	100
Alambdagar	100
Thana	400
Sholapur	4,000
Betwa	1,000
State Bank	500
Belgaum	4,000
Kolhapur	500
Southern Marathi Agency	1,000
Bijapur	11,000
<hr/>	
Total, Bombay Presidency	21,000
<hr/>	
Karnata	500
Alota	500
Baldara	100
<hr/>	
Total, Berar	1,100
<hr/>	
GRAND TOTAL	22,100
<hr/>	

At the last Census of 1901 no speakers were returned from Berar. The figures from other districts were as follows :—

Bombay Presidency	3,700
Thana	50
Alambdagar	500
Elambdagar	50
Bank	50
Thana	774
Betwa	400
Sholapur	500
Belgaum	500
Bijapur	40
Bharwad	40
Karnata	40
Kolaba	10
Alambdagar	77
Thana	0
State Agency	50
Hyderabad	500
Madras	100
<hr/>	
Total	3,000
<hr/>	

The greatest numbers of speakers have been reported from Bijapur, Belgaum and Sholapur. The specimens received from these districts represent a form of speech which is essentially the same everywhere and only differs in unimportant details. The materials printed below will show that the dialect is simply vulgar Telugu, and it will be sufficient to draw attention to some details.

As *i* is often substituted for *s* in postpositions such as *is* or *is*, in ; *is*, with. Instead of *is* we also find *ipé*, and *s* and *pé* are also often interchangeable. Thus, *weyáse* and *weyápe*, I am.

š usually becomes *t* in *šes*, I ; *šes*, we.

k and *g* are often interchanged after vowels and nasal sounds. Thus, *šes* and *šes*, one ; *šes* and *šes*, and.

č is usually pronounced as *s* ; thus, *šes* and *šes*, having *šes*. Compare *Džes*.

Note also forms such as *t* instead of *šes*, *šes* ; *šes* and *šes* (instead of *šes*, then ; *šes*, *šes*, and *šes*, two ; *šes* and *šes*, seven ; *šes* instead of *šes*, *šes*, and so on.

The inflection of nouns and pronouns is regular. The dative is, however, sometimes used instead of the accusative. Note also the common oblique suffix *šes*. Compare *Kamšes*. Forms such as *šes*, I ; *šes*, we ; *šes* and *šes*, then, have already been mentioned.

The various forms of verbs are formed as in ordinary Tolya. The personal suffixes *we*, as in also the case in other connected forms of the language, usually occurred in the first and third persons singular. Thus, *šes*, I was ; *šes*, Standard *šes*, he, she, it, did. The final *e* of the latter form is usually replaced by *pe* or *pe*, and forms such as *šespe*, he said ; *šespe*, he was, are the regular representatives of the third person singular of the past tense. In *Šespe*, however, the regular form ending in *e* is more frequently used.

In the plural we find forms such *šespe* and *šespe*, i.e., *šes-pe*, I had struck.

The negative verb is regular. Note, however, forms such as *šes-pešes*, he did not go ; *šes-pešes*, they did not give. Compare the Standard auxiliary *šespe*, to be wanted, to be necessary.

Other details will be ascertained from the specimens which follow. The first is a version of the Parable of the Prodigal Son from *Šespe*. The second is the beginning of another version received from *Šespe*, and the third is a popular tale from *Šespe*.

[No. 85.]

DRAVIDIAN FAMILY.

TELOUGU.

SPECIMEN I.

Vapari Dialect.

(DISTRICT RAIPUR.)

Oka manai-ki idaru kodakulu untaru. Ika alinau kodaku vici-
One man-to two son went. And small son them-to
 tana ayiki-ku ayiki, 'ayiki, na pilu-ku vadukula undaru, nika-
his father-to said, 'father, my share-to having-come property me-to-give.'
 Ika vici tana untaku patu-ikula. Ika unaku dula
And he his property dividing-gave. And many days
 ayi-vici-ida chalanavici kadu-kadu Ika dui dui-iki payi.
Having-been-went-not the-small-one collected and for country-to went.
 Ika vici tana kodaku dargam, arpa-kadu. Ika vici un-
and there his property in-reel-way spent. And he all
 kadu-kadu, a vijana-ai padu tana padu. Ika vici kadu
spent, that country-in his family fell, and him-to distress
 padu. Ika vici payi a dui-ai oka maru dargam vici.
fell. And he having-gone that country-in one man near stayed.
 Ika vici tana padu-ai napaniki tana-ku ayi. Ika, 'padu-
And he his mine to-food food-to eat. And, 'man
 tiki, naku diki, padu-ai na kadu kadu napat-ayiki.
art-eating, me-to if-were-not, but-with my gladly belly filling-eat.'
 Ika vici-ki yaru iya-ida. Ika vici padu yicharu-ku
And him-to anybody gave-not. And his body mine-to
 vadukula-unaku vici ayi, 'na abba dargam yaru-ai kadu kadu
having-come-after he said, 'our father near how-many-corns receive
 tana kadu niki-iki vici niki-iki. Ika nika kadu-iki unaku.
their belly having-filled bread spent, and I hunger-with die.
 Nana niki na yaru dargam padu, Ika vici dargam,
I having-come my father's near village, and him-to still-ay.
 "ayiki, al-manaru Ivara unaku nana padu diki. Ni kodaku
 'O-father, thus-before God before I do here-eat. Thy son
 unaku-iki al-manaru ai padu-ida. Oka kadu-iki unaku nana
 feni-ayiki/ ayi-ayaru-ai my share is-not. Our mine-of mine
 padu-iki." Ika vici Iki ayi-dargam vadu. Ayi vici legi dargam
 padu." And he having-come father-in-law mine. Dai he and for

'abba, minn dykkirri myndir ná myndir þess Minna. Nú er
 'father, I God-of before your before find have-committed. He your
 kofur an-ínið þín-vadd! Minni abbaþi þu ígátri-mað-ki uppi, 'maðrið þessu
 an calling don't-call.' To-ú father his servants-to add, 'but from
 stakkði ná kofu-k þessu; þessuð tegur eyri; kálíð þessu eyri;
 kring-þessu eyri an-to þessu; þessuð ring þessu; þessuð þessu þessu;
 þessu þessu þessu; minn. Síð þessu Minna, 'Til-þessu !
 dinner preparation make; we kring-þessu merry shall-become, Because this
 ná kofuðu stakkðiþu, þessu þessu vaddðiþu; kofu-þessu, kálíþu.' Síð þessu
 eyri an an-þessu, þessu þessu an-þessu; an-þessu, in-þessu.' This kring
 an-þessu stakkði-þessu,
 all glad-become.

[No. 87.]

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN III.

Vagant Distress.

(DISTRESS ENGLISH.)

Pajampāṭa unka eka tṛa vāḷa. Aṅka vāḷaḍa haṇḍa-khaṇḍa vāḷa.
Pajampāṭa called one village was. There was hand-carrier was.

Vāṅḍi kōṭṭa kōṭṭaṅka vāḍṛa. Vāḡaḍi pāra Khaṇḍaṅka laḡaḡaḍi pāra Yāḷa.
Went-to her was were. One-of name Khanderis other-of name Yal-

vastantṛis. Vāḷa-lagḡaḡaḍi vāḷaḍi vāḷaḍi māṭṭi garrāḷa vāḷa. Oḡa garrāḷa
maṭṭis. It is-say she too good horse were. One horse-of

pāra Khaṇḍaḍi, laḡaḡa garrāḷa pāra Yalvastantṛis. Ā haṇḍa-khaṇḍa
name Khanderis, other horse-of name Yalvastantṛis. That hand-carrier

vāḷaḍi pāra-unḍi vāḷi. It garrāḷa talagḡaḷa dāḍi pōḷa, 1 garrāḷa
having-did gone-after its wife horse called-to riding kept, three horse

vāḷi māṭṭi-ka paḡaṇṇiḡa-lōḷa. Bāḷa pōḷaṅka vāḷaḍiḷi māṭṭi-ka pōḷi
their sight-to be-considered-was. Boys grown-up becoming-when mother-to know

lōḷi vāḷa talagḡaḷa vāṭṭi. Appōḷa ā garrāḷa vāḷa vāḷi. Vāḷa kōḷi, māṭṭi
not-being they called opened. Thus three horse they sat. They said, 'we

garrāḷa-kōḷa kōḷaṅka.' āṅka vāḷaṅka, pōḷaḷi-vāḷi, 'māḷi vāṭṭaṅka māṭṭi-
horse-as will-sit.' The-mother objected, why/saying, 'we ourselves' you-

ā māḷi garrāḷa pōḷaḷi pāḡaḷa' Bāḷi-tōḷi haṅka pōḷṭi. Vāḷa
to riding horse taking will-go.' Says-something not-hearing went. They

lōḷa-kōḷa kōḷaḡi. Vāḷa chōḷaḷa vāḷiḷi pōḷṭi. Ā māḷi garrāḷa
then-as sat. They sister-of village-to went. Thus good horse

vāḷi bāṅḍiḷi vāḷa, appōḷa vāḷi laḡaḡaḷi kōḷaḡa vāḷaḷa. Vāḷi
their brother-in-law was, then its brother-to thought came. Then

āḷi dōḷa, 'vāḷiḷi garrāḷa vāḷaḷaḡaḷa.' āḷi vāḷa i
to disappeared, 'then-as horse found-to-let-to-not-grayer.' There is there

bāḷaḷi māḷi vāḷi dōḷaḷa chōḷa, āḷi vāḷa vāḷi-lāḷi pōḷa
boys again having-remained-to-dread interested made. It is big-man went

lāḷi vāḷa, 'chōḷi māḷi garrāḷa pōḷaḷi pā.' Vāḷi chōḷaḷa
and said, 'then having-remained-to-be-killed horse taking go.' Their sister-

ka kōḷi vāḷa, āḷi chōḷaḷa ā bāḷaḷi garrāḷa-kōḷa haṅka-pōḷi,
to this was-known, and the-sister three boys horse-as riding-put.

<i>Pa-ju-ni-gi</i>	<i>Si-rum-ti</i>	<i>ga-ke-hi</i>	<i>ka-je</i>	<i>i</i>	<i>ga-ri-lan</i>	<i>hi-ki-ti-pa-ji-ri</i>	<i>i-pa-je</i>
<i>Night fall-as</i>	<i>rope-with</i>	<i>light</i>	<i>find</i>	<i>These</i>	<i>horses</i>	<i>let-leave</i>	<i>Running-</i>
<i>Spoke</i>	<i>vine</i>	<i>cut-ki</i>	<i>play-ri</i>	<i>i</i>	<i>game</i>	<i>i</i>	<i>Wound</i>
<i>running</i>	<i>they</i>	<i>village-to</i>	<i>went</i>	<i>These</i>	<i>horses</i>	<i>there</i>	<i>boys</i>

FREE TRANSLATION OF THE FOREGOING.

In the village *Pa-jung-ri* there was a bandy-carrier who had two sons, called *Kha-pje-ri* and *Ta-ru-ni-ti*. He also had two horses. Their names were *Kha-je* *Kha-pje-ri* and *Ta-ru-ni-ti*. When the carrier died his wife kept the horses hidden in the cellar and did not allow the boys to see them. When the boys had grown up they once opened the cellar without letting their mother know it, and saw the horses. They wished to ride on them, but the mother objected, because the people who might see them would kill them and take the horses. The boys did not listen to that, but took the horses and rode off to their sister's village. On seeing these good horses evil thoughts entered their brother-in-law's head. He thought, 'It is not meet to let them keep these horses.' So he gave them to drink and made them drunk, and then he went to the King and said, 'let them be killed and take the horses away. This design became known to the sister. She put the boys on horseback, and tied them on well with ropes in order that they should not tumble off. So they let the horses loose and they galloped home. The horses then saved the boys.

One thousand specimens of *Vajart* have also been reported from the Southern Maritime Provinces. Specimens have been received from the Fuzhou State and from Bamdrag.

The *Vajart* of the Fuzhou State is identical with the oldest spoken in Japan, Belgium, and Sicily, as will be seen from the short specimen which follows.

[No. 88.]

DRavidian Family.

TElugu.

YAdARI DIALoG.

(RAMEswARI STATE.)

[[And oga dori udyā. Vāṣṭi aṭa-maṇḍi kaḷḷ-uḍḍi. Vāṣṭi-ki aṇḍāṭa
So our thing was. Him-to five-persons aṭa-maṇḍi. Him-to aṭa-maṇḍi
 iṭṭe-aṇḍā maḡa-biḷa tād iṭṭ-uḍḍi. Oga dāṇṇa vāṣṭi tād āḷ-uḍḍi
being-own was-child my not-own. Our day he his aṭa-maṇḍi-from
 oga-ḡaṇḍi phāṭi-kiṇṇa. vāṣṭi-ki māḷa bōya, 'nā mā dāḡaṇḍi i aṭṭaṇṇa
was-own called, there-to words said, 'How my aṭa-maṇḍi from the happy
 kaḷḷāṇṇa tād Dyāṭra dāḡaṇḍi kaḷḷāṇṇa?' Dāṭi-ki māḡa-maṇḍi kaḷḷa
enjoyed or God's aṭa-maṇḍi from enjoyed?' Dāṭi-ki māḡa-maṇḍi kaḷḷa
enjoyed. 'm dāḡaṇḍi kaḷḷāṇṇa.' Appaṇa vāṣṭi-ki aṇḍāṭa-ḡaḷi
said, 'My aṭa-maṇḍi from enjoyed.' Tāṇa āḷ-uḍḍi aṇḍāṭa-ḡaḷi
 kaḷḷa vāṣṭi-ki iṭṭe-ḡaḷi. Bāṭṭaṇḍi āḷ-uḍḍi āḷi phāṭi-kiṇṇa, dāṭi-ki
was aṭa-maṇḍi from. Afterwards āḷi-āḷa māḷa aṇḍāṭa-ḡaḷi, her-to
 āḷi uḍḍi. āḷi aḡa, 'Dyāṭra iṭṭe-ḡaḷi-āḷi i aṭṭaṇṇa
this-own asked. She said, 'God given-her-own this back
 āḷi-ka vāṣṭi-ḡaḷi, a kaḷḷāṇṇa-ḡaḷi āḷi dāḡaṇḍi kaḷḷa Dyāṭra
day-to her-own, that reason-for my aṭa-maṇḍi from and God's
 dāḡaṇḍi kaḷḷāṇṇa.' I māḷa tād dāḷi-ḡaḷi. āḷi māḷa
aṭa-maṇḍi from I-enjoyed.' Tāḷi māḷa kaḷḷa-āḷi-ḡaḷi kaḷḷa-ḡaḷi, her body-
 māḷi-ḡaḷi vāṣṭi-ki māḷa kaḷḷāṇṇa māḷi-ḡaḷi, dāṭi-ki māḷi-ḡaḷi kaḷḷi-ḡaḷi,
what-own-own aṭa-maṇḍi āḷi aḷi kaḷḷa-ḡaḷi, her-to short-short left,
 māḷi māḷi-ḡaḷi. āḷi oḡa-ḡaḷi māḷi pāṭi. āḷi āḷi
my former-to and. There our-own kaḷḷa-ḡaḷi pāṭi. Tāṇa āḷi
 māḷi-ḡaḷi dāḷi-ḡaḷi. āḷi āḷi māḷi-ḡaḷi kaḷḷi. I māḷi
this-own-own pāṭi was. There she was-child pāṭi. This was
 tād dāḷi aṇḍāṇṇa āḷi. Dāṭi-ki māḷi-ḡaḷi māḷi-ḡaḷi aṇḍāṇṇa.
being-ḡaḷi this-ḡaḷi happy became. Her back pāṭi-to kaḷḷi.
 'āḷi māḷi-ḡaḷi āḷi Dyāṭra dāḡaṇḍi i aṭṭaṇṇa māḷi-ḡaḷi. Vāṣṭi
 'Tāṇa formerly said-as God's aṭa-maṇḍi from this happy-ḡaḷi. āḷi
asked-ḡaḷi māḷi pāṭi-own. āḷi āḷi pāṭi-ḡaḷi kaḷḷi. Tāḷi
former-own was worth-ḡaḷi.' āḷi āḷi āḷi-ḡaḷi-ḡaḷi. āḷi
 pāṭi-ḡaḷi māḷi āḷi kaḷḷa Dyāṭra pāṭi-ḡaḷi māḷi-ḡaḷi āḷi.
gracious-of pāṭi pāṭi-up and God's pāṭi-ḡaḷi to-pāṭi began.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had five wives. Though he was already an old man he had no male issue. One day he called his wives and asked them separately through whom money they enjoyed happiness. The four eldest ones said, 'through your money.' He was pleased and gave them many treasures. Then he also called his youngest wife and put the same question to her. She said, 'God has given this happiness to you, and therefore I can thank God and you for it.' On hearing this the king got angry and took her ornaments, her skirt and her cloth from her, gave her one small cloth and sent her into a big forest. There he built a cottage and put her therein. Then she was pregnant for three months, and gave birth to a son. When the king heard this news he became happy and fetched her back to his palace. Said he, 'what she formerly told me, that I owe my happiness to God, is true. What is the worth of our things before Him?' So he left off the pride in his own greatness and began to praise God's greatness.

The specimens received from the Bambrug State are very corrupt. The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the dialect is in reality identical with that illustrated in the preceding pages.

[No. 90.]

DRAVIDIAN FAMILY.

TELUGU.

VAPANI DRAVIDAN.

(DISTRICT ANKOLA.)

Vakki maru-ki idhar kajakula unni. Yā-mā dāi kajakula
Our man-to two boys were. Then-is the youngest boy
 abhāni unni, 'abhā, ābhāni jākāntābhāi pāla nālu vachābhāi nāi tyāna.'
father-to said, 'father, whatever property-of there up-to coming that give.'
 Maruā hā. vāci-ki pāni pācāhi kākāyā. Maruā tāyāna ābhā-kānā
And he him-to money dividing gave. And for days-after
 ābhāni kākāni nāi jāmā-jā-kāni dāyāni dāyāni pāyā. Tāki
the-youngster was all together-having-made for country went. And
 ābhāni pāni yāgar-kōji-kāni nāpābhāni mānāi pāni yāgar-kōjiyā.
there money spent-having-made having-behaved his-own money spent-made.
 Maruā hā. nāi yāgar-kōji-nāki ā dāyāni pāni kārī pāyā.
And he all spending-after that country-in big famine fell.
 Ardu-kōtāni kākāi ābhāi pāyāni. Maruā vāci ā dāyāni vakki
Therefore him-to money fell. Then he that country-in was
 ābhāyā daggārī pāi nāyā. Vāci maruā vācāi pādāni nāpābhāni
beholdingly near having-gone was. He then him mine feeding-for
 mānā ābhāni pāpācāyā. Maruā pādāni ābhāni tīyāi nāpābhāni dāni
his field-in was. Then mine mine-own eating were that-
 mānā vāci mānā pāi nāpāni tīyā vācāi nāpābhāni. Tāki pāyā-nāi
as he his help to-gil as him-to appeared. And employing
 vācāi pāyā-nāi tīyā-ābhā. Maruā vāci ābhā-nāi vācāi ābhāyā.
him-to employing gone-was. Then he mine-as having-come said, 'my
 ābhāni pāni kākāni kākāni nāpā-nāi vācāi nāpāni, mānā nāi
father-with him-money servants-to help-from bread is, and I
 ābhāni-gāni mānā. Nāni nāi nā ābhā-dikāni pāyāni tākāi kākāi
having-gone said. I having-own my father-own map-to and him-to
 ābhāyā. "yā ābhā, ābhā ābhāni vācāni tākāi nā ābhāni pāyāni
map-to. "O father, I God-of against and there before is.
 jākāni. Ippāni-nāi nāi kākāni ābhāni nāi ābhāyā. Nāni. Nāni vakki
did. Nam-from thy was to-map I fell on-nd. Your-own one
 kākāni-ābhāi nāni nāni."
servant-like me help."

BRĀHŪI.

The bulk of the speakers of Brāhūi are found in the Saurashtra and Kathiawar Provinces of Baluchistan. Some 45,000 speakers have also been returned from Sind in the Bombay Presidency, and a short account of the language will be given in the ensuing pages.

According to Dr. Trautmann, Brāhūi or Bīrahūi is the correct form of the name which the people use to denote themselves. In Sind we find Bīrahī or Bīrahī, or, with the addition of the common suffix *hi*, Bīrahīhi. We do not know anything about the etymology or original meaning of the word Brāhūi. According to Mr. Mason, the language is also called Kār-GĀH.

The home of the Brāhūis is the mountainous regions in Eastern Baluchistan and the neighbouring districts of Sind. They are much split up into small tribes, on account of the difficulty of access to their homes in the mountains. It is only in the provinces of Saurashtra and Kathiawar and in the south-east, so far as Kutch in Makran, that we find them together in greater numbers, i.e., *kant-villages*. They also apparently avoid the plains where the Balochi reside.

The Brāhūis maintain that they are the original inhabitants of Baluchistan. The Persians must, however, have invaded the country at a very early date. The civilizing element in the middle and westerly parts of the Khanat of Kalat are at the present day the Tājiks whose mother-tongue is Persian. The Jats have occupied the south-east of the Khanat, the province of Las with the plains extending towards the Indus, and almost the whole province of Kutch-Gandara. The last settlers were the Pathāni who came from the north-west. They were not able to dislodge the Brāhūis from the mountains, and they therefore took possession of the south-east and of the tract between Sind and Kutch-Gandara. The Brāhūis are, however, still considered as the dominant race.

We do not know anything about the existence of dialects in Brāhūi. Speakers have been received from Kalat and from the adjoining districts of Sind, and they all represent the same form of speech, with very slight differences in pronunciation.

No census has ever been taken of the whole of Baluchistan. I am, however, able, through the kindness of the Agent to the Governor-General, to give the following estimates of the number of speakers of Brāhūi in that area:—

Number of speakers.		
Brāhūi in that area:—		
Kalat, Saurashtra Country	25,000	
" Kathiawar Country	100,000	
Northern Baluchistan, Las Bela and Lari tracts	5,000	
" " The Highways to the Khan's lands	500	
Glasgo Agency	1,000	
	Total	131,500

The estimates given for the number of speakers of Brāhūi in the Bombay Presidency, which are based on the figures of the Census of 1880, are as follows:—

Korachi	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	
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The total number of speakers of Bishnoi, as estimated for this Survey, is therefore as follows:—

Bishnois	100,000
Banshiya Panchthap	85,000
Total	185,000

If we compare these figures with those recorded for Bishnoi in the Census of 1901, we are met by the difficulty that no language account was then taken of the greater part of Rajasthan, and that hence only 340 speakers of the language are shown in the tables for that area. Excluding Banshiya, 60 speakers were listed in other parts of India, all of whom hailed from the North-West Frontier Province, except one who had journeyed for his country's good to the Andamans. The 1901 Banshiya figures are as follows. They show a considerable increase over those given above:—

Kanabti	25,000
Dybandhal (Bhad)	1,000
Bhalsagar	21,100
Thar and Parhar	400
Upper Sind Frontier	14,500
Khaskhar	500
Total	42,500

The total figures for all India according to the Census of 1901 are therefore as follows:—

Banshiya Panchthap	85,000
Bishnois	640
Speakers in India	85
Total	85,725

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Brīhī has no written literature, and no portion of the Bible seems to have been translated into it. Alla Bux and Captain Nicolson made use

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of the Persian alphabet for Brīhī. The system of noting the various sounds of the language introduced by them was afterwards slightly modified by Dr. Trumpp, and this improved system has been adopted in the ensuing pages.

The various letters are, in most cases, pronounced as in Hindīstān, and it will therefore be sufficient to make but few remarks on Brīhī pronunciation.

The vowels *a* and *ā* are both short and long, but it is not always possible from the sources available to distinguish between the two sounds. *ā* is constantly interchangeable with *i*, and *a* with *u*; thus, *āshāh* and *iāshāh*, with stems: *uā* and *uā*, I am.

The diphthongs *ai* and *au* are of frequent occurrence, mostly, however, in borrowed words.

Of other vowels Brīhī possesses *e*, *ā*, *u*, *ī*, *o*, and *ū*.

A final consonant is often followed by a short vowel sound, as is also the case in other Dravidian languages. The short vowel is usually written *a*, but sometimes also *u*. Thus, *am* and *amā*, we; *amā* and *amā*, you. The use of the short vowel in such cases is especially common in the Upper Sind Frontier district.

Similarly we also find a short vowel, usually *i* or *u*, inserted between consonant consonants. Thus, *āyā* and *āyā*, they.

On the other hand, we sometimes find contracted forms, especially in Kanchi. Thus, *amā* for *amā-ā*, because; *āshā* for *āshā-ā*, to the magnitude; *gā-ā*, i.e., *gā-ā-ā*, a handle.

The gutturals, palatals, cerebrals, and dentals are the same as in Hindīstān. In this connection we should note that Brīhī makes an extensive use of aspirated letters, just as is the case in Kanchi. Aspirated letters are, however, also freely used in dialects of other Dravidian languages.

The cerebral *ḍ* is interchangeable with *ṇ*. In Kanchi, however, no *r* seems to occur; the dental *r* being used instead. *ḍ* and *r* also interchange with *ḍ* in demonstrative pronouns. Thus, *āḍ*, *āḍ*, and *āḍ*, him.

The dental *n* is also written before gutturals, palatals, and cerebrals. I have in the specimens followed Dr. Trumpp and transliterated *n* throughout. There are, however, no doubt that *n* is, in such cases, written instead of the different class *n*, and I have transliterated accordingly in the list of words. An *n* is often added after final vowels in Kanchi. Thus, *āḍā* and *āḍā*, to them; *āḍā* and *āḍā*, for.

Of *n*-sounds Brīhī possesses a hard dental *n*, a soft *n*, and a hard cerebral *ṇ*.

The nasal-vowels *ṁ*, *ṅ*, *ṇ*, and *ṁ* are the same as in Hindīstān.

The *h* is very faintly sounded and often dropped. Thus, *am* and *amā*, what?

Brīhī further possesses the sounds *āḥ*, *āḥ*, and *f*.

* The author himself uses this transliteration of his name: *Brīhī*.

It also occurs in Kurukh. It seems to correspond to *ā* in other Dravidian languages. Thus, *āḥa*, Tamil *āḥa*, eye; *āḥā*, Tamil *āḥ*, stone.

āḥ is very common, both in borrowed and in indigenous words. Thus, *āḥaḥāḥā*, a man; *āḥaḥ*, broad. *āḥa* ending in *ā* commonly change their final *ā* to *āḥ* before vowel suffixes. Thus, *āḥaḥaḥ*, mother; *āḥaḥāḥā*, in the mother. The final *ā* of such words is probably silent, and the *āḥ* is therefore apparently used in order to avoid the hiatus. Similarly, we also find *āḥāḥā*, from the home, from *āḥa*, home. It is, however, also possible that the termination *āḥ* is borrowed from Baluchi, where it is very common.

ḥ is often interchangeable with *p*. Thus, *āḥa*, see; *āḥa-pa*, don't see; *āḥa*, come; *āḥ-pa*, don't come. *ḥ* does not occur in the principal Dravidian languages, and it is usually difficult to see which sound corresponds to a Baluchi *ḥ* in other connected forms of speech.

Other letters are only used in loan-words. They are *ā*, pronounced *i*; *ā*, pronounced *i*; *ā*, pronounced *u*; *āḥ*; *ā*, pronounced *u*; *ā*, pronounced *u*; *ā*, pronounced *i*; *ā*, pronounced *i*; *ā*, not pronounced; *ā*, pronounced *ā*.

Articles.—There are no articles. The numeral *ai*, one, is, however, often used as an indefinite article. An abbreviated form *ai* is usually suffixed to the noun. Thus, *ai āḥaḥāḥā* or simply *āḥaḥāḥā-ai*, a man; *ai āḥaḥā*, a Dravidian; *āḥaḥāḥā-ai*, to a man. The suffix *ai* is also used in forms such as *āḥaḥā-ai*, at the time when, when.

NUMER.—Numbers do not differ for gender. Baluchi has, accordingly, given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Persian influence. There are, however, perhaps some traces of the number, i.e. the irrational, gender in the conjugation of verbs. See below. When it is necessary to distinguish the natural gender the Persian words *man*, man, and *āḥāḥā*, mother, are prefixed.

Number.—There are two numbers, the singular and the plural. The plural is occasionally left unmarked. This is also the case in other Dravidian languages, and in Kurukh and Malto it is the rule with neuter nouns. The usual plural suffix is *āḥ*, or, after long vowels, *āḥ*; thus, *āḥāḥāḥā*, men; *āḥāḥā*, hands; *āḥaḥāḥāḥā*, mothers. *ā* is also added to nouns ending in *u*, *i*, and *e*; as *ā* which is preceded by a long vowel, or a *ā* is dropped before this *ā*. Thus, *āḥaḥā-ā*, eyes; *āḥāḥā*, men; *āḥāḥā*, feet. The plural of *man*, daughter, is *man* *āḥ* or *man* *āḥāḥā*.

The plural suffix in Baluchi should be compared with Gondi *āḥ*, *āḥāḥāḥā* *āḥ*, oblique *āḥ*; Tamil *āḥ*, and so forth.

The suffix *āḥ* is changed to *i*, or, occasionally in Kurukh to *āḥ*, in the oblique case. Thus, *āḥaḥāḥā-i*, of the eyes. The *i* is perhaps derived from *āḥ*; compare the plural suffix in Baluchi, nominative *āḥ*, oblique *āḥ*.

Case.—There is no separate oblique case in the singular. Baluchi in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kalki and Burgud.

The dative and the accusative have the same form, as is also the case in some dialects of Tamil such as Kalki and Burgud, and in Gondi, Kalki, and Kolli. The usual suffix is *ā*, or, in Kurukh, *i*; thus, *āḥaḥāḥā-ā* or *āḥaḥāḥā-i*, to the mother; *āḥāḥā-ā* or *āḥāḥā-i*, to them. Compare Tamil *āḥ*; Gondi *āḥ*; Kurukh *ā*, in (accusative, but sometimes also used as a dative).

The usual suffixes of the other cases are, instrumental *ai*; ablative *ai*; genitive *ae*, plural *i*; locative *ai* and *ti*. The suffixes of the instrumental, the ablative, and the locative, are usually preceded by an *e* or *i* in the plural and often also in the singular. Thus, *šai-ai*, with a stone; *šibai-ai*, from stones; *šai-ti*, in a stone; *šibai-ae*, of the stones.

The two suffixes of the locative are distinguished in such a way that *ti* denotes only the simple locative, and *ai* also motion towards some place or person. Instead of *ai* we also find *i* in Kurukh.

The instrumental suffix *ai* is perhaps connected with Tamil *aiya*, Kozura *aiya*, *ay*, Kai *ai*, Kurukh *ti*, Kōi *ayya*, from. Compare Tamil *ai*, Kai *ai*, Gōdi *ai*, Bāhāi *ai*, a goat.

Dr. Trautp compares the ablative suffix *ae* with Tamil *ai* and Telugu *ae*. *ai* is, however, interchangeable with *i*, and the Telugu *ae* is a locative suffix. It therefore seems more reasonable to compare the instrumental suffix *ai* (old *ae*) in Tamil.

The genitive suffix *ai*, *i*, corresponds to Bengali *er*, *er*; Hindi and Kōhli *er*; Gōdi *i*; Kai *i*, *ai*, etc.

Dr. Trautp compares the locative suffix *ti* with Tamil *ai*, place; Kai *hai* *ai*. The other suffix *ai* can perhaps be compared with *ai*, *ai*, and similar forms in Tamil dialects, or also it is borrowed from Bāhāi.

Adjectives.—Adjectives do not change for gender, number or case. They precede the noun they qualify. They are often formed with the suffix *ay* or *ayā*; thus, *gāyay*, old, from *gā*, an old man; *šāyay* and *šay*, good; *šāyayā*, sick. Bāhāi has an adjective suffix *ayā*, which is perhaps identical.

Definiteness is expressed by adding *i*, and indefiniteness by adding *ā*. Thus, *šāy-i* *āyā*, the hard business; *ai šāy-i* *šāyayā*, a hard man.

Comparison is effected in the usual way by putting the noun with which comparison is made in the ablative.

Numerals.—The numerals are given in the list of words. It will be seen that the first three numerals are distinctly Dravidian, and that the higher ones are Aryan loan-words. *šāyā*, three, can be compared with Telu *saṁ*, etc.

The ordinals are formed by adding *ai* or *aiā*. Thus, *ai-ai*, second; *ai-ai-ai*, third; *ai-ai-ai-ai*, fourth, etc. 'First' is *ai-ai*, *ai-ai-ai*, or *ai-ai-ai-ai*.

Pronouns.—The various pronouns will be found in the grammatical sketch on pp. 628 and 1.

I, *i*, most closely corresponds to Kurukh *ai*, and *ae*, *ay*, to Kurukh *ai-ai*, *ai-ai*, etc. It should be noted that there is only one form of the plural of the first person, just as it also the case in Kuzuman and Gōdi. This state of affairs in Bāhāi is perhaps due to Russian influence. Compare, however, the remarks in the general introduction to the Dravidian family on p. 194 above.

Dr. Trautp was of opinion that the initial *i* of *ai*, *ae*, *ay*, etc., might be due to the influence of Bāhāi, in which language a *i* is prefixed to the present tense of verbs beginning with a vowel: thus, *i-ai*, I may come. The initial *i* in *ai* might, however, also be compared with *ai* in Kurukh *ai-ai*, *ai-ai*, etc.

Ni, then, and *ae*, you, most closely correspond to Kurukh and Bāhāi *ai*, *ai*, *ai*, you; Tamil *ai*, then, etc.

The demonstrative pronouns do not, of course, differ for gender. When followed by a verb beginning with a vowel the demonstrative singular often ends in *i*. Thus, *o-i* *ai*, he is.

The regular inflection will be seen from the declension grammar on pp. 428 and f. The *s* which ends the base in the oblique cases is often changed to *β* and *γ*; thus, *βda*, eye, or eye, him.

A personal suffix, *ts* or *ts* occurs in forms such as *tsar-s*, father.

Just as in the case in Kurukh there are two forms of the remote demonstrative pronoun, viz., *s*, that, he; and *š*, that, far off. *š* corresponds to Tamil *enay*, etc., and *s* should be compared with the base *s*, that, in Kri. The pronoun *šda*, this, corresponds to Tamil *enay*, etc. Compare Batak *dér*, Tamil *par*, Kamasar *dere* and *para*, who? *šda*, which? also occurs in Tulu.

The Russian base, even, just, is often prefixed to demonstrative pronouns, and it often does not add anything to the meaning. Thus, *šar-s*, just he, he; *šar-s*, this.

Relative clauses are effected as in Batak. The Batak relative particle *da* has been introduced into the language, and it is used in exactly the same way as in Batak and Persian.

Verbs. The verbal noun ends in *ing* and is regularly inflected. Thus, *at* *tsing*, go, then going; *is* *at*, then not going.

The base alone is used as an imperative; thus, *šis*, hear. The corresponding plural ends in *ts*, thus, *šis-ts*, hear ye. Several verbs, however, form their imperative in an irregular way. Thus many verbs ending in *a* change their *a* into *r* in the imperative, e.g., *war* *ing*, to be; *war*, be; *šaring*, to see; *šar*, see. From *šing*, to give, is formed *šis*, plural *šis-ts*, give. In other cases the final consonant is dropped, or a *ts* is added. Thus, *tsing*, to say; *ts*, say; *tsing*, to do; *ts*, do.

The verbal noun is sometimes used as an imperative; thus, *tsing*, come.

A suffix *ak* is often added in the singular. Thus, *šaring*, to do; *šar-ak*, do.

A final *r* or *g* is dropped before the plural suffix *ts*; thus, *šar-ak*, do; *šar-ts*, do ye; *šing*, say; *šing-ts*, say ye.

The personal terminations of finite tenses are as follows:—

Sing. 1. <i>s</i> , <i>t</i>	Plur. 1. <i>a</i>
2. <i>r</i>	2. <i>ts</i>
3. <i>s</i> , <i>r</i> , <i>ak</i>	3. <i>r</i> , <i>s</i>

The form *r* of the suffix of the first person singular is used in the conjunctive present, the suffix *t* in other tenses. The suffix *s* of the third person plural is used in the past tense in addition to the suffix *r*. Thus, *šhar* and *šhar-s*, they struck. It is never used when the base of the past tense ends in a vowel. The suffix *s* is perhaps the old center suffix, and *r* the corresponding rational suffix. Compare Kamasar *dis*, mother and.

The plural suffixes of the first and second persons likewise correspond to forms used in other Dracufian languages.

On the other hand, it is difficult to compare the singular suffixes with corresponding forms occurring in other Dracufian forms of speech.

The various tenses are formed as follows:—

A conjunctive present is formed by adding *s* or *r* to the base. Thus, *šhar* or *šhar-s*, I may see. This *s* or *r* is dropped after long vowels; thus, *šis*, I may say. A similar suffix is used in Malto where we find forms such as *šandis*, I draw; *šaraps*, I catch. Compare also Kri *paš*, I beat, *šis*, I do, etc.

The conjunctive present denotes the action, of the verb without restriction, as in time. It thus corresponds to the so-called indefinite tense of other Dravidian languages.

The ordinary present is derived from the conjunctive present in a way similar to Rihili. A *i* is added in the third person singular; the second person plural remains unchanged, and an *e* is added in the remaining forms. Thus, *ikheire* (or *ikheere*, and so forth), I see; *ikheita*, thou seest; *ikheiti*, he sees; *ikheina*, we see; *ikheiri*, you see; *ikheira*, they see.

The future is formed from the base by adding *ā*. Compare Kurukh *a*. A vowel is dropped before this *ā*. Thus, *ikheāti*, I shall see; *ikheāta*, thou wilt see; *dey*, I shall go, and so forth. This form seems to be derived from a future participle ending in *i* by adding the present tense of the verb substantive. A future perfect is formed from the same participle by adding the past tense of the verb substantive. Thus, *ikheānti*, I shall have seen. A future participle *ikheā* does not, however, appear to be used.

The base of the past tense is formed in various ways. Most commonly an *i* or *ā* is added to the base. Thus, *tsungā*, to fail; past base *tsundi*; *tsungā*, to cut; past base *tsundi*. Another inflex of the past is *i*; thus, *ikheāni*, to strike, past base *ikheāni*.

The suffix *i* is sometimes added to the verbal noun; thus, *tsungā-i*, he arrived. Such forms are especially common in borrowed words.

Several verbs form their past tense by adding an *a*. Thus:—

<i>tsungā</i> , to come	past base
<i>tsungā</i> , to be	" <i>tsuna</i>
<i>tsungā</i> , to give	" <i>tsi</i>
<i>tsungā</i> , to sit	" <i>tsi</i>
<i>tsungā</i> , to stand	" <i>tsiti</i>
<i>tsungā</i> , <i>tsungāni</i> , to bring	" <i>tsi</i>

A final *a* is often replaced by an *e* in the past. Thus:—

<i>tsungā</i> , to do	past base
<i>tsungā</i> , to receive	" <i>tsure</i>
<i>tsungā</i> , to say	" <i>tsire</i>

Other verbs are slightly irregular. Thus:—

<i>tsungā</i> , to have	past base
<i>tsungā</i> , to eat	" <i>tsung</i>
<i>tsungā</i> , to die	" <i>tsund</i>

We have not as yet sufficient materials for classifying all these various forms. The *i*-suffix also occurs in Kurukh and Malo. It is perhaps originally identical with the *i* or *ā* suffix of other Dravidian languages. Compare Rihili *has*, Tamil *is*, *na*. The *a*-suffix is well known from Tamil dialects, Kurukh and Malo (*ah*), Ghaz, Telugu, etc. It is probably a modification of *i* or *ā*. Dr. Trautmann compares the *i*-suffix with *i* in Tamil, Malayalam, etc. The *i*-suffix has probably a similar origin.

The ordinary past tense is apparently formed by adding the present tense of the verb substantive to the past base. The past tenses of *ikheāni*, to strike, and *ikheāni*, to see, are formed as follows:—

- Sing. 1. *ikheāni-ā*, *ikheāni-i*
 2. *ikheāni-na*, *ikheāni*
 3. *ikheāni-ā*, *ikheāni-i*

- Plur. 1. *ikheāni*, *ikheāni*
 2. *ikheāni*, *ikheāni*
 3. *ikheāni*, *ikheāni*
ikheāni }

An imperfect is formed from the ordinary past in the same way as the present from the conjunctive present. Thus, *khailahs*, I was striking.

A pluperfect is formed from the past base by adding the past tense of the verb substantive. Thus, *khail-was*, I had struck; *khaw-was*, I had seen.

The past base was perhaps originally a conjunctive participle as in most other Davidian languages. It is also used in order to form a perfect. An *ee*, or, after vowels, an *a*, is then added to the past base, and the present tense of the verb substantive is suffixed. Thus, *khail-ee-et*, I have struck; *khaw-ee-et*, I have seen. The analogy of other Davidian languages seems to point to the conclusion that the forms ending in *ee* or *a* are nouns of agency formed from the past base by adding the concrete Davidian *a*-suffix. The literal meaning of *khaw-ee-et* would then be 'I am a man who has struck.'

An adverbial participle is formed by adding *et* to the base. Thus, *khailh*, striking. It is inflected as an adjective, i.e., the suffixes *s* and *ee* can be added. Dr. Thompson compares the Baluchi participle ending in *ah*; thus, *jomah*, a striker.

Another participle is formed by adding the suffix *ee* or *ee*. I have also found it combined with the suffix *et*; thus, *et kashih/ waw-ee-et* *khed*, he nearly becoming weak, he began to become in want.

Reikhi possesses a negative conjugation comprising all the tenses. A similar state of affairs is also found in *Kolimi*, *Kalir*, *Kot*, and other dialects. The formation of the various tenses in *Reikhi* is, however, apparently different. The usual principle prevailing in other Davidian languages is to add the personal interventions to a negative base. In *Reikhi*, on the other hand, a negative verb is apparently added to the positive base and conjugated throughout. We may perhaps compare the use of negative verbs such as *poled*, not to be able, in *Korukh*. The negative particle *hane* in *Kolimi* is perhaps also a past tense of a negative verb, and in some *Shogli* dialects an inflected *hile* is used.

There are two such negative verbs in *Reikhi*, one used in the Imperative, the conjunctive present, the future, and the tenses formed from these, and the other used in the past tenses.

The former begins with *p*, before which a final *r* and *gh* are dropped. After vowels it often becomes *f*. Thus, *he-pa*, do not do; *he-f*, he may not come.

The other negative verb begins with *s*, before which the base is changed in various ways. The regular formations of the negative verb are thus:—

	Conj. pres.	Future.	Pres.	Perfect.	Imperative.
Eng. 1.	<i>pat</i>	<i>partil</i>	<i>haril</i>	<i>haril</i>	<i>pa</i>
2	<i>gha</i>	<i>partia</i>	<i>harh</i>	<i>haraw</i>	
3	<i>p</i>	<i>parta</i>	<i>har</i>	<i>har</i>	
Plur. 1.	<i>pas</i>	<i>partia</i>	<i>haran</i>	<i>haran</i>	<i>pa lo</i>
2.	<i>gha</i>	<i>partil</i>	<i>haril</i>	<i>haraw</i>	
3.	<i>pas</i>	<i>parta</i>	<i>haran</i>	<i>har</i>	

Note the termination *e* of the third person plural of the *conjugative* present and the perfect. The corresponding form of the present tense ends in *passa*.

Other tenses are regularly formed. Thus, *Alampora*, I do not see; *Alamporani*, I shall not have seen; *Alamporani*, I had not seen, etc.

It is difficult to find any analogies to these forms in other Dravidian languages. The *i*-forms can perhaps be compared with Kolliṇi *ōten*, and similar forms appear to be current in Teja where we find *malpaṭi*, I do not make; *malp'ōṭi*, I did not make, etc.

It should be noted that the past tense of the verb *subrelative*, *alla-ō*, I was not, seems to be connected with the common Dravidian *alla*, not.

Belḥāli also possesses a passive voice. It is formed from a base which is identical with the verbal noun. Thus, *Alampor-e*, I may be seen. The conjugation is regular.

The preceding remarks will have shown that *Belḥāli* is a distinctly Dravidian language. It seems to have more points of analogy with *Kanakk* and *Malie* than with other dialects belonging to the same family. The language has, on the other hand, been influenced by *Burmian* forms of speech. We have already drawn attention to some few points. The greatest influence can, however, be traced in the vocabulary which to a very great extent differs from that of other Dravidian languages. It is also possible that *Belḥāli* has been influenced by yet other different forms of speech. We are not, however, in a position to take up that question in this place. The *Brūhīs* have been so long separated from their country to the south that it is more to be wondered that they have preserved so many traces of Dravidian linguistic principles and tendencies than that their language has in many points struck out independent lines of its own.

It is hoped that the preceding remarks will enable the student to grasp the principal features of the language from the short *Skeleton Grammar* which follows. They are mostly based on Dr. Trautpp's work, to which the student is referred for further details. Dr. Trautpp's paper, quoted under authorities above, is a translation of Dr. Trautpp's sketch. It is not quite free from mistakes, but can on the whole safely be consulted by those who are not in a position to use the original. Of the three specimens printed below on pp. 629 and ff., the two first have been received from *Baluchistan*, and the third from *Kanachi*. A list of Standard Words and Phrases, forwarded from *Baluchistan*, will be found below on pp. 649 and ff.

NĀNĪ SKELETON

T=POUR=flamant, water; wet, loose; wet, fish; fish, stone.

	Noun.				Pron.			
		gen.	acc.	dat.		acc.	dat.	
Nom. .	flamant.	gen.	acc.	dat.	flamant.	acc.	dat.	flamant.
Acc./Dat.	flamant.	acc.	acc.	dat.	flamant.	acc.	dat.	flamant.
Gen.	flamant-ge.	acc-ge.	acc-ge.	dat-ge.	flamant-ge.	acc-ge.	dat-ge.	flamant-ge.
Adj.	flamant-ge.	acc-ge.	acc-ge.	dat-ge.	flamant-ge.	acc-ge.	dat-ge.	flamant-ge.
Que.	flamant-ge.	acc-ge.	acc-ge.	dat-ge.	flamant-ge.	acc-ge.	dat-ge.	flamant-ge.
Int.	flamant-ge.	acc-ge.	acc-ge.	dat-ge.	flamant-ge.	acc-ge.	dat-ge.	flamant-ge.

Instead of flamant, etc., we use flā flamant-ge, etc. Similarly also acc-ge, etc. to be loose, etc.

II.—FROM OURS.—

	I.	Pa.	Tha.	Ten.	Self.	Who?	What?	Why?
Nom. .	ours.	acc.	acc.	acc.	ours.	acc.	acc.	acc.
Acc./Dat.	ours.	acc.	acc.	acc.	ours.	acc.	acc.	acc.
Adj.	ours-ge.	acc-ge.	acc-ge.	acc-ge.	ours-ge.	acc-ge.	acc-ge.	acc-ge.
Que.	ours-ge.	acc-ge.	acc-ge.	acc-ge.	ours-ge.	acc-ge.	acc-ge.	acc-ge.
Int.	ours-ge.	acc-ge.	acc-ge.	acc-ge.	ours-ge.	acc-ge.	acc-ge.	acc-ge.

Instead of ours, etc., we also find our-ge, etc. In that, plus, etc., and all, plus, etc., are understood as I. Instead of ours-ge, etc., we use flā ours-ge, etc.

In that, plus, etc., this, what and as questions, and why, what? and, what? are not inflected.

In which is used as a relative particle.

III.—VERBS.—

A. Verb Skeleton.—

	Present tense.			Noun tense.	
	General.		Part.	Present.	Part.
	I.	II.			
Imp. I . . .	acc.	acc.	acc.	acc.	acc.
II . . .	acc.	acc.	acc.	acc.	acc.
III . . .	I.	acc./acc.	acc-acc, acc.	acc-acc.	acc-acc.
Pres. I . . .	acc.	acc.	acc.	acc.	acc.
II . . .	acc.	acc.	acc.	acc.	acc.
III . . .	acc-acc.	acc-acc.	acc-acc.	acc-acc.	acc-acc.

Birah, I khad-ut o ni mten-ji malmas ut, o dhal i biq
father, I God-of and thy front-to blessed am, and now I worthy
 afaj ki kane ni nir pir. Kane toni naskarito-in aq
am-not that me thy son thy-asp. Me your-son servant-from one
 kaka." Gup o kaka mo o toni birah-in ka.
make." Afterwards he upright became and his father-son came
 Magar i kani hika mare as ki ani birah ide khad, tad
But he still very far was that his father him saw, his
 hika rukam ka, ka dhalgi ton hika-i daki dhalgi
condition-on companion came, then son his each-on head put
 o oti tok kati. Mar toni kani-a piat ki, 'birah, i
and him-to his took. The-son his father-to said that, 'father, I
 khad-ut gushgi-as ut o ni mten-ji kane gushgi ut, o
God-of since-a am and thy promise-to also since am, and
 dhaia gup i biq aq; ki kane ni mare pir.
this-from after I worthy am-not that me thy son thy-well'
 Magar birah-in toni naskarito piat ki, 'kati-in jorimagi
But the-father-his his servant-to said that, 'sly-from good
 padhika kati o ka kati-in, dhalgi chalaras dhalgi
station living-ye and him came-to-put-on, hand-on-his ring-a put
 o mchayeti mten-ji-in dhalgi. Dhalgi ki dhalgi nir kane
and alone feel-on-his place. Come that now together we may-not
 o kane mare. Dhalgi, ki kani nika khadon, o phadon
and marry may-become. If-ye, that my son dead-was, he again
 stach mo; o gonghna, o khadgi. O oti kane mare.
since become; he had-was, he was-found.' O oti kane mare.
 birah.
 mani.

Hadh alyana-i. Oti khad nika toni malika nika. Tughan ki
This time-of his offer son his land-in man. Time that
 a ka o tughan khad mo, mchani o dhalgi nika
he came and house-from near became, dance-of and music-of sound
 hing. Naskarito-in nika toni-kane o khadgi ki, 'di khadon
heard. Servant-from one-to call-made and asked that, 'di khadon
 ani miki 47' Tughan nika piat ki, 'ni mare kane
what meaning in' The-son him-to said that, 'thy brother come-to
 o ni birah khad mchani-as khad, nika, ki o ka dhalgi
and thy father great feast-a make-his, sly, that he him make
 jay-i khadon.' Gup i khad mo o ka ki birah.
offer-with ate-his' Then he angry became and inside went-out.
 Hadh hika birah piat tamm o ka mchani kane. O
This word-of the-father out fell and him-to forever made. He

kash bhama jorth to hi, 'han, i dakhai sil nā bhimaste
 his father-to answer gave that, 'see, I then-much years thy answer
 karish, o kash nā kahame pishkash; nager ni githa
 done-here, and say thy order broken-not-here; but thou time-o
 kane dakhama han ti-tame hi i kash dakhai-to magh-as
 me-to did-o ever passed-not that I up-see friends-with fast-o
 karish. Nager dhai hi nā mār hamech hi nā mālā
 wipkai-mālā. But now that thy son here-come who thy property
 kinjorin-to hāy thash, ni bhi mahash-as karhan.' O i
 karhan-with loss given-to, then kin-for fast-o made-hat.' And he
 odo pish hi, 'shh, ni har vakht han-to hind on, i
 kin-to said that, 'O-see, then all five me-with together ori, and
 pish-as hi see hall nā a. Da manish as hi son khush
 sh'ap-o dhai is shi thim is. This proper was that we marry
 kin o khush mātā; mātā, hi nā him khush-as,
 should-male and marry should-become; whp. dhai thy brother dead-was,
 i pish vār stadh was; pishman, i bhar i.
 he another time after become; fast-man, he passed is.'

[No. 92.]

DRAVIDIAN FAMILY.

SANSI.

SPECIMEN II.

(KALAN, BALUCHISTAN.)

Dēlān Gurgūghān hīn. Marid kīnān shān-ē hān.
Here-from Gurgūn-is we-went. Marid this-of village-in we-went.
 Chān gūhāngān Adamānīkīn hān. Qyā hī hīnān gārā gārā
There-from we-passed Adamān-from we-went. There that went then Sāhā
 ā rāhā ā rāhān shāh ē ē hānāghā phāhā. Nārtkīn
and country and country-of Sāhā and I passed back. At-night
 Marid hīn-ān shān-ē mōn. Fād-ān pūghān shāh ā
Marid this-of village-in we-went. Again morning-in Sāhā and
 rāhān shāh ā rāhān mō hān ā Mānān shāhān
country-of Sāhā and country with made and Marid-of village-in
 hān. I shāh-ā hīnān. Sāhā hān hānān hā. Mānā I
went. I Sāhā-with went-went. Sāhā we here left. But I
 hānāghānān. Mōghān hī shāh Hānā hānān ā Tānān
now-from heard that Sāhā Hānā arrested-has and Tānān
 ā Marid hīnā hān hānān. Vāhān hī shāh phāhā hā.
and Marid this also arrested-has. Time that Sāhā back came,
 I tūn hānān Hānā ā Marid hīnā ā Tānān hīnā hānān.
I my-own eye-with Hānā and Marid this and Tānān this saw.
 Hānā shāhān sh-ā tū. Shā hā hāhā nān sh-ā tū.
Hānā country-of hand-in gave. Other two prisoners our hand-in gave.
 Kūhān nāhān nān pīrā hī. 'shāh nāhān hāhā hūrtān
Prisoners at-night we-to said that, 'the-Sāhā we-from anything asked-not
 ā nān hān' Qyā sh-ā shāh shāh nān ā
and we brought.' Then morning-in Sāhā my-father became and
 Chāhān-ā hā. Vāhān hī shān nān Hānān hān
Chāhān-in came. Time-a that evening became Hānān-for bread
 hān. Hān ā hāhān Jānān Gāhā hīn-ān nān hānān.
day-brought. These breads Jānān Gāhā this-of with bread.
 Hānā rāhān-ān nāhān pīrā hī. 'I hānā tūn hānān, hāhān
Hānā country-of with-to said that, 'I bread saw eat, now-from
 Hānā country-of with-to said that, 'I bread saw eat, now-from
 ā ā

we *make,* *Horik* *Ek* *was* *a* *pair* *ki,* *'Sikh-of* *Indian* *at*
for *become.* *Horik* *Sikh* *was* *and* *said* *that,* *'Sikh-of* *order* *to-not*
ki *was* *was* *was.* *Gup* *Hann* *hish* *was* *a* *light*
that *we* *for* *should-be,* *Then* *Hann* *angry* *became* *and* *break*
his *him.* *Then* *shook* *ki* *Hann* *was* *my* *last* *ki,*
break-in *them,* *Half* *night-in* *that* *hungry* *became* *prison* *made* *that,*
'hiss *hish* *Sikh.* *Gup* *shik* *hish* *then,* *ah* *a* *last* *light*
'me-to *break* *give,* *Then* *Sikh* *break* *gave,* *then* *he* *there* *break*
hang. *Gup* *and* *hi* *again* *has* *gave* *was.*
etc. *Then* *him-of* *condition* *first-from* *was* *had* *become.*

FREE TRANSLATION OF THE FOREGOING.

We went from here to Gargina, and proceeded to Murid Khan's village. We started thence and went out from Adzintai. When we came there, the Sikh and the cavalry and the Sikh of the cavalry turned back. At night we were in Murid Khan's village. Again, in the morning, the Sikh and the cavalry Sikh and the cavalry withdrew their horses and went to Murad's village. I did not go with the Sikh. He left me here. But I heard from the men that the Sikh had arrested Hann, Tando, and Murid Khan. When the Sikh returned, I with my own eyes saw Hann and Murid Khan and Tando Khan. The Sikh left Hann with the cavalry, and handed the two other prisoners over to us. At night the prisoners said to us, 'the Sikh did not ask anything when he brought us.' In the morning the Sikh set out for Chikhini. At night bread was brought for Hann. A woman of the Jandir Guler Khan had baked it. Hann said to the women of the cavalry that he wanted to eat the bread alone, and asked them to withdraw. The women were Sikhs, and they said, 'the Sikh's order is not to leave you.' Hann then became angry and threw the bread into the river. Through midnight he became hungry and asked for bread. The Sikh gave him some, and he ate it. Afterward he was at once taken ill.

told me to take the culprit to the Police station and lodge a complaint against him. I did so and ever that the Policemen took him before a Magistrate ; the Magistrate then called on the accused for witnesses, which he was unable to produce, and finally he admitted that he was removing the wool clandestinely to make a pillow for his baby. The Magistrate punished him with a fine of Rs24.

SEMI-DRavidIAN DIALECTS.

Attention has already been drawn to the fact that several Dravidian tribes in the North have abandoned their original speech for some Aryan dialect. A good instance is the so-called Harāḥi which will, in this Survey, be dealt with in connection with Marāḥi. It is a mixed form of speech which has been strongly influenced by Marāḥi and Chhattogarhi.

In this place we shall give specimens of two similar dialects, as an appendix to the Dravidian family, in order to enable the student to recognise how thorough the influence of Aryan speech has been in such cases. The dialects in question are the so-called Ladhāḥi or Harāḥi of Amroht and the Bhārāḥi dialect spoken in Narnaghpur and Chhindwara. According to information collected for the purposes of this Survey the number of speakers is as follows:—

Ladhāḥi	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1,125
Bhārāḥi	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	528
																		1,653
																		1,653

Both dialects have formerly been classed as Gōḥi. At the present day, however, they have become quite Aryanised.

The dialect of the Ladhāḥi or Harāḥi of Amroht is a dialect of the same kind as Harāḥi. Conjunction participles often add a suffix *baat* which can be compared with *baa* in Gōḥi; thus, *at-baat*, having come; *jāt-baat*, having gone. On the whole, however, the dialect has no more anything to do with Gōḥi or with any other Dravidian form of speech, as will be seen from the specimen which follows:—

[No. 94.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

LAKSHYI.

(DUMNEY ANNAAM.)

Eka mēnē-ka da turyā bhakt. Eka turyā bēpā-ka bēpā, 'biro,
 One man-in two was were. One was the father-to and, 'father,
 jo jingī-ki bhōtē si il māk dīn.' Maṅg o-ka bēpā
 which property-of share comes that one-to give. Then one-to division
 kar dēta. Maṅg thāpā dīn-kad nāka turyā mē jama kar-
 making gave. Then few days-after the younger was all together having-
 kad dīn duryā mākē-nā jai ingā, bhīn whām āpā pād
 made for other country-in going began, and there his money
 vāhā dīn. Maṅg tūn mē bhānā dīn-par and
 spending three. Then him-by all having-spent three-days-after that
 mākē-nā bhā kar pāpā. Kīl pāpā-kam o-ka nāka bhā.
 country-in by father fell. Hence falling-after him-to definitely became.
 Tā o mē bhānā-mē 'ak mākē-jahar mākā. Uai mē o-ka
 Then he that country-in one man-with stayed. Him-by then him
 dīn charvā āpā bhā-nā pāhā. Maṅg dīn-nā nī bhā-par
 mine tofeed his field-in was-was. Then mine-of him eating-on
 mē āpā pā bhā, mē o-ka bhānā vā. Maṅg o-ka
 him-by his daily wasfilled, and him-to thought was. Then him-to
 kī māk dī. Maṅg o māk-par nī-kad bēpā, 'mē
 anything not-at-all gave. Then he came-on having-come said, 'my
 bēpā-ka bhā vj-dīn-mē bhākam bhānā v, hān mē bhānā-
 father-of how-much arrived-to much lived he, but I longer-with
 mē gāpā. Mē nī-kad āpā bhānā jīl, o-ka bhā.
 having-did went. I having-arrived my father-to will-go, him-to will-say,
 "mē bhā, dīn-ka mākē vāhā bhā kar, o-ka bhānā pā kar.
 "O father, God-of against me dead I-aid, him-of before me did.
 Aī pādā tū pāpā nīk vāp. āpā dī vj-dīn-mē māk dīn."
 How from thy me not-at-all am. Your one arrived-like keeping keep."
 Maṅg nī-kad āpā bhānā gāpā. Maṅg o dīr nī bhānā
 Then having-arrived he father-never went. Then he far he that-in
 o-ka bēpā o-ka bhānā kīn-ka. bhānā vō dānē-kad o-ka
 he father him having-come companion-got. And he having-came his

gali-la jōryi, jū-kani o-kā maki ūa. Mang o-ka pōryi hōryi,
went-to fall, having-gone he his took. Then he was said,

'Dōvō-kō sūmō pū karōi. Aki pōia tōk pōryi nōtō wōryi.'
'Good-ly before me I-did, now from thy son not-at-all am.'

Hōpa chikōi-kā kō, 'ōhōtō kōryōkō hō-kōi o-kā
The father-by arrived-to was-said, 'good cloth having-taken him-to

ghōi, kōkō o-kā hōtōi mōdō pū-mō jōi ghōi. Apō kōkō-kōi
put, and he hand-on ring foot-on shoe put. He's having-put

kōa hōryōi. ūa kōtō tōryi mōryi hōryi, tō phōt-kōi jōi
happy will-become. This ear was dead now, then again after

hōryi. ūa hōryi gōyō-kō, tō shōpōryōi.' Mang wō kōa hōryi
became. He had gone-on, then was-found.' Then they were known.

Yā hōtō-mō o-kā hōa tōryi kōtōi hōi. Mang wō ghōi-kōi
This time-of he by was found-in was. Then he house-came

hōy-pōr o-kō hōi tōr mōtōya. Mang kōi mōmō-kōi hōy-kōi
coming-on him-by music then heard-was. Then one was-to having-called

wō pōia, 'yā hōy mō.' Wō-kōi kōkōi hōi, 'tōi
him-by it-was-called, 'this what is?' Him-by it-was-said that, 'thy

kōi kō, kōkōi wō tōk hōy-kōi mōryi kō, hōi karōi
brother came, and he thy father-to not is. This-of for-the-cause

hōi pōia tōr kōi-kōi.' Mang wō hōi hōi-kōi jū-mō.
by found him-by done-is.' Then he angry-wish being-filled went-was.

O-kā kōi o-kā hōy hōi tō-kōi wō-kōi mōryi hōryi. Pō
This-of for his father not having-come him to-came began. But

wō hōy-kōi hōryi hōi, 'ōkōi hōi, wō hōi hōi tōi kōi
he father-to said that, 'no father, I no-much years thy service

hōmōi, kōkōi tōi hōi-kōi mōi wōi; tōi mōi mōi-kōi
did, and thy order not was-broke; still I up friends-with

kōkōi kōi tōi kōi-kōi hōi-kōi mōi ūa. Jōi tōi
nōryi shōi-kōi hōy-kōi mōi a-pōi not was-pine. Whom-by thy

pōi shōi-kōi-kōi kōi hōi yā tōi pōryi hōi, o-kā mōi
many kōi-kōi-kōi saying was-thrown this thy son came, he mother

hōi pōi-kōi hōi.' Mang tōi o-kā kōi, 'mōi hōi-kōi
thy found mother.' Then him-by him-to it-was-said, 'no with

yā tōi hōi-kōi kōi, kōkōi yā mōi jōi tōi mōi. Mang kōi
this was always is, and this all property there is. But happiness

hōi hōi yā hōi-kōi mōi; yā tōi hōi mōryi hōi, wō
joy to-make this proper is; this thy brother dead was, he

pōi-kōi jōi hōi mōi; wō hōi gōyō-kō, wō shōpōryōi-kōi.
again after became is; he had gone-on, he found-is.'

The Bharila are found in Narsinghpur and Chhindwara. In the latter district, however, the tribe is dying out, and no speakers have been returned at the last Census of 1891. Their number in Narsinghpur was estimated for this Survey at 200. At the last Census of 1901, 255 speakers have been returned.

AUTHORITY.—

SCOTT, G.—*Notes on the Bharila*. *Indian Antiquary*, Vol. I, 1872, pp. 189 and 1.

The Bharila have probably once spoken a form of Gondi. The pronoun *āstā*, *ān*, is probably identical with Gondi *ān*, *ān*. Their dialect is, however, now a corrupt Bundeś.

Of the specimens which follow the first has been forwarded from Narsinghpur and the second from Chhindwara.

[No. 96.]

DRAVIDIAN FAMILY.

SAMI-DRAVIDIAN DIALECTS.

SPECIMEN II.

(Dialect of CHIKINDALA.)

English.

The just-as do both mī'rā-bhāt. And those both-as dīkī-as
 One man-of two sons were. And the younger son-by father-to
 kūtī kī, 'what his father as dī-kūtī.' And I-as up'ak
 I-said that, 'up there may-be that give-away.' And him-by his-own
 dīna mī'rā-bhāt as kī; dīkī. And those dīna mī'rā-bhāt
 fortune was that having-divided was-given. And after days remained
 as up'ak dīna-sampat mami-bhāt are dīr dīr gūt vīkī
 then his-own fortune-property together-took and distant country-to went arising.
 And dīna-sampat mī'rā-bhāt as mādī-kūtī-mādī vīkī dīkī. And job
 And the-fortune was that adultery-in squandering gone. And when
 mī dīkī-bhāt is mī-kūtī kūtī kūtī pūtī; and gūt kūtī-gūtī.
 all had-been wanted that country-in great families fell; and poor he-became.
 And joy-as kūtī kūtī kūtī mī-kūtī are kūtī, 'some dīkī-as-dīr'nd
 And going good man near joined-himself and him-by, 'some food-to-give
 jā' kūtī. And vāh kūtī mī'rā-bhāt were as dīkī-kūtī kūtī-dīr
 go,' I-said. And he pleased kūtī-as some which kūtī eating-came
 kūtī kūtī-kūtī. Kūtī kūtī kūtī mī-kūtī mī-kūtī kūtī. And
 dīkī-kūtī kūtī-kūtī. That even food not to-be-got was. And
 job dīkī dīkī kūtī kūtī, 'to what dīkī dīkī gūtī
 when some kūtī-gūtī because said, 'O my father was many
 mī'rā-bhāt kūtī kūtī kūtī kūtī kūtī kūtī kūtī kūtī kūtī kūtī
 mī-rā-bhāt are not also and something named also and
 kūtī kūtī kūtī kūtī-kūtī. Ah mī up'ak to kūtī (that
 we kūtī-kūtī kūtī-kūtī. Now I mī-kūtī then the-father was
 gūtī kūtī, "dīkī, dīkī-kūtī kūtī kūtī kūtī kūtī kūtī kūtī kūtī kūtī;
 mī-kūtī mī-kūtī, "father, God-of me I-did, some kūtī as dīkī;
 are as mī kūtī kūtī kūtī kūtī kūtī kūtī kūtī kūtī kūtī kūtī kūtī
 and are I to mī-kūtī not-as that kūtī are may-be, and I named kūtī
 mī-kūtī." And mī-kūtī are kūtī kūtī kūtī kūtī kūtī kūtī kūtī kūtī
 mī-kūtī." And he-own and father was went, And when form-of

mak'ri-bāh mād ki osh-kar'āh oar khāstāh shāh, ki
 oar mād shāh mād-shāh-shāh and happiness-is shāh-shāh, shāh
 shāh bāh mād-shāh-shāh, shāh shāh-shāh; shāh-shāh-shāh, shāh
 shāh shāh shāh-shāh-shāh, shāh shāh-shāh; shāh-shāh-shāh, shāh
 shāh-shāh-shāh.
 shāh-shāh-shāh.

LIST OF STANDARD WORDS AND PHRASES IN THE

English	Tamil (Tamil)	Urdu (Urdu)	Malay (Malay)
1. One	One, one, or	One	One
2. Two	Two, two, or	Two	Two
3. Three	Three, three, or	Three	Three
4. Four	Four, or four, or	Four	Four
5. Five	Five, five, or	Five	Five
6. Six	Six, six, or	Six	Six
7. Seven	Seven, seven, or	Seven	Seven
8. Eight	Eight, eight, or	Eight	Eight
9. Nine	Nine, nine, or	Nine	Nine
10. Ten	Ten, ten, or	Ten	Ten
11. Twenty	Twenty, twenty, or	Twenty	Twenty
12. Fifty	Fifty, fifty, or	Fifty	Fifty
13. Hundred	Hundred, hundred, or	Hundred	Hundred
14. A	A, or	A	A
15. Of	Of, or	Of	Of
16. More	More, or	More	More
17. By	By, or	By	By
18. With	With, or	With	With
19. For	For, or	For	For
20. That	That, or	That	That
21. Of	Of, or	Of	Of
22. This	This, or	This	This
23. You	You, or	You	You
24. My	My, or	My	My
25. Your	Your, or	Your	Your

LANGUAGES OF THE DRAVIDIAN FAMILY.

Idioms	Roots (Idioms)	English.
Chad	Chad	1. One.
Thay	Thay	2. Two.
Wita	Wita	3. Three.
Witaga	Witaga	4. Four.
Ayita	Ayita	5. Five.
Isa	Isa	6. Six.
Yala	Yala	7. Seven.
Tamadi	Tamadi	8. Eight.
Tamadi	Tadi	9. Nine.
Pa	Pa	10. Ten.
Isral	Isra	11. Twenty.
Taladi	Taladi	12. Fifty.
Isra	Isra	13. Hundred.
Isra	I	14. 1.
Is	Isra	15. Of us.
Isa	Isra	16. Mine.
Isra (exclusive of the person addressed), masculine (exclusive)	Isra	17. We.
Isra, feminine	Isra	18. Of us.
Isra, masculine	Isra	19. You.
Isra	Is	20. Thine.
Is	Is	21. Of thee.
Isa	Is	22. Thine.
Isra	Isra	23. You.
Is	Isra	24. Of you.
Isa	Isra	25. Yours.

English.	Tamil (Dravid).	Urdu (Mogul).	English (Mogul).
18. He . . .	Aray . . .	Aray . . .	Aray . . .
19. Of his . . .	Arayathay . . .	Aray . . .	Arayathay . . .
20. His . . .	Arayathay . . .	Aray . . .	Arayathay . . .
21. They . . .	Arayal . . .	Aray, Aray . . .	Aray . . .
22. Of them . . .	Arayathay . . .	Aray . . .	Arayathay . . .
23. Them . . .	Arayathay . . .	Aray . . .	Arayathay . . .
24. Head . . .	Ar . . .	Ar . . .	Ar . . .
25. Head . . .	Ar . . .	Ar . . .	Ar . . .
26. Head . . .	Ar . . .	Ar . . .	Ar . . .
27. Head . . .	Ar . . .	Ar . . .	Ar . . .
28. Head . . .	Ar . . .	Ar . . .	Ar . . .
29. Head . . .	Ar . . .	Ar . . .	Ar . . .
30. Head . . .	Ar . . .	Ar . . .	Ar . . .
31. Head . . .	Ar . . .	Ar . . .	Ar . . .
32. Head . . .	Ar . . .	Ar . . .	Ar . . .
33. Head . . .	Ar . . .	Ar . . .	Ar . . .
34. Head . . .	Ar . . .	Ar . . .	Ar . . .
35. Head . . .	Ar . . .	Ar . . .	Ar . . .
36. Head . . .	Ar . . .	Ar . . .	Ar . . .
37. Head . . .	Ar . . .	Ar . . .	Ar . . .
38. Head . . .	Ar . . .	Ar . . .	Ar . . .
39. Head . . .	Ar . . .	Ar . . .	Ar . . .
40. Head . . .	Ar . . .	Ar . . .	Ar . . .
41. Head . . .	Ar . . .	Ar . . .	Ar . . .
42. Head . . .	Ar . . .	Ar . . .	Ar . . .
43. Head . . .	Ar . . .	Ar . . .	Ar . . .
44. Head . . .	Ar . . .	Ar . . .	Ar . . .
45. Head . . .	Ar . . .	Ar . . .	Ar . . .
46. Head . . .	Ar . . .	Ar . . .	Ar . . .
47. Head . . .	Ar . . .	Ar . . .	Ar . . .
48. Head . . .	Ar . . .	Ar . . .	Ar . . .
49. Head . . .	Ar . . .	Ar . . .	Ar . . .
50. Head . . .	Ar . . .	Ar . . .	Ar . . .
51. Head . . .	Ar . . .	Ar . . .	Ar . . .
52. Head . . .	Ar . . .	Ar . . .	Ar . . .

Phagspa	Chinese (Pinyin)	English
Wajje	W, or V	30. Wa
Wai	Wai, or wai	31. Of him
Wanti	Wai, or wai	32. Wa
Wen, single	Wen, or wen	33. They
Wen, double	Wen, or wen	34. Of them
Wenti, single	Wen, or wen	35. There
Shay	Sh	36. Head
Kha, phrasa	Kha	37. Part
Mikha	Mikha	38. Man
Kama	Kha	39. Eye
Shu	Sh	40. Mouth
Pala	Phala	41. Youth
Chai	Chai	42. Sea
Tograsa	Tograsa	43. Hair
Wai	wai	44. Head
Shaka	Shi	45. Tongue
Kajpa	Ph, or phaj	46. Body
Dasa	Shaj	47. Back
Iman	Shu	48. Iron
Phagrasa	Shu	49. Shell
Yash	Shu	50. Silver
Tajpa	Shu	51. Father
Tai	Shu	52. Mother
Tamajpa, msa	Shu	53. Brother
Shaka, shu	Sh	54. Sister
Shakhi	Shakhi	55. Son
Kjahi	Shakhi	56. Woman

English	Thai (Pron.)	Thai (Spelling)	English (Spelling)
32. Wife	Phook	Khodli	Kodli
33. Child	Pij	Chai	Chai
34. Sea	Samut	Ma	Ma
35. Dangle	Komut, mapi	Ma	Paip
36. Saw	Samut	Umm	
37. Outwater	Phayungphum	Phay	Kodph
38. Stomach	Phayungphum	Kodli	Phayung
39. Sea	Phayung	Ma	Phai
40. Sea	Phayung	Ma	Phai
41. Sea	Phayung	Ma	Phai
42. Sea	Phayung	Ma	Phai
43. Sea	Phayung	Ma	Phai
44. Sea	Phayung	Ma	Phai
45. Sea	Phayung	Ma	Phai
46. Sea	Phayung	Ma	Phai
47. Sea	Phayung	Ma	Phai
48. Sea	Phayung	Ma	Phai
49. Sea	Phayung	Ma	Phai
50. Sea	Phayung	Ma	Phai
51. Sea	Phayung	Ma	Phai
52. Sea	Phayung	Ma	Phai
53. Sea	Phayung	Ma	Phai
54. Sea	Phayung	Ma	Phai
55. Sea	Phayung	Ma	Phai
56. Sea	Phayung	Ma	Phai
57. Sea	Phayung	Ma	Phai
58. Sea	Phayung	Ma	Phai
59. Sea	Phayung	Ma	Phai
60. Sea	Phayung	Ma	Phai
61. Sea	Phayung	Ma	Phai
62. Sea	Phayung	Ma	Phai
63. Sea	Phayung	Ma	Phai
64. Sea	Phayung	Ma	Phai
65. Sea	Phayung	Ma	Phai
66. Sea	Phayung	Ma	Phai
67. Sea	Phayung	Ma	Phai
68. Sea	Phayung	Ma	Phai
69. Sea	Phayung	Ma	Phai
70. Sea	Phayung	Ma	Phai
71. Sea	Phayung	Ma	Phai
72. Sea	Phayung	Ma	Phai
73. Sea	Phayung	Ma	Phai
74. Sea	Phayung	Ma	Phai
75. Sea	Phayung	Ma	Phai
76. Sea	Phayung	Ma	Phai
77. Sea	Phayung	Ma	Phai
78. Sea	Phayung	Ma	Phai
79. Sea	Phayung	Ma	Phai
80. Sea	Phayung	Ma	Phai

English	Indic (Hindi)	English
Profession	Arad	18. Wife
Pila	Chakhal	14. Child
Samrat, Emperor	Idar	15. Son
Samrat	Madh	16. Daughter
Sadhar	Idar	17. Son
Sage	Samrat, Emperor	18. Celebration
Saharid	Shandar	19. Shepherd
Savaj	Shad	20. God
Sayram	Shad	21. Devil
Sayraj	Da	22. Son
Shandhar	Tam	23. Son
Tadhar	Idar	24. Son
Appl. appl	Shadhar	25. Son
Shaj	Da	26. Water
Sh	Shad	27. Son
Shamrat	Shad	28. Son
Shu	Shad	29. Son
Shad	Shadhar	30. Day
Shad	Shad	31. God
Shadhar	Shadhar	32. God
Shadhar	Shad	33. God
Shadhar	Shad	34. Son
Shadhar	Shad	35. Son
Shadhar	Shad	36. Son
Shadhar	Shad	37. Son
Shadhar	Shad	38. Son
Shadhar	Shad	39. Son
Shadhar	Shad	40. Son
Shadhar	Shad	41. Son
Shadhar	Shad	42. Son
Shadhar	Shad	43. Son
Shadhar	Shad	44. Son
Shadhar	Shad	45. Son
Shadhar	Shad	46. Son
Shadhar	Shad	47. Son
Shadhar	Shad	48. Son
Shadhar	Shad	49. Son
Shadhar	Shad	50. Son
Shadhar	Shad	51. Son
Shadhar	Shad	52. Son
Shadhar	Shad	53. Son
Shadhar	Shad	54. Son
Shadhar	Shad	55. Son
Shadhar	Shad	56. Son
Shadhar	Shad	57. Son
Shadhar	Shad	58. Son
Shadhar	Shad	59. Son
Shadhar	Shad	60. Son
Shadhar	Shad	61. Son
Shadhar	Shad	62. Son
Shadhar	Shad	63. Son
Shadhar	Shad	64. Son
Shadhar	Shad	65. Son
Shadhar	Shad	66. Son
Shadhar	Shad	67. Son
Shadhar	Shad	68. Son
Shadhar	Shad	69. Son
Shadhar	Shad	70. Son
Shadhar	Shad	71. Son
Shadhar	Shad	72. Son
Shadhar	Shad	73. Son
Shadhar	Shad	74. Son
Shadhar	Shad	75. Son
Shadhar	Shad	76. Son
Shadhar	Shad	77. Son
Shadhar	Shad	78. Son
Shadhar	Shad	79. Son
Shadhar	Shad	80. Son
Shadhar	Shad	81. Son
Shadhar	Shad	82. Son
Shadhar	Shad	83. Son
Shadhar	Shad	84. Son
Shadhar	Shad	85. Son
Shadhar	Shad	86. Son
Shadhar	Shad	87. Son
Shadhar	Shad	88. Son
Shadhar	Shad	89. Son
Shadhar	Shad	90. Son
Shadhar	Shad	91. Son
Shadhar	Shad	92. Son
Shadhar	Shad	93. Son
Shadhar	Shad	94. Son
Shadhar	Shad	95. Son
Shadhar	Shad	96. Son
Shadhar	Shad	97. Son
Shadhar	Shad	98. Son
Shadhar	Shad	99. Son
Shadhar	Shad	100. Son

English	Transl. (Pinyin)	Left Column	Right Column
80. One	Yi	Yi	Yi
81. Two	Ji	Ji	Ji
82. Three	San	San	San
83. Four	Su	Su	Su
84. Five	Wu	Wu	Wu
85. Six	Li	Li	Li
86. Seven	Shi	Shi	Shi
87. Eight	Ba	Ba	Ba
88. Nine	Jiu	Jiu	Jiu
89. Ten	Shi	Shi	Shi
90. Eleven	Shi Yi	Shi Yi	Shi Yi
91. Twelve	Shi Er	Shi Er	Shi Er
92. Thirteen	Shi San	Shi San	Shi San
93. Fourteen	Shi Si	Shi Si	Shi Si
94. Fifteen	Shi Wu	Shi Wu	Shi Wu
95. Sixteen	Shi Li	Shi Li	Shi Li
96. Seventeen	Shi Shi	Shi Shi	Shi Shi
97. Eighteen	Shi Ba	Shi Ba	Shi Ba
98. Nineteen	Shi Jiu	Shi Jiu	Shi Jiu
99. Twenty	Shi Er	Shi Er	Shi Er
100. Hundred	Bai	Bai	Bai
101. Thousand	Qian	Qian	Qian
102. Ten thousand	Shi Wan	Shi Wan	Shi Wan
103. Hundred thousand	Shi Wan	Shi Wan	Shi Wan
104. Million	Shi Wan	Shi Wan	Shi Wan
105. Billion	Shi Wan	Shi Wan	Shi Wan
106. Trillion	Shi Wan	Shi Wan	Shi Wan
107. Quadrillion	Shi Wan	Shi Wan	Shi Wan
108. Quintillion	Shi Wan	Shi Wan	Shi Wan
109. Sextillion	Shi Wan	Shi Wan	Shi Wan
110. Heptillion	Shi Wan	Shi Wan	Shi Wan
111. Octillion	Shi Wan	Shi Wan	Shi Wan
112. Nonillion	Shi Wan	Shi Wan	Shi Wan
113. Decillion	Shi Wan	Shi Wan	Shi Wan

Telugu.	Devanāgarī (Roman)	English.
దా	Da	90. Come.
దాగు	Dāgu	91. Deal.
దాగుచున్నా	Dāgu chunnā	92. Dealing.
దాని	Dāni	93. His.
దాని	Dāni	94. Give.
దాని	Dāni	95. Give.
దాని	Dāni	96. Give.
దాని	Dāni	97. Give.
దాని	Dāni	98. Give.
దాని	Dāni	99. Give.
దాని	Dāni	100. Give.
దాని	Dāni	101. Give.
దాని	Dāni	102. Give.
దాని	Dāni	103. Give.
దాని	Dāni	104. Give.
దాని	Dāni	105. Give.
దాని	Dāni	106. Give.
దాని	Dāni	107. Give.
దాని	Dāni	108. Give.
దాని	Dāni	109. Give.
దాని	Dāni	110. Give.
దాని	Dāni	111. Give.
దాని	Dāni	112. Give.
దాని	Dāni	113. Give.
దాని	Dāni	114. Give.
దాని	Dāni	115. Give.
దాని	Dāni	116. Give.
దాని	Dāni	117. Give.
దాని	Dāni	118. Give.
దాని	Dāni	119. Give.
దాని	Dāni	120. Give.
దాని	Dāni	121. Give.
దాని	Dāni	122. Give.
దాని	Dāni	123. Give.
దాని	Dāni	124. Give.
దాని	Dāni	125. Give.
దాని	Dāni	126. Give.
దాని	Dāni	127. Give.
దాని	Dāni	128. Give.
దాని	Dāni	129. Give.
దాని	Dāni	130. Give.
దాని	Dāni	131. Give.
దాని	Dāni	132. Give.
దాని	Dāni	133. Give.
దాని	Dāni	134. Give.
దాని	Dāni	135. Give.
దాని	Dāni	136. Give.
దాని	Dāni	137. Give.
దాని	Dāni	138. Give.
దాని	Dāni	139. Give.
దాని	Dāni	140. Give.
దాని	Dāni	141. Give.
దాని	Dāni	142. Give.
దాని	Dāni	143. Give.
దాని	Dāni	144. Give.
దాని	Dāni	145. Give.
దాని	Dāni	146. Give.
దాని	Dāni	147. Give.
దాని	Dāni	148. Give.
దాని	Dāni	149. Give.
దాని	Dāni	150. Give.

Tagalog	Native Name	English
Tanghala	Strength	MS. Of fathers.
Tanghala-in	Strength	MS. To fathers.
Tanghala-in-dagiti-arkid	Strength	MS. From fathers.
Kamata	Daughter	MS. A daughter.
Kamata	Daughter	MS. Of a daughter.
Kamata-in	Daughter	MS. To a daughter.
Kamata-in-dagiti-arkid	Daughter	MS. From a daughter.
Ikara kamata-in	Let many	MS. Two daughters.
Kamata-in	Daughter	MS. Daughters.
Kamata-in	Daughter	MS. Of daughters.
Kamata-in-ka	Daughter	MS. To daughters.
Kamata-in-dagiti-arkid	Daughter	MS. From daughters.
Makabata	Daughter's daughter	MS. A good man.
Makabata	Daughter's daughter	MS. Of a good man.
Makabata-in	Daughter's daughter	MS. To a good man.
Makabata-in-dagiti-arkid	Daughter's daughter	MS. From a good man.
Ikara makabata	Let good daughter	MS. Two good men.
Makabata	Daughter's daughter	MS. Good man.
Makabata	Daughter's daughter	MS. Of good man.
Makabata-in	Daughter's daughter	MS. To good man.
Makabata-in-dagiti-arkid	Daughter's daughter	MS. From good man.
Makabata	Daughter's daughter	MS. A good woman.
Chacha kamabata	Daughter's son	MS. A bad boy.
Makabata	Daughter's daughter	MS. Good woman.
Chacha kamabata	Daughter's son	MS. A bad girl.
Makabata	Daughter's daughter	MS. Good.
Ikara kamabata	Daughter's daughter	MS. Better.

English	Word (Pinyin)	Word (Hokkien)	Word (Shanghaiese)
126. Meat	Arrogallum ania	Hin loah chian	—
126. High	Uperah	Hu	Yao
126. Higher	Arrogallu uperah	Hin an	—
127. Highest	Arrogallu an uperah	Hin loah an	—
128. A town	Lukien	Quai luei	Chang Maoh
128. A more	Pai loah luei	Quai peh luei	Chang Maoh
129. House	Kuehngai	Chuehng	Chuehng
129. House	Pai loah luei	Pai chuehng	Pai chuehng
132. A wall	Hieh	Quai sei	Hin
132. A more	Huei	Quai sei	Hin
133. Walls	Huehngai	Huehng	Huehng
133. Green	Pai loah	Chuehng	Huehng
134. A dog	Huei	Quai Maoh	Hin
134. A hawk	Pai loah	Quai peh Maoh	Hin
135. Dogs	Huehngai	Chuehng	Huehng
135. Hawks	Pai loah	Pai Maoh	Huehng
136. A lot great	Huehng	Quai Ma	Hu
136. A female great	Quai peh Ma	Quai peh Ma	Hu
137. Great	Huehng	Chuehng	Huehng
137. A male great	Quai Ma	Quai peh Maoh	Huehng
138. A female great	Quai peh Ma	Quai peh Maoh	Pai Maoh
139. Great	Hin	Chuehng	Hin
139. I am	Hin loah Ma	Hu Ma	Hu Ma
139. First am	Hu Ma	Hu Ma	Hu Ma
139. He is	Quai Ma	Quai Ma	Quai Ma
139. We are	Huehng Ma	Huehng Ma	Huehng Ma
139. You are	Huehng Ma	Huehng Ma	Huehng Ma

Swedish	Swedish (roman)	English
Anders, milde och mildtall	Anders gentle	134. Best
Tyfta	Thrift	135. High.
Blind, blunda yttre	Blind	146. Elphinst.
Anders, milde, yttre	Anders best	147. Elphinst.
Öns, önsa, gämnas	Desire	148. A. best
Öns, önsa, gämnas	Desire	149. A. best
Önsa, gämnas	Desire	150. A. best
Öns, önsa, gämnas	Desire	151. A. best
Öns, önsa, gämnas	Desire	152. A. best
Öns, önsa, gämnas	Desire	153. A. best
Öns, önsa, gämnas	Desire	154. A. best
Öns, önsa, gämnas	Desire	155. A. best
Öns, önsa, gämnas	Desire	156. A. best
Öns, önsa, gämnas	Desire	157. A. best
Öns, önsa, gämnas	Desire	158. A. best
Öns, önsa, gämnas	Desire	159. A. best
Öns, önsa, gämnas	Desire	160. A. best
Öns, önsa, gämnas	Desire	161. A. best
Öns, önsa, gämnas	Desire	162. A. best
Öns, önsa, gämnas	Desire	163. A. best
Öns, önsa, gämnas	Desire	164. A. best
Öns, önsa, gämnas	Desire	165. A. best
Öns, önsa, gämnas	Desire	166. A. best
Öns, önsa, gämnas	Desire	167. A. best
Öns, önsa, gämnas	Desire	168. A. best
Öns, önsa, gämnas	Desire	169. A. best
Öns, önsa, gämnas	Desire	170. A. best
Öns, önsa, gämnas	Desire	171. A. best
Öns, önsa, gämnas	Desire	172. A. best
Öns, önsa, gämnas	Desire	173. A. best
Öns, önsa, gämnas	Desire	174. A. best
Öns, önsa, gämnas	Desire	175. A. best
Öns, önsa, gämnas	Desire	176. A. best
Öns, önsa, gämnas	Desire	177. A. best
Öns, önsa, gämnas	Desire	178. A. best
Öns, önsa, gämnas	Desire	179. A. best
Öns, önsa, gämnas	Desire	180. A. best
Öns, önsa, gämnas	Desire	181. A. best
Öns, önsa, gämnas	Desire	182. A. best
Öns, önsa, gämnas	Desire	183. A. best
Öns, önsa, gämnas	Desire	184. A. best
Öns, önsa, gämnas	Desire	185. A. best
Öns, önsa, gämnas	Desire	186. A. best
Öns, önsa, gämnas	Desire	187. A. best
Öns, önsa, gämnas	Desire	188. A. best
Öns, önsa, gämnas	Desire	189. A. best
Öns, önsa, gämnas	Desire	190. A. best
Öns, önsa, gämnas	Desire	191. A. best
Öns, önsa, gämnas	Desire	192. A. best
Öns, önsa, gämnas	Desire	193. A. best
Öns, önsa, gämnas	Desire	194. A. best
Öns, önsa, gämnas	Desire	195. A. best
Öns, önsa, gämnas	Desire	196. A. best
Öns, önsa, gämnas	Desire	197. A. best
Öns, önsa, gämnas	Desire	198. A. best
Öns, önsa, gämnas	Desire	199. A. best
Öns, önsa, gämnas	Desire	200. A. best

English.	Word (Pinyin).	Word (Chingese).	Word (Chingese).
161. They are . . .	Arengai haitshingai .	Arengai haitshingai . . .	Arengai haitshingai . . .
162. I was . . .	Hai haidshai . . .	Hai haidshai . . .	Hai haidshai . . .
163. They were . . .	Hai haitshai . . .	Hai haitshai . . .	Hai haitshai . . .
164. He was . . .	Arengai haitshai . . .	Arengai haitshai . . .	Arengai haitshai . . .
165. We were . . .	Hingai haitshai . . .	Hingai haitshai . . .	Hingai haitshai . . .
166. You were . . .	Hingai haitshai . . .	Hingai haitshai . . .	Hingai haitshai . . .
167. They were . . .	Arengai haitshai . . .	Arengai haitshai . . .	Arengai haitshai . . .
168. He . . .	Hai . . .	Hai . . .	Hai . . .
169. To be . . .	Haidshai . . .	Haidshai . . .	Haidshai . . .
170. Being . . .	Haidshai . . .	Haidshai . . .	Haidshai . . .
171. Moving him . . .	Haidshai . . .	Haidshai . . .	Haidshai . . .
172. I may be . . .	Hai haidshai . . .	Hai haidshai . . .	Hai haidshai . . .
173. I shall be . . .	Hai haitshai . . .	Hai haitshai . . .	Hai haitshai . . .
174. I should be . . .	Hai haitshai . . .	Hai haitshai . . .	Hai haitshai . . .
175. Be . . .	Hai . . .	Hai . . .	Hai . . .
176. To be . . .	Haidshai . . .	Haidshai . . .	Haidshai . . .
177. Being . . .	Haidshai . . .	Haidshai . . .	Haidshai . . .
178. Moving him . . .	Haidshai . . .	Haidshai . . .	Haidshai . . .
179. I have . . .	Hai haitshai . . .	Hai haitshai . . .	Hai haitshai . . .
180. They have . . .	Hai haitshai . . .	Hai haitshai . . .	Hai haitshai . . .
181. He has . . .	Arengai haitshai . . .	Arengai haitshai . . .	Arengai haitshai . . .
182. We have . . .	Hingai haitshai . . .	Hingai haitshai . . .	Hingai haitshai . . .
183. You have . . .	Hingai haitshai . . .	Hingai haitshai . . .	Hingai haitshai . . .
184. They have . . .	Arengai haitshai . . .	Arengai haitshai . . .	Arengai haitshai . . .
185. I have (Past Tense) . . .	Hai haitshai . . .	Hai haitshai . . .	Hai haitshai . . .
186. They have (Past Tense) . . .	Hai haitshai . . .	Hai haitshai . . .	Hai haitshai . . .
187. He has (Past Tense) . . .	Arengai haitshai . . .	Arengai haitshai . . .	Arengai haitshai . . .

Polish.	English Words.	English.
Wtem miejscu, wół mieszkał	Oni tam	161. They are.
Wtem miejscu	Imię	162. I was.
Wtem miejscu	Oni tam	163. They were.
Wtem miejscu	Oni tam	164. He was.
Wtem miejscu	Oni tam	165. We were.
Wtem miejscu	Oni tam	166. You were.
Wtem miejscu, w miejscu	Oni tam	167. They were.
Wtem	Oni tam	168. In.
Wtem	Oni tam	169. To be.
Wtem	Oni tam	170. Being.
Wtem	Oni tam	171. Being here.
Wtem miejscu, w miejscu	Imię	172. I may be.
Wtem miejscu	Imię	173. I shall be.
Wtem miejscu, w miejscu	Imię	174. I should be.
Wtem	Oni tam	175. Not.
Wtem	Oni tam	176. To be.
Wtem	Oni tam	177. Being.
Wtem	Oni tam	178. Being here.
Wtem miejscu, w miejscu	Imię	179. I have.
Wtem miejscu, w miejscu	Oni tam	180. They have.
Wtem miejscu, w miejscu	Oni tam	181. He has.
Wtem miejscu, w miejscu	Oni tam	182. We have.
Wtem miejscu, w miejscu	Oni tam	183. You have.
Wtem miejscu, w miejscu	Oni tam	184. They have.
Wtem miejscu, w miejscu	Imię	185. I have (Past Tense).
Wtem miejscu, w miejscu	Oni tam	186. They have (Past Tense).
Wtem miejscu, w miejscu	Oni tam	187. He has (Past Tense).

English	Farsi (Persian)	Kazir (Belgian)	Kabuli (Belgian)
186. We lost (Past Tense)	Shagol raftam . . .	Shagol-afam . . .	Shing lart . . .
188. You lost (Past Tense)	Shagol raftaghi . . .	Shagol-afaghi . . .	Shing Shing . . .
190. They lost (Past Tense)	Shagol raftaghi . . .	Shagol-afaghi . . .	Shing Shing . . .
192. I am loading . . .	Shag olfin baydeshlag . . .	Sh olfinlag igat . . .	Sh igat . . .
194. I was loading . . .	Shag olfin-lag-baydeshlag . . .	Sh olfinlag laht . . .	Sh igat . . .
196. I had loaded . . .	Shag olfin baydesh . . .	Sh olfin . . .	Sh igat . . .
198. I may load . . .	Shag olfinlag . . .	Sh olfin . . .	Sh igat (or olfinlag, etc.) . . .
199. I shall load . . .	Sh olfinlag . . .	Sh olfin . . .	Sh igat . . .
200. They will load . . .	Sh olfinlag . . .	Sh olfin . . .	Sh igat . . .
201. We will load . . .	Shagol olfinlag . . .	Shag olfin . . .	Shing Shing . . .
202. You will load . . .	Shagol olfinlag . . .	Shag olfinlag . . .	Shing Shing . . .
203. They will load . . .	Shagol olfinlag . . .	Shag olfinlag . . .	Shing Shing . . .
204. I shall be loaded . . .	Shag olfin-lag-olfin . . .	Sh olfin . . .	Sh igat . . .
205. I am loaded . . .	Shagol olfinlag . . .	Sh olfin-lag-olfin . . .	Sh igat . . .
206. I was loaded . . .	Shagol olfinlag . . .	Sh olfin-lag-olfin . . .	Sh igat . . .
207. I shall be loaded . . .	Shagol olfinlag . . .	Sh olfin-lag-olfin . . .	Sh igat . . .
208. I go . . .	Shagol olfinlag . . .	Sh olfin . . .	Sh igat . . .
209. They go . . .	Shagol olfinlag . . .	Sh olfin . . .	Sh igat . . .
210. We go . . .	Shagol olfinlag . . .	Sh olfin . . .	Sh igat . . .
211. You go . . .	Shagol olfinlag . . .	Sh olfin . . .	Sh igat . . .
212. They go . . .	Shagol olfinlag . . .	Sh olfin . . .	Sh igat . . .
213. I want . . .	Shagol olfin . . .	Sh olfin . . .	Sh igat . . .
214. They want . . .	Shagol olfin . . .	Sh olfin . . .	Sh igat . . .
215. He want . . .	Shagol olfin . . .	Sh olfin . . .	Sh igat . . .
216. We want . . .	Shagol olfin . . .	Sh olfin . . .	Sh igat . . .

[illegible]

English.	Native Malay.	English.
Wen kagihutan, or kagihutan.	Wen kagihutan . . .	185. We hunt (Past Tense).
Wen kagihutan, or kagihutan.	Wen kagihutan . . .	186. You hunt (Past Tense).
Wen kagihutan, or kagihutan.	Wen kagihutan . . .	187. They hunt (Past Tense).
Wen kagihutan.	Tigihutan (I) or . . .	188. I am hunting.
Wen kagihutan.	Tigihutan (I) or . . .	189. I was hunting.
Wen kagihutan.	Tigihutan . . .	190. I had hunted.
Wen kagihutan.	Tigihutan . . .	191. I may hunt.
Wen kagihutan.	Tigihutan . . .	192. I shall hunt.
Wen kagihutan.	Si kagihutan . . .	193. He will hunt.
Wen kagihutan.	Si kagihutan . . .	194. We shall hunt.
Wen kagihutan.	Si kagihutan . . .	195. You will hunt.
Wen kagihutan.	Si kagihutan . . .	196. They will hunt.
Wen kagihutan.	Tigihutan . . .	197. I should hunt.
Wen kagihutan.	Tigihutan . . .	198. I am hunting.
Wen kagihutan.	Tigihutan . . .	199. I was hunting.
Wen kagihutan.	Tigihutan . . .	200. I shall be hunting.
Wen kagihutan.	Tigihutan . . .	201. I go.
Wen kagihutan.	Si kagihutan . . .	202. They go.
Wen kagihutan.	Si kagihutan . . .	203. We go.
Wen kagihutan.	Si kagihutan . . .	204. You go.
Wen kagihutan.	Si kagihutan . . .	205. They go.
Wen kagihutan, or kagihutan.	Tigihutan . . .	206. I want.
Wen kagihutan, or kagihutan.	Si kagihutan . . .	207. They want.
Wen kagihutan, or kagihutan.	Si kagihutan . . .	208. We want.
Wen kagihutan, or kagihutan.	Si kagihutan . . .	209. You want.
Wen kagihutan, or kagihutan.	Si kagihutan . . .	210. They want.

[illegible]

Tahiti.	French (Pahia).	English.
Mea, papihira, or papihi	Mea thame	121. You wash.
Tea, papihira, or papihi	Ohi thame	122. They wash.
Pe	Hi, hiwahi	123. He.
Pie	Kiamai	124. Owing.
Papiha	Hioki	125. Ours.
Hi pira-mi ?	Hi pira-hi ?	126. What is your name ?
I pira-mi pira-hi ?	Hi hioki-mi mi ?	127. How did he hit him ?
Hioki-mi Kiamai-hi-mi pira-hi-mi ?	Kiamai-mi hioki-mi-mi ?	128. How far is it from here to Kiamai ?
Hi hioki-mi hioki pira-hi-mi ?	Hi hioki-mi mi ?	129. How many men are there in your father's house ?
Mea hioki-mi hioki pira-hi-mi	I hioki-mi pira-hi-mi	130. I have walked a long way today.
Hi, Kiamai-mi hioki-mi pira-hi-mi	Kiamai-mi hioki-mi hioki-mi	131. The son of my uncle is married to the sister.
Hioki-mi hioki pira-hi-mi	Hioki-mi hioki-mi mi-mi	132. Is the house built outside of the white house.
Hioki-mi hioki pira-hi-mi	Hioki-mi	133. Put the saddle upon the back.
Mea hioki-mi hioki-mi hioki-mi	I hioki-mi hioki-mi hioki-mi	134. I have written him now with many things.
Hioki-mi hioki-mi hioki-mi	I hioki-mi hioki-mi hioki-mi	135. He is grazing in the open country of the hill.
Hioki-mi hioki-mi hioki-mi	Hioki-mi hioki-mi hioki-mi	136. He is sitting on a horse with a saddle.
Hioki-mi hioki-mi hioki-mi	I hioki-mi hioki-mi hioki-mi	137. His brother is taller than his sister.
Hioki-mi hioki-mi hioki-mi	Hioki-mi hioki-mi hioki-mi	138. The price of that is two cups and a half.
Hioki-mi hioki-mi hioki-mi	Hioki-mi hioki-mi hioki-mi	139. My father lives in that small house.
I hioki-mi hioki-mi	Hioki-mi hioki-mi	140. Give him cups to him.
I hioki-mi hioki-mi	I hioki-mi hioki-mi	141. Take these cups from him.
Hioki-mi hioki-mi hioki-mi	Hioki-mi hioki-mi hioki-mi	142. Give him well and kind him with cups.
Hioki-mi hioki-mi hioki-mi	Hioki-mi hioki-mi hioki-mi	143. Draw water from the well.
Hioki-mi hioki-mi hioki-mi	Hioki-mi hioki-mi hioki-mi	144. Write him now.
Hioki-mi hioki-mi hioki-mi	Hioki-mi hioki-mi hioki-mi	145. Where has your brother gone ?
Hioki-mi hioki-mi hioki-mi	Hioki-mi hioki-mi hioki-mi	146. From whom did you buy that ?
I hioki-mi hioki-mi	Hioki-mi hioki-mi hioki-mi	147. From a shopkeeper of the village.